

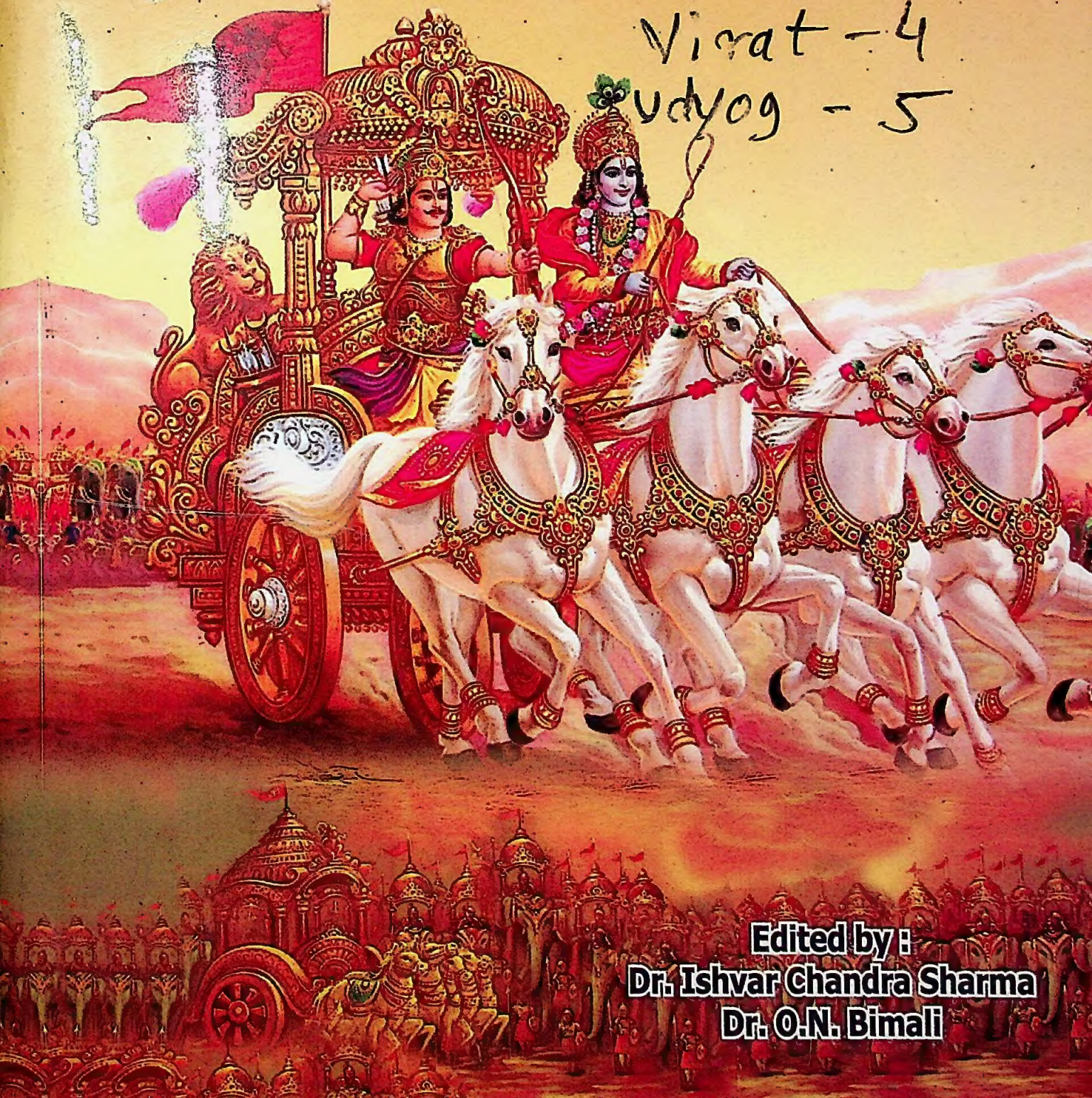
MAHĀBHĀRATA

Sanskrit Text with English Translation

M.N. Dutt

Virat - 4

Udyog - 5



Edited by :

Dr. Ishvar Chandra Sharma

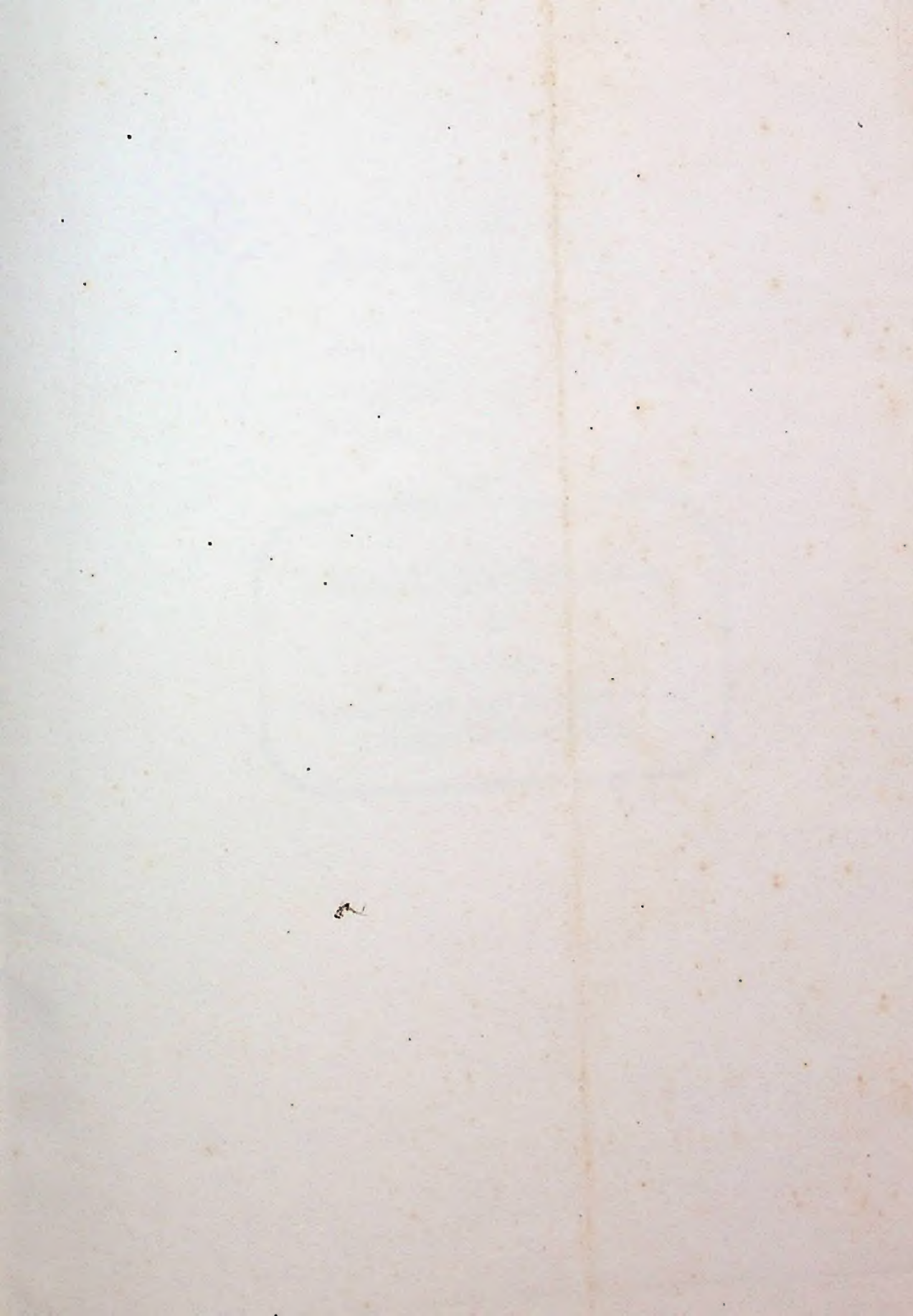
Dr. O.N. Bimali

The Mahābhārata is a curious mixture of history and mythology, though the former aspect is the subject of grave doubts in the minds of the professional historians. This is called the fifth Veda and it is universally acknowledged to be of pre-eminent importance. It extols its greatness itself in the following words: *yad ihāsti tad anyatra yan nehāsti na tat kvacit* (whatever is here is also elsewhere; whatever is not here is extant nowhere). It contains not only the celebrated Gītā but also a large number of other texts which are themselves independent treatises. It is a valuable product of the ancient Indian literature of the post-Vedic age and seems to go back to the prehistoric stage of the human society.

This is first time that English translation with Sanskrit text is being published. The translation is based on M.N. Dutta which is very lucid and accurate according to the Sanskrit text. It was translated according to that time available text of Kolkata edition. However, this text is not available now and we have arranged it through the text of Chitrashala Press, Pune, which is an authentic and complete text of the Mahabharata. And according to this, sometimes, we do not find the translation of many slokas, that translation has been completed by the editors.

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Adi Parva 62/53

MAHĀBHĀRATA

OF

VYASA

Translated into English With
Original Sanskrit Text

MAHĀBHĀRATA

OF

VIŚA

Translated into English with
Original Sanskrit Text

Parimal Sanskrit Series No. 60

MAHĀBHĀRATA

SANSKRIT TEXT AND ENGLISH TRANSLATION

VOL. III

VIRĀṬA PARVA - 4

UDYOGA PARVA - 5

Translation according to

M. N. DUTT

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THE MAHĀBHĀRATA

VIRĀṬA PARVA

CHAPTER 1

(PANDAVA PRAVESHA PARVA)

The counsel of Yudhishtira and others

नारायणं नमस्कृत्यं नरं चैव नरोत्तमम्।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥१॥

Having saluted Narayana and Nara the best of male beings as also the goddess of learning let us cry success.

जनमेजय उवाच

कथं विराटनगरे मम पूर्वपितामहाः।

अज्ञातवासमुषिता दुर्योधनभयार्दिताः॥२॥

Janamejaya said

How did my great grand fathers, stricken with the fear of Duryodhana, live incognito in the city of Virata?

पतिव्रतः महाभागा सततं ब्रह्मवादिनी।

द्रौपदी च कथं ब्रह्मज्ञाता दुःखितावसत्॥३॥

O Brahmana, how did the highly lucky Draupadi, devoted to her husbands, afflicted with woe and in the habit of reciting the names of the Supreme being, live undiscovered?

वैशम्पायन उवाच

यथा विराटनगरे तव पूर्वपितामहाः।

अज्ञातवासमुषितास्तच्छृणुष्व नराधिप॥४॥

Vaishampayana said

Listen, O ruler of men, how your great grand-fathers spent their days in the city of Virata without being discovered.

तथा स तु वराल्लब्ध्वा धर्मो धर्मभृतां वरः।

गत्वाऽऽश्रमं ब्राह्मणेभ्य आचख्यौ सर्वमेव तत्॥५॥

Having thus received the boon from Dharma (the god of virtue) the best of the

virtuous retired to the asylum, and described to the Brahmanas, all that came to pass.

कथयित्वा तु तत् सर्वं ब्राह्मणेभ्यो युधिष्ठिरः।

अरणीसहितं तस्मै ब्राह्मणाय न्यवेदयत्॥६॥

Having described everything to the Brahmanas, Yudhishtira gave over to the Brahmana the fire sticks along with the churning staff which he had lost.

ततो युधिष्ठिरो राजा धर्मपुत्रो महामनाः।

संनिवर्त्यनुजान् सर्वानिति होवाच भारत॥७॥

O Bharata, then the high-souled potentate Yudhishtira, the offspring of Dharma, called all his younger brothers together and addressed them thus:

द्वादशेमानि वर्षाणि राज्यविप्रोषिता वयम्।

त्रयोदशोऽयं सम्प्राप्तः कृच्छात् परमदुर्वसः॥८॥

For these twelve years, we have been exiled from our kingdom. This is the thirteenth year very had to pass.

स साधु कौन्तेय इतो वासमर्जुन रोचया।

संवत्सरमिमं यत्र वसेमाविदिताः परैः॥९॥

Therefore, O Arjuna, the son of Kunti, from here make a judicious choice of a place where we may stay one year without being known by our enemies.

अर्जुन उवाच

तस्यैव वरदानेन धर्मस्य मनुजाधिप।

अज्ञाता विचरिष्यामो नराणां नात्र संशयः॥१०॥

Arjuna said

O lord of men, by virtue of Dharma's gift of boon we shall to about without being known to the people. There is no doubt of it.

तत्र वासाय राष्ट्राणि कीर्तयिष्यामि कानिचित्।

रमणीयानि गुप्तानि तेषां किञ्चित् स्म रोचया॥११॥

But for purposes of our abode I shall mention some places both pleasant and sequestered, please fix upon from among those.

सन्ति रम्या जनपदा बह्वन्नाः परितः कुरुन्।

पाञ्चालश्चैदिमत्स्यश्च शूरसेनाः पटच्चराः॥१२॥

दशार्णा नवराष्ट्रश्च मल्लाः शाल्वा युगन्धराः।

कुन्तिराष्ट्रं च विपुलं सुराष्ट्रावन्तयस्तथा॥१३॥

About the kingdom of Kurus there are many beautiful countries with plenty of corn viz. Panchala, Chedi, Matsya, Shurasena, Patachchara, Dasharna, Navarashtra, Malla, Shalva, Yugandhara and extensive Kuntirashtra, Saurashtra and Avanti.

एतेषां कतमो राजन् निवासस्तव रोचेते।

यत्र वत्स्यामहे राजन् संवत्सरमिमं वयम्॥१४॥

Which of these, O king, do you select for your abode, where we may live all the year round. On which of these places, O king, does your choice fall, where we may live all the year round.

युधिष्ठिर उवाच

श्रुतमेतन्महाबाहो यथा स भगवान् प्रभुः।

अब्रवीत् सर्वभूतेशस्तत् तथा न तदन्यथा॥१५॥

Yudhishtira said

O you of mighty arms, what the worshipful deity (Dharma), the lord of all beings, has said must be so; there can be no other alternative.

अवश्यं त्वेव वासार्थं रमणीयं शिवं सुखम्।

सम्पन्न्य सहितैः सर्वैर्वस्तव्यमकुतोभयैः॥१६॥

After consulting together we must seek out a pleasant auspicious and agreeable place, where we may live all together without fear.

मत्स्यो विराटो बलवानभिरक्तोऽथ पाण्डवान्।

धर्मशीलो वदान्यश्च वृद्धश्च सततं प्रियः॥१७॥

The aged Virata, the king of Matsya, is powerful, charitable, of righteous disposition, ever beloved and also attached to the Pandavas.

विराटनगरे तात संवत्सरमिमं वयम्।

कुर्वन्तस्तस्य कर्माणि विहरिष्याम भारत॥१८॥

In the city of Virata, O dear one, we shall, O Bharata, spend the whole of his year, doing his work.

यानि यानि च कर्माणि तस्य वक्ष्यामहे वयम्।

आसाद्य मत्स्यं तत् कर्म प्रब्रूत कुरुनन्दनाः॥१९॥

Tell me, O sons of Kuru, in what capacities we shall have to present ourselves after we shall have gone to the king of the Matsya.

अर्जुन उवाच

नरदेव कथं तस्य राष्ट्रे कर्म करिष्यसि।

विराटनगरे साधो रंस्यसे केन कर्मणा॥२०॥

Arjuna said

O god among men, how will you work in his domain, O virtuous one, in what capacity will you reside in the city of Virata?

मृदुर्वदान्यो ह्रीमांश्च धार्मिकः सत्यविक्रमः।

राजंस्त्वमापदाऽऽकृष्टः किं करिष्यसि पाण्डव॥२१॥

O king, you are gentle, charitable, modest, righteous, and true to promise. O Pandava, what will you do, although afflicted with calamity.

न दुःखमुचितं किञ्चिद् राजन् वेद यथा जनः।

स इमामापदं प्राप्य कथं घोरां तरिष्यसि॥२२॥

Like an ordinary person a king is not accustomed to hardships; how will you, as a king, thus get over the awful calamity that has overtaken you.

युधिष्ठिर उवाच

शृणुध्वं यत् करिष्यामि कर्म वै कुरुनन्दनाः।

विराटमनुसम्प्राप्य राजानं पुरुषर्षभाः॥२३॥

Yudhishtira said

O you sons of Kuru, O you best among men, listen what work I shall do after having come before the king Virata.

सभास्तारो भविष्यामि तस्य राज्ञो महात्मनः।

कङ्को नाम द्विजो भूत्वा मताक्षः प्रियदेवनः॥२४॥

Appearing as a twice-born one, Kanka by name, expert in dice and fond of game, I shall be a counter of that high-minded king.

वैदूर्यान् काञ्चनान् दान्तान् फलैर्ज्योतीरसैः सह।

कृष्णाल्लोहितवर्णाश्च निर्वत्स्यामि मनोरमान्॥२५॥

विराटराजं रमयन् सामात्यं सहबान्धवम्।

न च मां वेत्स्यते कश्चित् तोषयिष्ये च तं नृपम्॥२६॥

Moving upon boards nice ivory pawns, blue, yellow, red and white, by means of red and black dice I shall please the king with his friends and ministers. When I shall thus be satisfying the king no body shall be able to find me out.

आसं युधिष्ठिरस्याहं पुरा प्राणसमः सखा।

इति वक्ष्यामि राजानं यदि मां सोऽनुयोक्ष्यते॥२७॥

If the king asks me I shall say - "formerly I was the friend of Yudhishtira, as dear as his life."

इत्येतद् वो मयाऽऽख्यातं विहरिष्याम्यहं यथा।

वृकोदर विराटे त्वं रंस्यसे केन हेतुना॥२८॥

I have told you all that - how I would pass my days there. O Vrikodara, in what capacity will you live in the city of Virata?

CHAPTER 2

(PANDAVA PRAVESHĀ PARVA) -

Continued

The counsels of Yudhishtira and others

भीमसेन उवाच

पौरोगवो ब्रुवाणोऽहं बल्लवो नाम भारत।

उपस्थास्यामि राजानं विराटमिति मे मतिः॥२९॥

Bhima said

O Bharata, I shall present myself before the king Virata, calling myself a cook, named Ballava. This is my intention.

सूपानस्य करिष्यामि कुशलोऽस्मि महानसे।

कृतपूर्वाणि यान्यस्य व्यञ्जनानि सुशिक्षितैः॥३०॥

तान्यप्यभिभविष्यामि प्रीतिं संजनयन्नहम्।

आहरिष्यामि दारूणां निचयान् महतोऽपि च॥३१॥

यत् प्रेक्ष्य विपुलं कर्म राजा संयोक्ष्यते स माम्।

अमानुषाणि कुर्वाणस्तानि कर्माणि भारत॥३२॥

राज्ञस्तस्य परे प्रेष्ट्या मंस्यन्ते मां यथा नृपम्।

भक्ष्यान्नरसपानानां भविष्यामि तथेश्वरः॥३३॥

I shall prepare his curries. I am expert in the business of the kitchen. I shall supercede

even those experts who used to made curries for him before and I shall carry from biggest loads of wood and thus render every service; and the king, having seen that splendid work, will appoint me. O Bharata, beholding me doing these superhuman deeds the servants of the monarch will regard me as a king. Thus I shall be the lord of all sorts of food and drink.

द्विपा वा बलिनो राजन् वृषभा वा महाबलाः।

विनिग्राह्या यदि मया निग्रहीष्यामि तानपि॥३४॥

ये च केचिन्नियोत्स्यन्ति समाजेषु नियोधकाः।

तानहं हि नियोत्स्यामि रतिं तस्य विवर्धयन्॥३५॥

न त्वेतान् युद्धयमानान् वै हनिष्यामि कथञ्चन।

तथैतान् पातयिष्यामि यथा यास्यन्ति न क्षयम्॥३६॥

O king, if I am commanded to overpower the mighty elephants and powerful bulls I will do that. I will defeat those combatants who will fight against me in the lists in order to satisfy the monarch but I shall not kill those fighting heroes, but bring them down in such a way that they may not perish.

आरालिको गोविकर्ता सूपकर्ता नियोधकः।

आसं युधिष्ठिरस्याहमिति वक्ष्यामि पृच्छतः॥३७॥

आत्मानमात्मना रक्षंश्चरिष्यामि विशाम्पते।

इत्येतत् प्रतिजानामि विहरिष्याम्यहं यथा॥३८॥

On being asked, I shall say, "Formerly I was the cook, subduer of animals, maker of curries and wrestler of Yudhishtira. O lord of me, in whatever direction I shall went my way I shall take care of my own person. This much I promise.

युधिष्ठिर उवाच

यमग्निर्बाह्यणो भूत्वा समागच्छन्नां वरम्।

दिधक्षुः खाण्डवं दावं दाशार्हसहितं पुरा॥३९॥

महाबलं महाबाहुमजितं कुरुनन्दनम्।

सोऽयं किं कर्म कौन्तेयः करिष्यति धनंजयः॥४०॥

Yudhishtira said

What work will Dhananjaya, the son of Kunti, perform, who is mighty, long armed, invincible, the foremost of men, and the joy of Kurus, and before whom formerly the fire-god,

desirous of consuming the Khandava forest, appeared in the guise of a Brahmana.

योऽयमासाद्य तं दावं तर्पयामास पावकम्।

विजित्यैकरथेनेन्द्रं हत्वा पन्नगराक्षसान्॥१३॥

वासुकेः सर्पराजस्य स्वसारं हतवांश्च यः।

श्रेष्ठो यः प्रतियोद्यानां सोऽर्जुनः किं करिष्यति॥१४॥

What work will be performed by the best of dualists Arjuna, who having ascended the single chariot with Krishna, repaired to the forest and gratified the fire god after defeating and destroying the Pannagas and Rakshasas and who carried off the sister of the serpent-king named Vasuki.

सूर्यः प्रतपतां श्रेष्ठो द्विपदां ब्राह्मणो वरः।

आशीविष्श्च सर्पाणामग्निस्तेजस्विनां वरः॥१५॥

आयुधानां वरं वज्रं ककुद्दी च गवां वरः।

हृदनामुदधिः श्रेष्ठः पर्जन्यो वर्षतां वरः॥१६॥

धृतराष्ट्रश्च नागानां हस्तिचैरावणो वरः।

पुत्रः प्रियाणामधिको भार्या च सुहृदां वरः॥१७॥

यथैतानि विशिष्टानि जात्यां जात्यां वृकोदर।

एवं युवा गुडाकेशः श्रेष्ठः सर्वधनुष्मताम्॥१८॥

The sun is the foremost of all shining bodies, the Brahmana is the foremost of all bipeds, the Ashvisha is the foremost of all serpents, the fire is the foremost of all bright substances, thunder is the foremost of all weapons, the humped bull is the foremost of its kind, the ocean is the foremost of all watery expanses, the Parjanya is the foremost of all rain clouds, Dhritarashtra is the foremost of all Nagas, Airavata is the foremost of all elephants, the son is the foremost of all beloved objects, and the wife is the foremost of all friends. O Vrikodara, as every species has its, best, so is the youthful Gudakesha the best of all archers.

सोऽयमिन्द्रादनवरो वासुदेवान्महाद्युतिः।

गाण्डीवधन्वा बीभत्सुः श्रेताश्चः किं करिष्यति॥१९॥

What office will be performed by Bibhatsu of great splendour, whose bow is Gandiva, and whose chariot is drawn by white horses and

who is in no way inferior to Indra or Vasudeva himself?

उषित्वा पञ्च वर्षाणि सहस्राक्षस्य वेश्मनि।

अस्त्रयोगं समासाद्य स्ववीर्यान्मानुषान्धुतम्।

दिव्यान्यस्त्राणि चाप्तानि देवरूपेण भास्वता॥२०॥

यं मन्ये द्वादशं रुद्रमादित्यानां त्रयोदशम्।

वसूनां नवमं मन्ये ग्रहाणां दशमं तथा॥२१॥

यस्य बाहू समौ दीर्घौ ज्याघातकठिनत्वचौ।

दक्षिणे चैव सव्ये च गवामिव वहः कृतः॥२२॥

हिमवानिव शैलानां समुद्रः सरितामिव।

त्रिदशानां यथा शक्रो वसूनामिव हव्यवाद्॥२३॥

मृगाणामिव शार्दूलो गरुडः पततामिव।

वरः संन्यमानानां सोऽर्जुनः किं करिष्यति॥२४॥

What office will be performed by Arjuna shining in celestial grace, who, having stayed for five years in the abode of the thousand-eyed deity, acquired by his superhuman prowess, the art of using arms along with all the celestial weapons, and who is me-seems like the Rudra, thirteenth of the Adityas, ninth of the Vasus and the tenth of the Grahas, whose arms are symmetrical and long, having the skin rendered hard by repeated strokes of the bow string and knobs on which appear like the humps of bulls and who is the foremost of warriors as the Himavata of mountains, the sea of rivers, Shakra of the gods, Havyavahak (fire) of the Vasus, the tiger of the beasts, Garuda of the winged tribes.

अर्जुन उवाच

प्रतिज्ञां षण्ढकोऽस्मीति करिष्यामि महीपते।

ज्याघातौ हि महान्तौ मे संवर्तुं नृप दुष्करौ॥२५॥

Arjuna said

O ruler of the earth, I shall declare myself to be one of the neuter sex, but O king, it is very difficult to conceal the big strokes of the bow-string on my arms.

वलयेयैश्छादयिष्यामि बाहू किणकृताविमौ।

कर्णयोः प्रतिमुच्याहं कुण्डले ज्वलनप्रभे॥२६॥

However, I shall conceal with the bangles the marks of my arm caused by the bow-string.

पिनद्धकम्बुः पाणिभ्यां तृतीयां प्रकृतिं गतः।

वेणीकृतशिरा राजन् नाम्ना चैव बृहन्नला॥२७॥

पठन्नाख्यायिकाश्चैव स्त्रीभावेन पुनः पुनः।

रमयिष्ये महीपालमन्यांश्चान्तःपुरे जनान्॥२८॥

Having worn rings shining as fire on my ears and conch-bangles on my wrist, and dressing my hair in a braid on my head and taking the name of Brihannala I shall, O king, appear as one of the third sex, and please the king and others in the seraglio by reciting stories often and often as becomes a female.

गीतं नृत्यं विचित्रं च वादित्रं विविधं तथा।

शिक्षयिष्याम्यहं राजन् विराटस्य पुरस्त्रियः॥२९॥

O king, I shall instruct the ladies of Virata's house in singing, delightful dancing and also in musical performances of sundry sorts.

प्रजानां समुदाचारं बहु कर्म कृतं वदन्।

छादयिष्यामि कौन्तेय माययाऽऽत्मानमात्मना॥३०॥

And in reciting various good deeds and customs of people, I shall, O son of Kunti, conceal myself in disguise.

युधिष्ठिरस्य गेहे वै द्रौपद्याः परिचारिका।

उषितास्मीति वक्ष्यामि पृष्ठो राज्ञा च पाण्डव॥३१॥

O Pandava, on being asked by the king I shall say "I lived as a waiting maid of Draupadi in the palace of Yudhishtira.

एतेन विधिना छन्नः कृतकेन यथानलः।

विहरिष्यामि राजेन्द्र विराटभवने सुखम्॥३२॥

O great king, hiding myself by this counterfeiting means as fire is concealed by ashes, I shall happily pass my days in the palace of Virata.

CHAPTER 3

(PANDAVA PRAVESHA PARVA) -

Continued

Counsels of the Pandavas

वैशम्पायन उवाच

इत्येवमुक्त्वा पुरुषप्रवीर-

स्तथार्जुनो धर्मभृतां वरिष्ठः।

वाक्यं तथासौ विरराम भूयो

नृपोऽपरं भ्रातरमाबभाषे॥३१॥

Vaishampayana said

Having spoken thus, Arjuna, the best of men and the foremost of the virtuous, ceased, and the king again asked his another brother.

युधिष्ठिर उवाच

किं त्वं नकुल कुर्वाणस्तत्र तात चरिष्यसि।

कर्म तत् त्वं समाचक्ष्व राज्ये तस्य महीपतेः।

सुकुमाश्च शूश्च दर्शनीयः सुखोचितः॥३२॥

Yudhishtira said

O Nakula, tender, heroic, graceful and accustomed to pleasurable pursuits as you are, what work will you do in the dominion of Virata, tell me that.

नकुल उवाच

अश्वबन्धो भविष्यामि विराटनृपतेरहम्।

सर्वथा ज्ञानसम्पन्नः कुशलः परिरक्षणे॥३३॥

Nakula said

I shall be the keeper of the horses of king Virata; I possess thorough knowledge of the business, and am expert in the tending of them,

ग्रन्थिको नाम नाम्नाहं कर्मैतत् सुप्रियं मम।

कुशलोऽस्यश्च शिक्षायां तथैवाश्च चिकित्सने॥

I shall be designated Granthika. The avocation is congenial to me. I am expert both in training and treating horses.

प्रियाश्च सततं मेऽश्वाः कुरुराज यथा तवा॥३४॥

ये मामामन्त्रयिष्यन्ति विराटनगरे जनाः।

तेभ्य एवं प्रवक्ष्यामि विहरिष्याम्यहं यथा॥३५॥

पाण्डवेन पुरा तात अश्वेष्वधिकृतः पुरा।

विराटनगरे छन्नश्चरिष्यामि महीपते॥३६॥

O king of the Kurus, horses are even dear to me as they are to you. Those who will question me in the city of the Virat will be thus told by me. "Formerly I was placed by Yudhishtira in charge of his horses. O ruler of the earth, I shall thus disguised go about in the city of Virata.

युधिष्ठिर उवाच

सहदेव कथं तस्य समीपे विहरिष्यसि।

किं वा त्वं कर्म कुर्वाणः प्रच्छन्नो विहरिष्यसि॥७॥

Yudhishtira said

O Sahadeva, how will you appear before him or what work will you do so that you may walk about undiscovered.

सहदेव उवाच

गोसंख्याता भविष्यामि विराटस्य महीपतेः।

प्रतिषेद्धा च दोग्धा च संख्याने कुशलो गवाम्॥८॥

Sahadeva said

I shall be the counter of the cows of the king Virata; I am skilled in taming, milking and counting them.

तन्तिपाल इति ख्यातो नाम्नाहं विदितस्त्वया।

निपुणं च चरिष्यामि व्येतु ते मानसो ज्वरः॥९॥

Denominated as Tantipala and by that name I shall clearly do my duty. Let your mental anxiety be dispelled.

अहं हि सततं गोषु भवता प्रहितः पुरा।

तत्र मे कौशलं सर्वमवबुद्धं विशाम्यते॥१०॥

Very often was I formerly employed by you in looking after your cows. O Lord of the earth, all the arts that the business involves are known to me.

लक्षणं चरितं चापि गवां यच्चापि मङ्गलम्।

तत् सर्वं मे सुविदितमन्यच्चापि महीपते॥११॥

O ruler of the earth, the nature, the characteristics and the favorable marks and other points regarding cows are well known to me.

वृषभानपि जानामि राजन् पूजितलक्षणान्।

येषां मूत्रमुपाग्राय अपि वन्ध्या प्रसूयते॥१२॥

I also know the bulls bearing favourable marks whose urine on being smelt makes even the barren productive.

सोऽहमेवं चरिष्यामि प्रीतिरत्र हि मे सदा।

न च मां वेत्स्यते कश्चित् तोषयिष्ये च पार्थिवम्॥१३॥

Thus shall I pass my days; there is always a delight for me in this work, and no one shall

recognize me and moreover I will entertain the monarch.

युधिष्ठिर उवाच

इयं हि नः प्रिया भार्या प्राणेभ्योऽपि गरीयसी।

मातेव परिपाल्या च पूज्या ज्येष्ठेव च स्वसा॥१४॥

Yudhishtira said

This is our beloved wife dearer even than life. Like a mother she is to be cherished and like an elder sister she is to be respected.

केन स्म द्रौपदी कृष्णा कर्मणा विचरिष्यति।

न हि किञ्चिद् विजानाति कर्म कर्तुं यथा स्त्रियः॥१५॥

In what capacity will Krishna the daughter of Drupada, appear; like other women she does not know how to do any work.

सुकुमारी च बाला च राजपुत्री यशस्विनी।

पतिव्रता महाभागा कथं नु विचरिष्यति॥१६॥

Tender and young is the king's daughter, endowed with eminence, devoted to her lords and highly virtuous; how will she pass her days?

माल्यगन्धानलङ्कारान् वस्त्राणि विविधानि च।

एतान्येवाभिजानाति यतो जाता हि भामिनी॥१७॥

Since her very birth the handsome lady has only been accustomed to garlands, perfumes, ornaments and diverse kinds of robes.

द्रौपद्युवाच

सैरन्ध्रयो रक्षिता लोके भुजिष्याः सन्ति भारता।

नैवमन्याः स्त्रियो यान्ति इति लोकस्य निश्चयः॥

साहं ब्रुवाणा सैरन्ध्री कुशला केशकर्मणि॥१८॥

Draupadi said

O Bharata, there is a class of maid-servants called Sairandhri employed in the service of others and it is the conviction of people that no (respectable) ladies will enter it.

युधिष्ठिरस्य गेहे वै द्रौपद्याः परिचारिका।

उषितास्मीति वक्ष्यामि पृष्टा राज्ञा च भारता॥१९॥

आत्मगुप्ता चरिष्यामि यन्मां त्वं परिपृच्छसि॥२०॥

I shall call myself Sairandhri skilled in dressing hair; and asked by the king, O

Bharata, I shall say "I was a waiting maid to Draupadi in the house of Yudhishtira," and as you ask me (I say) I, shall pass my days concealing myself.

सुदेश्णां प्रत्युपस्थास्ये राजभार्या यशस्विनीम्।

सा रक्षिष्यति मां प्राप्तां मा भूत् ते दुःखमीदृशम्॥२१॥

I shall serve Shudeshna the reputed wife, of the king, and getting me, she will keep me. Let this anxiety of yours be set at rest.

युधिष्ठिर उवाच

कल्याणं भाषसे कृष्णे कुले जातासि भामिनि।

न पापमभिजानासि साध्वी साधुव्रते स्थिता॥२२॥

Yudhishtira said

O Krishna, you have spoken well, O fair one, you are born in a noble family; chaste as you are and engaged in pursuit of pious vows you are a stranger to sin.

यथा न दुर्हदः पापा भवन्ति सुखिनः पुनः।

कुर्यास्तत् त्वं हि कल्याणि लक्षयेयुर्न ते तथा॥२३॥

O blessed one, you should behave yourself in such a way that the wicked and sinful men may have no chance of deriving pleasure from looking at you.

CHAPTER 4

(PANDAVA PRAVESHĀ PARVA) -

Continued

The advice of Dhaumya

युधिष्ठिर उवाच

कर्माण्युक्तानि युष्माभिर्यानि यानि करिष्यथा।

मम चापि यथा बुद्धिरुचिता विधिनिश्चयात्॥१॥

Yudhishtira said

In consonance with the ordinance, the works which you will perform have been already described by you, and I have also said according to my discretion the office which I shall perform.

पुरोहितोऽयमस्माकमग्निहोत्राणि रक्षतु।

सूदपौरोगवैः सार्द्धं दुपदस्य निवेशने॥२॥

Let this our priest go back to the house of Drupada with our charioteer and cooks, and preserve our Agnihotra fires.

इन्द्रसेनमुखश्छमे स्थानादाय केवलान्।

यान् द्वारवतीं शीघ्रमिति मे वर्तते मतिः॥३॥

Let these people with Indrasena as their head repair speedily with empty cars to the city of Amaravati. This is my wish.

इमश्च नार्यो द्रौपद्याः सर्वाश्च परिचारिकाः।

पाञ्चालानेव गच्छन्तु सूदपौरोगवैः सह॥४॥

Let all these attending maids of Draupadi go to the Panchalas with our charioteers and cooks.

सर्वैरपि च वक्तव्यं न प्राज्ञायन्त पाण्डवाः।

गता ह्यस्मानपाहाय सर्वे द्वैतवनादिति॥५॥

All of them also must say this "we do not know the Pandavas, they have all departed from Dvaitavana leaving us alone here."

वैशम्पायन उवाच

एवं तेऽन्योन्यमामन्त्र्य कर्माण्युक्त्वा पृथक् पृथक्

धौम्यमामन्त्रयामासुः स च तान् मन्त्रमब्रवीत्॥६॥

Vaishampayana said

Thus having consulted one another and mentioned their own respective duties they asked the advice of Dhaumya and he also gave his advice.

धौम्य उवाच

विहितं पाण्डवाः सर्वं ब्राह्मणेषु सुहृत्सु च।

याने प्रहरणे चैव तथैवाग्निषु भारत॥७॥

O Pandavas, you have made arrangements in regard to the Brahmanas, friends, weapons and also in regard to the fires.

त्वया रक्षा विधातव्या कृष्णायाः फाल्गुनेन च।

विदितं वो यथा सर्वं लोकवृत्तमिदं तवा॥८॥

विदिते चापि वक्तव्यं सुहृद्भिरनुरागतः।

एष धर्मश्च कामश्च अर्थश्चैव सनातनः॥९॥

अतोऽहमपि वक्ष्यामि हेतुमत्र निबोधत।

You and Falguna (Arjuna) are to protect Krishna. O kings, the characters of men are

properly known to you all. Inspite of your knowledge, it behoves the friends to describe them out of their regard for you and that is reckoned as the everlasting virtue, pleasure and profit. Therefore I shall say something - you should attend.

हन्तेमां राजवसतिं राजपुत्रा ब्रवीम्यहम्॥१०॥

यथा राजकुलं प्राप्य सर्वान् दोषांस्तरिष्यथा।

दुर्वसं चैव कौरव्य जानता राजवेश्मनि॥११॥

अमानितैर्मनितैर्वा अज्ञातैः परिवत्सरम्।

ततश्चतुर्दशे वर्षे चरिष्यथ यथासुखम्॥१२॥

Alas! it is woeful to stay with a king, I shall tell you. O princes, how you shall avert the calamities while residing in the royal premises. O Kauravas, whether respected or not, may you pass thus at the royal residence undiscovered by those who know you. Then in the fourteenth year you will act according to your own pleasure.

दृष्टद्वारो लभेद् द्रष्टुं राजस्वेषु न विश्वसेत्।

तदेवासनमन्विच्छेद् यत्र नाभिपतेत् परः॥१३॥

One ought to obtain previous permission should he want to appear before the king. As regards royal secrets one should not give credit when they are mentioned; one should rather court that seat where no one can defeat him.

यो न यानं न पर्यङ्कं न पीठं न गजं रथम्।

आरोहेत् सम्प्रतोऽस्मीति स राजवसतिं वसेत्॥१४॥

He alone can live in a royal residence who does not, with the confidence that he is a favorite, make use of the king's car, vehicle, or bedstead, or seat, or elephant or chariot.

यत्र यत्रैनमासीनं शङ्केन् दुष्टचारिणः।

न तत्रोपविशेद् यो वै स राजवसतिं वसेत्॥१५॥

He alone can live in a royal house who sits on a seat the occupation of which cannot create any suspicion in the minds of the wicked.

न चानुशिष्याद् राजानमपृच्छन्तं कदाचन।

तूष्णीं त्वेनमुपासीत काले समभिपूजयेत्॥१६॥

असूयन्ति हि राजानो जनाननृतवादिनः।

तथैव चावमन्यन्ते मन्त्रिणं वादिनं मृषा॥१७॥

Unasked no one should even offer a counsel to the king; one should pay respect to

him with reticence and homage in time. Kings wish to have those who babble and hate counsellors who tell lies.

नैषां दारेषु कुर्वीत मैत्रीं प्राज्ञः कदाचन।

अन्तःपुरचरा ये च द्वेष्टि यानहिताश्च ये॥१८॥

A wise man should never contract friendship with the wife of the king nor with the other inmates of his seraglio, nor with those whom the despises and who are hostile to him.

विदिते चास्य कुर्वीत कार्याणि सुलघून्यपि।

एवं विचरतो राज्ञि न क्षतिर्जायते क्वचित्॥१९॥

One about the king should perform the act, however greatly insignificant may be in his presence. There would be no harm to him should he behave himself towards the king in the way.

गच्छन्नपि परां भूमिमपृष्टो ह्यनियोजितः।

जात्यन्ध इव मन्येत मर्यादामनुचिन्तयन्॥२०॥

Holding even the highest office one should, until he is asked or commanded, regard himself as born-blind in consideration of (the dignity of his position).

न हि पुत्रं न नप्तारं न भ्रातरमरिदमाः।

समतिक्रान्तमर्यादं पूजयन्ति नराधिपाः॥२१॥

Because the kings show no consideration even to their sons, grandsons and brothers when they are found to disregarded their dignity.

यत्नाच्चोपचरेदेनमनिवद् देववत् त्विह।

अनृतेनोपचीर्णो हि हन्यादेव न संशयः॥२२॥

In this world a king should be carefully served like the fire-god or any other deity; one that plays false to the king is killed by him; this admits of no doubt.

यद् यद् भर्तानुयुङ्गीत तत् तदेवानुवर्तयेत्।

प्रमादमवलेपं च कोप च परिवर्जयेत्॥२३॥

One should follow what the master directs, and renounce carelessness, pride and anger.

समर्थनासु सर्वासु हितं च प्रियमेव च।

संवर्णयेत् तदेवास्य प्रियादपि हितं भवेत्॥२४॥

After carefully pondering over all things one should relate to the king what is both

agreeable and profitable; but one must say what is beneficial in preference to what is merely agreeable.

अनुकूलो भवेच्चास्य सर्वार्थेषु कथासु च।

अप्रियं चाहितं यत् स्यात् तदस्मै नानुवर्णयेत्॥२५॥

In all matters and works one ought to be well-disposed towards the king and should never relate to him what is disagreeable and unprofitable.

नाहमस्य प्रियोऽस्मीति मत्वा सेवेत पण्डितः।

अप्रमत्तश्च सततं हितं कुर्यात् प्रियं च यत्॥२६॥

Thinking that one is not his favourite, one should serve the king, always do him what is good and pleasant without neglect.

नास्यानिष्टानि सेवेत नाहितैः सह संवदेत्।

स्वस्थानात्र विक्रमेत स राजवसतिं वसेत्॥२७॥

He alone can live in a royal house who does not swerve from his place, nor does him any injury, nor associates with those who are unfriendly to him (the king).

दक्षिणं वाय्वं वामं वा पार्श्वमासीत् पण्डितः।

रक्षिणां ह्यातशस्त्राणां स्थानं पश्चाद् विधीयते॥२८॥

नित्यं हि प्रतिषिद्धं तु पुरस्तादासनं महत्।

न च संदर्शने किञ्चित् प्रवृत्तमपि संजयेत्॥२९॥

Learned men should sit either on the right or the left side of the king, because the place behind him is reverend, for the guards furnished with arms and seats in his front are always forbidden.

अपि ह्येतद् दरिद्राणां व्यलीकस्थानमुत्तमम्।

न मृषाभिहितं राज्ञां मनुष्येषु प्रकाशयेत्॥३०॥

No one should give publicity to what transpires in the very presence of the king because even for those who are very favourite it is looked upon as the height of impertinence.

असूयन्ति हि राजानो नराननृतवादिनः।

तथैव चावमन्यन्ते नरान् पण्डितमानिनः॥३१॥

One should not reveal to others any lie, that has been told by the king for he is annoyed with those who report his lies and also despise those who regard themselves as learned.

शूरोऽस्मीति न दृप्तः स्याद् बुद्धिमानिति वा पुनः।

प्रियमेवाचरन् राज्ञः प्रियो भवति भोगवान्॥३२॥

A person that does not take pride in thinking "I am heroic and intelligent," and conducts himself agreeably to the wishes of the king is worthy of royal favour and amenities of life.

ऐश्वर्यं प्राप्य दुष्प्रापं प्रियं प्राप्य च राजतः।

अप्रमत्तो भवेद् राज्ञः प्रियेषु च हितेषु च॥३३॥

A person, obtaining from the king wealth and other agreeable things hard to acquire, must employ himself assiduously in doing for him what is both pleasant and profitable.

यस्य कोपो महाबाधः प्रसादश्च महाफलः।

कस्तस्य मनसापीच्छेदनर्थं प्राज्ञसम्मतः॥३४॥

What person, that is agreeable to the wise, can even contemplate a wrong to him, whose wrath is a great trouble and whose propitiation is productive of great fruits?

न चोद्यौ न भुजौ जानू न च वाक्यं समाक्षिपेत्।

सदा वातं च वाचं च घ्रीवनं चाचरेच्छनैः॥३५॥

In the presence of the king no one should move his lips, anus and thighs and one should speak gently, spit slowly and break wind softly.

हास्यवस्तुषु चान्यस्य वर्तमानेषु केषुचित्।

नातिगाढं प्रहृष्येत न चाप्युन्मत्तवद्भसेत्॥३६॥

In the presence of the king if any laughable matter is mooted, a person should not enjoy it with the utmost reserve, nor should he laugh like a maniac.

न चातिधैर्येण चरेद् गुरुतां हि व्रजेत् ततः।

स्मितं तु मृदुपूर्वेण दर्शयेत् प्रसादजम्॥३७॥

लाभे न हर्षयेद् यस्तु न व्यथेद् योऽवमानितः।

असम्पूढश्च यो नित्यं स राजवसतिं वसेत्॥३८॥

No person should restrain himself to the reserve, for in that case he should lead him to an unnecessary gravity. But he should smile with modesty and without betraying any mistaken interest as regards real cause of the mirth. He that is always on his guard, and is neither exalted by reward nor feels wronged by

disgrace, is alone worthy of residing in a royal palace.

राजानं राजपुत्रं वा संवर्णयति यः सदा।

अमात्यः पण्डितो भूत्वा स चिरं तिष्ठते प्रियः॥३९॥

The learned courtier who always describes the king and princes in suitable terms can stay long as a favorite in a royal residence.

प्रगृहीतश्च योऽमात्यो निगृहीतस्त्वकारणैः।

न निर्वदति राजानं लभते सम्पदं पुनः॥४०॥

The favored counsel or who refrains from speaking ill of the king, if ever deprived of royal grace for some causes, regains his prosperity.

प्रत्यक्षं च परोक्षं च गुणवादी विचक्षणः।

उपजीवी भवेद् राज्ञो विषये योऽपि वा भवेत्॥४१॥

The person, who earns his livelihood through the favour of the king or lives in his dominion, if prudent, must eulogize him both in his presence and behind him.

अमात्यो हि बलाद् भोक्तुं राजानं प्रार्थयेत् यः।

न स तिष्ठेच्चिरं स्थानं गच्छेच्च प्राणसंशयम्॥४२॥

The courtier, who desires to gain his end by using force on the king, does not hold his place long and incurs the danger of losing his life.

श्रेयः सदाऽऽत्मनो दृष्ट्वा परं राज्ञा न संवदेत्।

विशेषयेच्च राजानं योग्यभूमिषु सर्वदा॥४३॥

No person should, for the sake of his own interest, hold communion with the king's enemies, nor should one always come forward to instruct the king on all occasions, however suitable they may be.

अम्लानो बलवाञ्छूरश्छायेवानुगतः सदा।

सत्यवादी मृदुर्दान्तः स राजवसतिं वसेत्॥४४॥

He, who is cheerful mighty, brave, truthful, gentle and of subdued passions, and who always follows the king like a shadow, is alone capable of living in a royal palace.

अन्यस्मिन् प्रेष्यमाणे तु पुरस्ताद् यः समुत्पतेत्।

अहं किं करवाणीति स राजवसतिं वसेत्॥४५॥

He who steps forward saying "pray, I will do it," when another is entrusted with a work, is alone worthy of living in a royal residence.

आन्तरे चैव बाह्ये च राज्ञा यश्चाथ सर्वदा।

आदिष्टो नैव कम्पेत स राजवसतिं वसेत्॥४६॥

He who never fears when commanded by the king to do work, wither in or out of his dominion, is alone fit for living in the royal premises.

यो वै गृहेभ्यः प्रवसन् प्रियाणां नानुसंस्मरेत्।

दुःखेन सुखमन्विच्छेत् स राजवसतिं वसेत्॥४७॥

He alone, can live in a royal palace, who, although staying away from home, never remembers his beloved ones and suffers misery in the expectation of future happiness.

समवेष्टं न कुर्वीत नोच्चैः संनिहितो वसेत्।

न मन्त्रं बहुधा कुयदिवं राज्ञः प्रियो भवेत्॥४८॥

One should not dress like the king, should not burst out into a loud laughter in the presence of the king, nor should one divulge royal counsels; behaving in this way one may become favourite of the king.

न कर्मणि नियुक्तः सन् धनं किञ्चिदपि स्पृशेत्।

प्राप्नोति हि हरन् द्रव्यं बन्धनं यदि वा वधम्॥४९॥

Appointed to a work one should not lay hands on money; if one does it he runs the risk of being imprisoned or put to death.

यानं वस्त्रमलङ्कारं यच्चान्यत् सम्प्रयच्छति।

तदेव धारयेन्नित्यमेवं प्रियतरो भवेत्॥५०॥

One should always use the cars, the robes, the ornaments and other things which the king bestows; and by doing this one should win the royal favour.

एवं संयम्य चित्तानि यत्नतः पाण्डुनन्दनाः।

संवत्सरमिमं तात तथाशीला बुभूषता।

अथ स्वविषयं प्राप्य यथाकामं करिष्यथा॥५१॥

O sons of Pandu, thus controlling your minds with great efforts, spend, O children, this year, adorned with good manners. Then regaining your kingdom you may act according to your own pleasure.

युधिष्ठिर उवाच

अनुशिष्टाः स्म भद्रं ते नैतद् वक्तास्ति कश्चन।
कुन्तीमृते मातरं नो विदुरं वा महामतिम्॥५२॥

Yudhishtira said

By you we have been instructed; let good betide you. There is no one else who could say so except our mother Kunti and the high-minded Vidura.

यदेवानन्तरं कार्यं तद् भवान् कर्तुमर्हति।

तारणायास्य दुःखस्य प्रस्थानाय जयाय च॥५३॥

Now it behoves you to do all that is necessary for our departure, for the removal of our woes and for the achievement of victory over foe.

वैशम्पायन उवाच

एवमुक्तस्ततो राज्ञा धौम्योऽथ द्विजसत्तमः।

अकरोद् विधिवत् सर्वं प्रस्थाने यद् विधीयते॥५४॥

Vaishampayana said

Thus addressed by the king, Dhaumya, the best of the twice-born, arranged all that was necessary for their departure.

तेषां समिध्य तानग्नीन् मन्त्रवच्य जुहाव सः।

समृद्धिवृद्धिलाभाय पृथिवीविजयाय च॥५५॥

Lighting up fires, he offered with Mantras the oblations on them that they might gain prosperity and success and spread their conquest all over the earth.

अग्नीन् प्रदक्षिणीकृत्य ब्राह्मणांश्च तपोधनान्।

याज्ञसेनीं पुरस्कृत्य षडेवाथ प्रवव्रजुः॥५६॥

Then the six, having circumbulated the fire and the Brahmanas whose only treasure is austerity, departed with Yajnseni ahead of them.

गतेषु तेषु वीरेषु धौम्योऽथ जपतां वरः।

अग्निहोत्राण्युपादाय पाञ्चालानभ्यगच्छत॥५७॥

These heroes having departed, Dhaumya, the great among ascetics, took their Agnihotra fires and started for Panchalas.

इन्द्रसेनाद्रयश्चैव यथोक्ताः प्राप्य यादवान्।

स्थानांश्च रक्षन्तः सुखमूषुः सुसंवृताः॥५८॥

Indrasena and others as mentioned before, after having gone to the Yadavas spent their days happily and privately in looking after the horses and cars of the Pandavas.

CHAPTER 5

(PANDAVA PRAVESHĀ PARVA)-

Continued

The entering into Virata's city

वैशम्पायन उवाच

ते वीरा बद्धनिस्त्रिंशस्तथा बद्धकलापिनः।

बद्धगोधाङ्गुलित्राणाः कालिन्दीमभितो ययुः॥५९॥

Vaishampayana said

Those heroes equipped with swords and finger-protectors made of Iguna leather and furnished with weapons and quivers proceeded in the direction of the river Kalindi.

ततस्ते दक्षिणं तीरमन्वगच्छन् पदातयः।

निवृत्तवनवासा हि स्वराष्ट्रं प्रेप्सवस्तदा।

वसन्तो गिरिदुर्गेषु वनदुर्गेषु धन्विनः॥६०॥

Then they desirous of regaining their own kingdom put an end to their forest-life and walked on foot to the southern bank of the river (Kalindi).

विध्यन्तो मृगजातानि महेष्वासा महाबलाः।

उत्तरेण दशार्णास्ते पञ्चालान् दक्षिणेन च॥६१॥

अन्तरेण यकल्लोमान् शूरसेनांश्च पाण्डवाः।

लुब्धा बुवाणा मत्स्यस्य विषयं प्राविशन् वनात्॥६२॥

धन्विनो बद्धनिस्त्रिंशा विवर्णाः श्मश्रुधारिणः।

ततो जनपदं प्राप्य कृष्णा राजानमब्रवीत्॥६३॥

Having put an end to their forest life, those sons of Pandu, wielders of great bows, endued with great strength, equipped with swords, wearing beards and looking wan proceeded through Yakrilloma and Shurasena, and leaving the country of Panchalas on the south and that of Dasharna on the north, dwelling (sometimes) in hill-forts and forest fastness and killing the deer (in their journey) entered Matsya's dominions giving out themselves as hunters.

पश्यैकपद्यो दृश्यन्ते क्षेत्राणि विविधानि च।
व्यक्तं दूरे विराटस्य राजधानी भविष्यति।
वसामेहापरां रात्रिं बलरान् मे परिश्रमः॥६॥

Having arrived at the country Krishna said to the king- "Look here, there are seen many foot-paths and these indicate the existence of Virata's metropolis in the distance. Spend the remaining part of the night here for great is my fatigue."

युधिष्ठिर उवाच

धनंजय समुद्यम्य पाञ्चालीं वह भारता।
राजधान्यां निवत्स्यामो विमुक्तश्च वनादितः॥७॥

Yudhishtira said

O Dhananjaya, O Bharata, take up Panchali and carry her. As we are come out of this forest we shall settle ourselves in the capital.

वैशम्पायन उवाच

तामादायार्जनुस्तूर्णं द्रौपदीं गजराडिव।
सम्प्राप्य नगराभ्याशमवतारयदर्जुनः॥८॥

Vaishampayana said

Arjuna, like the leader of elephants, quickly took up Draupadi (Drupada's daughter) and on reaching the skirts of the forest let her down.

स राजधानीं सम्प्राप्य कौन्तेयोऽर्जुनमब्रवीत्।
क्वायुधानि समासज्ज्य प्रवेक्ष्यामः पुरं वयम्॥९॥

After having arrived at the capital the son of Kunti, asked Arjuna- where shall we keep our weapons before we enter the city?

सायुधश्च प्रवेक्ष्यामो वयं तात पुरं यदि।
समुद्वेगं जनस्यास्य करिष्यामो न संशयः॥१०॥
गाण्डीवं च महद् गाढं लोके च विदितं नृणाम्।
तच्चेदायुधमादाय गच्छामो नगरं वयम्।
क्षिप्रमस्मान् विजानीयुर्मनुष्या नात्र संशयः॥११॥

If we enter the city with our weapons we shall undoubtedly cause terror to the citizens. Moreover your gigantic bow, the Gandiva, is known to the people of the world, therefore, if

we enter the city with that weapon, the people will undoubtedly cognizant us very soon.

ततो द्वादश वर्षाणि प्रवेष्टव्यं वने पुनः।
एकस्मिन्नपि विज्ञाते प्रतिज्ञातं हि नस्तथा॥१२॥

And if any one of us be discovered we shall have to enter the forest again for another twelve years, for that has truly been our promise.

अर्जुन उवाच

इयं कूटे मनुष्येन्द्र गहना महती शमी।
भीमशास्त्रा दुरारोहा श्मशानस्य समीपतः॥१३॥

Arjuna said

O lord of men, close by the cremation ground there stands, on the mountain peak, a large Shami tree, gigantic in size, hard to climb upon and with tremendous boughs.

न चापि विद्यते कश्चन्मनुष्य इति मे मतिः।

योऽस्मान् निदधतो द्रष्टा भवेच्छस्त्राणि पाण्डवाः॥१४॥

Nor is there any human being I believe who can observe us, O Pandava, depositing our weapons.

उत्पथे हि वने जाता गृगव्यालनिषेविते।

समीपे च श्मशानस्य गहनस्य विशेषतः॥१५॥

Remote from the road there grows the tree in the forest inhabited by beasts and snakes and it stands beside a dismal cremation ground.

समाधायायुधं शम्यां गच्छामो नगरं प्रति।

एवमत्र यथायोगं विहरिष्याम भारता॥१६॥

Having thus deposited our weapons on the Shami tree we shall, O Bharata, go to the city and pass our days there in style befitting us.

वैशम्पायन उवाच

एवमुक्त्वा स राजानं धर्मराजं युधिष्ठिरम्।
प्रचक्रमे निधानाय शस्त्राणां भरतर्षभा॥१७॥

Vaishampayana said

Having spoken thus to the king Yudhishtira, the virtuous Arjuna, O best of the Bharata race, prepared for putting aside the weapons on that tree.

येन देवान् मनुष्यांश्च सर्वाश्चैकरथोऽजयत्।
स्फीताज्ञानपदांश्चान्यानजयत् कुरुपुङ्गवः॥१८॥
तदुदारं महाघोषं सम्पन्नबलसूदनम्।
अपज्यमकरोत् पार्थो गाण्डीवं सुभयङ्करम्॥१९॥

Pritha's son, the best of the Kurus, loosened the string of the large and tremendous Gandiva, capable of producing a deeply terrific twang, of destroying the mighty hosts of enemies and by which he, on a single car, had conquered all the gods and men and many opulent countries.

येन वीरः कस्त्रक्षेत्रमभ्यरक्षत् परंतपः।

अमुञ्चद् धनुषस्तस्य ज्यामक्षय्यां युधिष्ठिरः॥२०॥

The warlike Yudhishtira, the chastiser of enemies, loosened the undecaying string of bow with which he had protected the field of the Kurus (Kurukshetra).

पाञ्चालान् येन संग्रामे भीमसेनोऽजयत् प्रभुः।

प्रत्यषेधद् बहूनेकः सपत्नांश्चैव दिग्जये॥२१॥

निशम्य यस्य विस्फारं व्यद्रवन्त रणात् परे।

पर्वतस्येव दीर्णस्य विस्फोटमशनेरिव॥२२॥

सैन्यवं येन राजानं पर्यामृषितवानथ।

ज्यापाशं धनुषस्तस्य भीमसेनोऽवतारयत्॥२३॥

The mighty Bhimasena unfastened the string of the bow with which the sinless one had conquered the Panchalas in fight, defeated the lord of Sindhu, opposed many of his foes alone at the time of spreading his conquest in all directions and hearing whose twang like the splitting of a mountain, or like the roar of the thunder, the enemies had fled from the field.

अजयत् पश्चिमामाशां धनुषा येन पाण्डवः।

माद्रीपुत्रो महाबाहुस्ताप्रास्यो मितभाषिता॥२४॥

तस्य मौर्वीमपाकर्षच्छूरः संक्रन्दनो युधि।

कुले नास्ति समो रूपे यस्येति नकुलः स्मृतः॥२५॥

The heroic son of Pandu by Madri, having large arms, copper complexion, frugal speech and immense prowess in the field of battle, known by the name Nakula by virtue of his matchless beauty in the family, took away the string of his bow with which he had conquered all the regions of the west.

दक्षिणां दक्षिणाचारो दिशं येनाजयत् प्रभुः।

अपज्यमकरोद् वीरः सहदेवस्तदायुधम्॥२६॥

The heroic Sahadeva of noble conduct rendered his bow stringless with which he made conquests in the southern regions.

खड्गांश्च दीप्तान् दीर्घांश्च कलापांश्च महाधनान्।

विपाठान् क्षुरधारांश्च धनुर्भिर्निदधुः सह॥२७॥

Along with their bows they deposited their long and shining swords, quivers of great value, and arrows with edges as sharp as those of razors.

वैशम्पायन उवाच

अथान्वशासन्नकुलं कुन्तीपुत्रो युधिष्ठिरः।

आरुह्येमां शमीं वीर धनूंष्येतानि निक्षिप॥२८॥

Vaishampayana said:

Then Yudhishtira, the son of Kunti, commanded Nakula- "O heroic one ascend this Shami tree and deposit those bows thereon."

तामुपारुह्य नकुलो धनूंषि निदधे स्वयम्।

यानि तस्यावकाशानि दिव्यरूपाण्यमन्यत॥२९॥

यत्र चापश्यत स वै तिरोवर्षाणि वर्षति।

तत्र तानि दृढैः पाशैः सुगाढं पर्यबन्धत॥३०॥

Having ascended the Shami tree Nakula himself placed these bows. He tied them with strong ropes with those parts of the tree which he thought to be well-formed and where the rain in an oblique lines.

शरीरं च मृतस्यैकं समबध्नन्त पाण्डवाः।

विवर्जयिष्यन्ति नरा दूरादेव शमीमिमाम्॥३१॥

There also the Pandavas fastened a corpse so that the people getting the bad smell and saying- "there is a corpse fastened, will shun this Shami from a distance."

आबद्धं शवमत्रेति गन्धमाघ्राय पूतिकम्।

अशीतिशतवर्षेयं माता न इति वादिनः॥३२॥

कुलधर्मोऽयमस्माकं पूर्वैराजरितोऽपि वा।

समासज्ज्याथ वृक्षेऽस्मिन्निति वै व्याह्रन्ति ते॥३३॥

After having finished the fastening they gave out - "This is our mother, one hundred

and eight years old. This is our ancestral custom, observed by our forefathers."

आगोपालाविपालेभ्य आचक्षाणाः परंतपाः।

आजगुर्गाराभ्यां पार्थाः शत्रुनिर्वहणाः॥३४॥

Having said this to the cow-herds and ship-herds Pritha's sons, the subduers of enemies, approached the capital.

जयो जयन्तो विजयो जयत्सेनो जयद्वलः।

इति गुह्यानि नामानि चक्रे तेषां युधिष्ठिरः॥३५॥

(In order to live incognito) Yudhishtira selected for himself and his brothers these false names-Jaya, Jayanta, Vijaya, Jayatsena and Jayadbala.

ततो यथाप्रतिज्ञाभिः प्राविशान् नगरं महत्।

अज्ञातचर्या वत्स्यन्तो राष्ट्रे वर्षं त्रयोदशम्॥३६॥

For the purpose of passing the thirteenth year undiscovered in that kingdom they entered the great city in conformity to their promise (to Duryodhana).

CHAPTER 6

(PANDAVA PRAVESHA PARVA)-

Continued

The hymn of Durga

वैशम्पायन उवाच

विराटनगरं रम्यं गच्छमानो युधिष्ठिरः।

अस्तुवन्मनसा देवीं दुर्गां त्रिभुवनेश्वरीम्॥१॥

यशोदागर्भसम्भूतां नारायणवरप्रियाम्।

नन्दगोपकुले जातां मङ्गल्यां कुलवर्धिनीम्॥२॥

कंसविद्वावणकरीमसुराणां क्षयंकरीम्।

शिलातटविनिक्षिप्तामाकाशं प्रति गामिनीम्॥३॥

वासुदेवस्य भगिनीं दिव्यमाल्यविभूषिताम्।

दिव्याम्बरधरां देवीं खड्गखेटकधारिणीम्॥४॥

भारावतरणे पुण्ये ये स्मरन्ति सदाशिवाम्।

तान् वै तारयसे पापात् पङ्के गामिव दुर्बलाम्॥५॥

Vaishampayana said

While Yudhishtira was about to enter the beautiful city of Virata, he mentally hymned the divine Durga, the goddess of the three

worlds, born of the womb of Yashoda, very dear to Narayana, born in the family of Nandagopa, bestower of prosperity capable of enhancing a family, the terror of Kansa, slayer of Asuras, the goddess who ascended the welkin when dashed on a stone slate, Vasudeva's sister, adorned with celestial garlands, attired in celestial apparel and holding sword and scimitar capable of rescuing worshippers, like a cow in the mire, who for the purpose of getting themselves released of the burden, invoke the aid of that giver of eternal blessing.

स्तोतुं प्रचक्रमे भूयो विविधैः स्तोत्रसम्भवैः।

आमन्त्र्य दर्शनाकाङ्क्षी राजा देवीं सहानुजः॥६॥

The king, with his brothers, desirous of obtaining a sight of the goddess, invoked her and began to sing praises by various hymns.

नमोऽस्तु वरदे कृष्णे कुमारि ब्रह्मचारिणि।

बालार्कसदृशाकारे पूर्णचन्द्रनिभानने॥७॥

I salute you, O bestower of boons, O you that are the same as Krishna, O maiden O your Chaya, O your that have a form bright as the newly risen sun, and a face as beautiful as the full moon itself.

चतुर्भुजे चतुर्वक्त्रे पीनश्रोणिपयोधरे।

मयूरपिच्छवलये केयूराङ्गदधारिणि।

I salute you, O you of four hands and four faces, O you that have large hips and a very high-boom, O you that wears bangles and bears armlets.

भासि देवि यथा पद्मा नारायणपरिग्रहः॥८॥

स्वरूपं ब्रह्मचर्यं च विशदं गगनेश्वरी।

कृष्णच्छविसमा कृष्णा संकर्षणसमानना॥९॥

O goddess you appear like Padma the consort of Narayana, O you ranger in the sky, your Brahmacharya and the real forms are both without a spot.

विभ्रती विपुलौ बाहू शक्रध्वजसमुच्छ्रयौ।

पात्री च परूजी घण्टी स्त्रीविशुद्धा च या भुवि॥१०॥

पाशं धनुर्महाचक्रं विविधान्यायुधानि च।

कुण्डलाभ्यां सुपूर्णाभ्यां कर्णाभ्यां च विभूषिता॥११॥

चन्द्रविस्पर्दिना देवि मुखेन त्वं विराजसे।
मुकुटने विचित्रेण केशबन्धेन शोभिना॥१२॥

O goddess, you appear with a countenance that vies with the moon, with a pair of well shaped ears decorated with excellent rings, having a pair of large arms like Indra's pole; you are the only female in the world endowed with the attributes of piety, purity - you are the one holding a vessel a lotus, a bell, a noose, a bow and a large discus and various other weapons.

भुजङ्गाभोगवासेन श्रोणिसूत्रेण राजता।
विभ्राजसे चाबद्धेन भोगेनेवेह मन्दरः॥१३॥
ध्वजेन शिखिपिच्छानामुच्छितेन विराजसे।

With a beautiful crown and graceful tresses, with dresses made of the hoods of serpents and an ornament fascinating your hip, you appear to be like the mount Mandara girded with serpents; also you shine with peacock-plumes standing high on your crest.

कौमारं व्रतमास्थाय त्रिदिवं पवितं त्वया॥१४॥
तेन त्वं स्तूयसे देवि त्रिदशैः पूज्यसेऽपि च।

Having accepted the vow of maiden hood you have sanctified the heaven; therefore, O goddess, you are praised and adorned by the gods.

त्रैलोक्यरक्षणार्थाय महिषासुरनाशिनि।
प्रसन्ना मे सुरश्रेष्ठे दयां कुरु शिवा भव॥१५॥

For the protection of the three worlds, you have slain the demon Mahisha (buffalo); O foremost of deities, be propitious to me; give me your grace and be the cause of my well-being.

जया त्वं विजया चैव संग्रामे च जयप्रदा।
ममापि विजयं देहि वरदा त्वं च साम्प्रतम्॥१६॥

You are Jaya and Vijaya and capable of giving victory in battle, as you are also capable of granting boons, now be pleased to grant me victory.

विन्ध्ये चैव नगरश्रेष्ठे तव स्थानं हि शाश्वतम्।
कालि कालि महाकालि खड्गखट्वाङ्गधारिणि॥१७॥

O Kali, Kali, O Mahakali, fond of wine, meat and animal-sacrifice your eternal abode is on the Vindhya, the chief of the mountains.

कृतानुयात्रा भूतैस्त्वं वरदा कामचारिणि।
भारावतारे ये च त्वां संस्मरिष्यन्ति मानवाः॥१८॥
प्रणमन्ति च ये त्वां हि प्रभाते तु नरा भुवि।
न तेषां दुर्लभं किञ्चित् पुत्रतो धनतोऽपि वा॥१९॥
दुर्गात् तारयसे दुर्गे तत् त्वं दुर्गा स्मृता जनैः।

O giver of boon, capable of ranging every where at will, you are followed by celestials beings (in your journey). Persons who, for the purpose of shaking off their burdens, bow down to, or call upon, you in the morning on earth, attain all either in respect of children or riches. O Durga, as you rescue people from danger, you are called by them Durga.

कान्तारेष्ववसन्नानां मग्नानां च महार्णवे॥२०॥

दस्युभिर्वा निरुद्धानां त्वं गतिः परमा नृणाम्।

You are the greatest refuge of people who are groping in the wilderness, getting drowned in the great ocean, and are taken captives by high-way-men.

जलप्रतरणे चैव कान्तारेष्वटवीषु च॥२१॥

ये स्मरन्ति महादेवि न च सीदन्ति ते नराः।

O great goddess, the persons who remember you in the crossing of waters and in the forest and wilderness are never afflicted with calamity.

त्वं कीर्तिः श्रीर्भूतिः सिद्धिर्होर्विद्या संततिर्मतिः॥२२॥

संध्या रात्रिः प्रभा निद्रा ज्योत्स्ना कान्तिः क्षमा दया।

O great fame, and prosperity, you are fortitude and success, you are modesty and knowledge, you are offspring and intellect, you are evening and night, you are light and sleep, you are lunar beam and beauty, and you are forgiveness and mercy.

नृणां च बन्धनं मोहं पुत्रनाशं धनक्षयम्॥२३॥

व्यार्थि मृत्युं भयं चैव पूजिता नाशयिष्यसि।

When worshipped, you remove men's fetters ignorance, loss of sons, loss of wealth and disease, death and dread.

सोऽहं राज्यात् परिभ्रष्टः शरणं त्वां प्रपन्नवान्॥२४॥

प्रणतश्च यथा मूर्ध्ना तव देवि सुरेश्वरि।

I have been deprived of my kingdom and seek your refuge. O supreme goddess, I make obeisance to you with bended head.

त्राहि मां पद्मपत्राक्षि सत्ये सत्या भवस्व नः॥२५॥

शरणं भव मे दुर्गे शरण्ये भक्तवत्सले।

O possessor of eyes like the petals of lotuses, be truth to us who are seeking after truth. O Durga, O refuge of all, O affectionate to devotees, be pleased to grant me protection.

एवं स्तुता हि सा देवी दर्शयामास पाण्डवम्॥२६॥

उपगम्य तु राजानमिदं वचनमब्रवीत्।

Thus praised the goddess showed herself to the Pandavas and having addressed him thus said.

देव्युवाच

शृणु राजन् महाबाहो मदीयं वचनं प्रभो॥२७॥

भविष्यत्यचिरादेव संग्रामे विजयस्तव।

O Lord endowed with massive arms, listen to my words; shortly you shall get victory in battle.

मम प्रसादान्निर्जित्य हत्वा कौरवाहिनीम्॥२८॥

राज्यं निष्कण्टकं कृत्वा भोक्ष्यसे मेदिनीं पुनः।

Having defeated and slaughtered the Kaurava forces through my benediction and rendered the kingdom destitute of thorns you shall enjoy the earth again.

भ्रातृभिः सहितो राजन् प्रीतिं प्राप्स्यसि पुष्कलाम्॥

मत्प्रसादाच्च ते सौख्यमारोग्यं च भविष्यति।

O king, you shall with your brothers again enjoy an abundance through my grace, health and happiness.

ये च संकीर्तयिष्यन्ति लोके विगतकल्मषाः॥३०॥

तेषां तुष्टा प्रदास्यामि राज्यमायुर्वपुः सुतम्।

I propitiated, will confer, kingdom longevity, goodly form and offspring on those stainless persons who will chant my attributes aloud to the world.

प्रवासे नगरे चापि संग्रामे शत्रुसंकटे॥३१॥

अटव्यां दुर्गकान्तारे सागरे गहने गिरौ।

ये स्मरिष्यन्ति मां राजन् यथाहं भवता स्मृता॥३२॥

न तेषां दुर्लभं किञ्चिदस्मिन्मल्लोके भविष्यति।

To persons who will remember me, as you have done, in exile, in the town in battle, in danger by foes, in forest, in unapproachable deserts, in seas or in mountains, there will be nothing unattainable in this world.

इदं स्तोत्रवरं भक्त्या शृणुयाद् वा पठेत् वा॥३३॥

तस्य सर्वाणि कार्याणि सिद्धिं यास्यन्ति पाण्डवाः।

O sons of Pandu, he who will listen to, or recite with faith this excellent hymn, shall attain success in all his undertakings.

मत्प्रसादाच्च वः सर्वान् विराटनगरे स्थितान्॥३४॥

न प्रज्ञास्यन्ति कुरवो नरा वा तन्निवासिनः।

Through my grace neither the Kurus nor the people inhabiting the city of Virata, will be able to recognize you all during your stay in that city.

इत्युक्त्वा वरदा देवी युधिष्ठिरमर्दिदमम्।

रक्षां कृत्वा च पाण्डूनां तत्रैवान्तरधीयत्॥३५॥

Having said this to Yudhishtira the repressor of foes and bestowed protection on the sons of Pandu the Goddess disappeared.

CHAPTER 7

(PANDAVA PRAVESHĀ PARVA)-

Continued

Yudhishtira's entry in Virat

वैशम्पायन उवाच

ततो विराटं प्रथमं युधिष्ठिरो

राजा सभायामुपविष्टमाव्रजत्।

वैदूर्यरूपान् प्रतिमुच्य काञ्चना-

नक्षान् स कक्षे परिगृह्य वाससा॥३१॥

नराधिपो राष्ट्रपतिं यशस्विनं

महायशाः कौरववंशवर्धनः।

महानुभावो नरराजसत्कृतो

दुरासदस्तीक्ष्णविषो यथोरगः॥३२॥

बलेन रूपेण नरर्षभो महा-

नपूर्वरूपेण यथामरस्तथा।

महाभ्रजालैरिव संवृतो रवि-

र्यथानलो भस्मवृत्तश्च वीर्यवान्॥३॥

Vaishampayana said

Then having tied up in his cloth dice made of gold set with sapphires and placed them under his arm-pit, the king Yudhishtira, the lord of men, of great glory, founder of the Kuru family, of great soul, respected by kings, hard to be approached like a serpent of virulent venom. The best of men, great in might and beauty, resembling a deity in form, appearing like the sun enveloped with thick clouds, and like the mighty fire covered with ashes, first presented himself before the illustrious king Virata while he was seated in the court.

तमापतन्तं प्रसमीक्ष्य पाण्डवं

विराटराडिन्दुमिवाभ्रसंवृतम्।

समागतं पूर्णशशिप्रभाननं

महानुभावं न चिरेण दृष्टवान्॥४॥

The king Virata first saw the Pandava coming like the moon covered with clouds and then in a moment found him arrived at the court, with a countenance like the full moon and possessed of a great splendour.

मन्त्रिद्विजान् सूतमुखान् विशस्तथा

ये चापि केचित् परितः समासते।

पप्रच्छ कोऽयं प्रथमं समेयिवान्

नृपोपमोऽयं समवेक्षते सभाम्॥५॥

The king Virata asked his counsellors, the Brahmanas, the charioteers, the Vaishyas and all others who took their seats about him, "who might be the man that has come first, and just like a king appears in my court.

न तु द्विजोऽयं भविता नरोत्तमः

पतिः पृथिव्या इति मे मनोगतम्।

न चास्य दासो न रथो न कुट्टारः

समीपतो भ्राजति चायमिन्द्रवत्॥६॥

This best of men can not be a Brahmin; me-thinks he is a lord of earth, though he has

neither a slave, nor a car, nor an elephant with him, yet he shines just like Indra.

शरीरलिङ्गैरूपसूचितो ह्ययं

मूर्द्धाभिषिक्त इति मे मनोगतम्।

समीपमायाति च मे गतव्यथो

यथा गजस्तामरसीं मदोत्कटः॥७॥

By the marks on his person it is indicated that he is no other than one whose head has gone through the ceremony of coronal baths, and that is my belief. He approaches me as fearless as an elephant in a ruttish frenzy approaches a lotus."

वितर्कयन्तं तु नरर्षभस्तथा

युधिष्ठिरोऽभ्येत्य विराटमब्रवीत्।

सम्राड्विजानात्विह जीवनार्थिनं

विनष्टसर्वस्वमुपागतं द्विजम्॥८॥

Yudhishtira, the best of men, having come near the king Virata while he was thus indulging in thoughts, addressed him saying "O great king, know me to be a Brahmin, who having lost all, have come to you, solicitous for his livelihood.

इहाहमिच्छामि तवानघान्तिके

वस्तुं यथा कामचरस्तथा विभो।

तमब्रवीत् स्वागतमित्यनन्तरं

राजा प्रहृष्टः प्रतिसंगृहाण च॥९॥

O sinless one, I wish to reside with you just like one obeying the voice of his master O Lord!" After having accorded him a due welcome the king well pleased said "accept the post you seek for."

तं राजसिंहं प्रतिगृह्य राजा

प्रीत्याऽऽत्मना चैनमिदं बभाषे।

कामेन ताताभिवदाम्यहं त्वां

कस्यासि राज्ञो विषयादिहागतः॥१०॥

गोत्रं च नामापि च शंस तत्त्वतः।

किं चापि शिल्पं तव विद्यते कृतम्॥११॥

Having appointed him the best of kings, O king, glad at heart addressed him saying "O worshipful one I bow down to you" from the

dominions of what king you are come here?
Please tell me truly what your name is and
what family you belong to and whether you
have knowledge of any art.

युधिष्ठिर उवाच

युधिष्ठिरस्यासमहं पुरा सखा

वैयाघ्रपद्यः पुनरस्मि विप्रः।

अक्षान् प्रयोक्तुं कुशलोऽस्मि देविनां

कङ्केति नाम्नास्मि विराट् विश्रुतः॥१२॥

Yudhishtira said .

I was formerly a friend of Yudhishtira, I
am a Brahmin belonging to the family named
Vaiyaghara, I am expert in casting dice. O
Virata, I am known by the name of Kanka.

विराट् उवाच

ददामि ते हन्त वरं यमिच्छसि

प्रशाधि मत्स्यान् वशगो ह्यहं तवा

प्रियञ्छ धूर्ता मम देविनः सदा

भवञ्छ देवोपम राज्यमर्हति॥१३॥

Virata said

I grant you the boon which you may
desire. Rule over the Matsyas. Know me to be
your obedient. Even the cunning gamblers are
always beloved of me, you, like a king, deserve
a kingdom.

युधिष्ठिर उवाच

प्राप्तो विवादः प्रथमं विशाम्यते

न विद्यते कं च न मत्स्य हीनतः।

न मे जितः कश्चन धारयेद् धनं

वरो ममैषोऽस्तु तव प्रसादजः॥१४॥

Yudhishtira said

O Matsya, O lord of people, I shall never
pick a quarrel, from the play at dice, with low
people, nor shall any person be defeated by me.
Let this boon be granted to me through your
grace.

विराट् उवाच

हन्यामवश्यं यदि तेऽप्रियं चरेत्

प्रव्राजयेयं विषयाद् द्विजांस्तथा।

शृण्वन्तु मे जानपदाः समागताः

कङ्को यथाहं विषये प्रभुस्तथा॥१५॥

Virata said

Surely shall I kill him who may do wrong
to you. Should he be a Brahmin I shall banish
him from my kingdom. Let my assembled
subjects hear, Kanka, is as much lord of this
my dominion as I myself.

समानयानो भवितासि मे सखा

प्रभूतवस्त्रो बहुपानभोजनः।

पश्येस्त्वमन्तश्च बहिश्च सर्वदा

कृतं च ते द्वारमपावृतं मया॥१६॥

You (Kanka) shall be my friend, your
vehicle shall be the same as mine, you shall
have plenty of clothes and sundry sorts of
drinks and dishes. You shall look into both ins
and outs of my affair, I shall always keep my
doors open for you.

ये त्वानुवादेऽयुरवृत्तिकर्षिता

ब्रूयञ्छ तेषां वचनेन मां सदा।

दास्यामि सर्वं तदहं न संशयो

न ते भयं विद्यति संनिधौ मया॥१७॥

When the people pressed by the want of
employment, will apply to you, you shall at all
hours tell me all their words. I shall
undoubtedly give them all that they will ask
for; before my presence there will be no fear to
you.

वैशम्पायन उवाच

एवं स लब्ध्वा तु वरं समागमं

विराटराजेन नरर्षभस्तदा।

उवास धीरः परमार्चितः सुखी

न चापि कश्चिच्चरितं बुबोधे तत्॥१८॥

Vaishampayana said

Having thus obtained the boon from the
king Virata he too the best of men began to live
there happily, highly respected by all. Nor
could any one discover him.

CHAPTER 8

(PANDAVA PRAVESHA PARVA) -
Continued

The entry of Bhima

वैशम्पायन उवाच

अथापरो भीमबलः श्रिया ज्वल-

नुपाययौ सिंहविलासविक्रमः।

खजां च दर्वीं च करेण धारय-

न्नसिं च कालाङ्गमकोशमव्रणम्॥१॥

Vaishampayana said

Then there came another of dreadful strength and of shining beauty, with a gait as pleasant as that of a lion; holding in hand a cooking laddle and a spoon and an unsheathed sword of azure body and without a spot on the blade.

स सूदरूपः परमेण वर्चसा

रविर्यथा लोकमिमं प्रकाशयन्।

स कृष्णवासा गिरिराजसारवां-

स्तं मत्स्यराजं समुपेत्य तस्थिवान्॥२॥

Although in the guise of a cook he endured with the strength of the lord of mountains, and attired in dark garments, reached the king of the Matsya's and stood before him illumined, with his great splendour, all around him like the sun revealing the world.

तं प्रेक्ष्य राजा रमयन्नुपागतं

ततोऽब्रवीज्जानपदान् समागतान्।

सिंहोन्नतांसोऽयमतीव रूपवान्

प्रदृश्यते को नु नरर्षभो युवा॥३॥

Beholding him like a king present before him Virata asked the people assembled there "who is this young man seen, the best of men, exceedingly beautiful, and having shoulders as high as those of a lion.

अदृष्टपूर्वः पुरुषो रविर्यथा

वितर्कयन् नास्य लभामि निश्चयम्।

तथास्य चित्तं ह्यपि संवितर्कयन्

नरर्षभस्यास्य न यामि तत्त्वतः॥४॥

This man, not seen before, is like one seen; thinking and thinking over I cannot come to a definite conclusion (who he may be); nor do I, with a serious deliberation, understand the intention of that best of men.

दृष्ट्वैव चैनं तु विचारयाम्यहं

गन्धर्वराजो यदि वा पुरंदरः।

जानीत कोऽयं मम दर्शने स्थितो

यदीप्सितं तल्लभतां च मा चिरम्॥५॥

Beholding him I do not deem it worth while to discuss whether he is the king of the Gandharvas or Purandara himself; ascertain who it is standing before my eyes, let him have in no time what he desires.

विराटवाक्येन च तेन चोदिता

नरा विराटस्य सुशीघ्रगामिनः।

उपेत्य कौन्तेयमथानुवंस्तदा

यथा स राजावदताच्युतानुजम्॥६॥

Thus commissioned by the words of Virata, his quick-paced messengers went to the son of Kunti and told that younger brother of Yudhishtira all that the king had said.

ततो विराटं समुपेत्य पाण्डव-

स्त्वदीनरूपं वचनं महामनाः।

उवाच सूदोऽस्मि नरेन्द्र बल्लवो

भजस्व मां व्यङ्गानकारमुत्तमम्॥७॥

Then the high-souled son of Pandu approaching the king Virata spoke in words not poorly on the occasion "O king, I am a cook named Ballava; appoint me, pray, an expert in culinary arts."

विराट उवाच

न सूदतां बल्लव श्रद्धयामि ते

सहस्रनेत्रप्रतिभो विराजसे।

श्रिया च रूपेण च विक्रमेण च

प्रभाससे त्वं नृवरो नरेष्विव॥८॥

Virata said

I do not believe that cooking is your business, you shine like a thousand-eyed deity

amongst men; you seem to be the best in grace, beauty and prowess.

भीम उवाच

नरेन्द्र सूदः परिचारकोऽस्मि ते
जानामि सूयान् प्रथमं च केवलान्।
आस्वादिता ये नृपते पुराभवन्
युधिष्ठिरेणापि नृपेण सर्वशः॥९॥

Bhima said

O king, I am your cook and servant; it is not so that I have only the knowledge of curries, although O king, they were always tasted, in days gone by, by the king Yudhishthira.

बलेन तुल्यश्च न विद्यते मया
नियुद्धशीलश्च सदैव पार्थिव।
गजैश्च सिंहैश्च समेयिवानहं
सदा करिष्यामि तवानघ प्रियम्॥१०॥

O ruler of the earth, I am also a wrestler, there is no equal to me in strength. O sinless one, I shall always entertain you by fighting with elephants and lions.

विराट उवाच

ददामि ते हन्त वरान् महानसे
तथा च कुर्याः कुशलं प्रभाषसे।
न चैव मन्ये तव कर्म यत् समं
समुद्रनेर्मि पृथिवीं त्वमर्हसि॥११॥

Virata said

I grant you the boons; you will take possession of the kitchen in which you say you are skilled. I do not think this office is worthy of you. You deserve the whole earth having seas for its walls, (girt by the seas).

तथा हि कामो भवतस्तथा कृतं
महानसे त्वं भव मे पुरस्कृतः।
नराश्च ये तत्र समाहिताः पुरा
भवांश्च तेषामधिपो मया कृतः॥१२॥

I have done what you desire, you are appointed in my kitchen. I place you at the

head of those who have been appointed there before by me.

वैशम्पायन उवाच

तथा स भीमो विहितो महानसे
विराटराज्ञो दयितोऽभवद् दृढम्।
उवास राज्ये न च तं पृथग् जनो
बुबोध तत्रानुचराश्च केचन॥१३॥

Thus appointed in the kitchen Bhima became a great favorite of the king Virata. O king, he began to live there, but neither the servants of Virata nor other people recognized him.

CHAPTER 9

(PANDAVA PRAVESHĀ PARVA) -

Continued

The entry of Draupadi

वैशम्पायन उवाच

ततः केशान् समुत्क्षिप्य वेल्लिताग्राननिन्दितान्।
कृष्णान्सूक्ष्मान्मृदुन्दीर्घान् समुद्रश्च शुचिस्मिता॥१॥
जुगूहे दक्षिणे पार्श्वे मृदूनसितलोचना।

Vaishampayana said

Then Draupadi, of pleasant smile and of dark eyes, bending her black; glossy, soft, long and fine tresses of crispy ends into a twisted braid, threw it on her right side and kept it concealed (under her cloth).

वासश्च परिधायैकं कृष्णा सुमलिनं महत्॥२॥
कृत्वा वेषं च सैरन्ध्यास्ततो व्यचरदार्तवत्।
तां नराः परिधावन्तीं स्त्रियश्च समुपाद्रवन्॥३॥

Having put on a very big dirty piece of cloth and dressed herself as a Sairandhri, Krishna began to ramble hither and thither like one in a miserable plight. All males and females came running to her wandering about.

अपृच्छंश्चैव तां दृष्ट्वा का त्वं किं च चिकीर्षसि।
सा तानुवाच राजेन्द्र सैरन्ध्र्यमिहागता॥४॥
कर्म चेच्छामि वै कर्तुं तस्य यो मां युयुक्षति।

Beholding her they asked "who are you and what you want to do"? O king, she said to

them "I am a Sairandhri; here have I come to do his work who will maintain me."

तस्या रूपेण वेषेण श्लक्ष्णया च तथा गिरा।

न श्रद्दहत तां दासीमन्त्रहेतोरूपस्थिताम्॥५॥

The people, seeing her beauty and dress, hearing her voice so sweet, could not believe her to be in a position of a maid servant come in quest of livelihood.

विराटस्य तु कैकेयी भार्या परमसम्पत्ता।

आलोकयन्ती ददृशे प्रासादाद् द्रुपदात्मजाम्॥६॥

While going abroad from the root of the palace Virata's beloved wife, the daughter of Kaikeyi, beheld the daughter of Drupada.

सा समीक्ष्य तथारूपमनाथामेकवाससम्।

समाहूयाब्रवीद् भद्रे का त्वं किं च चिकीर्षसि॥७॥

Beholding her thus plighted, unprotected and clad in a single piece of cloth, she (Virata's wife) addressed her saying "O gentle one, who are you and what you desire to do."

सा तामुवाच राजेन्द्र सैरन्ध्रहमुपागता।

कर्म चेच्छाम्यहं कर्तुं तस्य यो मां युयुक्षति॥८॥

O king, she said to her "I am a Sairandhri, I desire to do his work who will maintain me."

सुदेश्णोवाच

नैवरूपा भवन्त्येव यथा वदसि भामिनि।

प्रेषयन्तीव वै दासीर्दासांश्च विविधान् बहून्॥९॥

Sudeshna said

It cannot be so as you say, O beautiful one, (but on the contrary) it seems you can appoint numerous servants both male and female.

नोच्चगुल्फा संहतोरुस्त्रिगम्भीरा षडुन्नता।

रक्ता पञ्चसु रक्तेषु हंसगद्गदभाषिणी॥१०॥

You are such a one as your heels are not high, thighs touch each other, deep are your intelligence, voice and navel, highly developed are your soles, palms, tongue, upper and neither lips and your voice is as sweet as that of a swan.

सुकेशी सुस्तनी श्यामा पीनश्रोणिपयोधरा।

तेन तेनैव सम्पन्ना काश्मीरीव तुरङ्गमी॥११॥

You are one of beautiful tresses, good breasts and possessed of high graces; and plump are your buttock and breasts. Being furnished with all these beautiful signs, you appear like a Kashmirean woman.

अरालपक्ष्मनयना बिम्बोष्ठी तनुमध्यमा।

कम्बुग्रीवा गूढशिरा पूर्णचन्द्रनिभानना॥१२॥

You are one with eyes having its line of hairs gracefully bent, lips scarlet as Bimba, waist slender, neck having the lines like those on the conch, veins scarcely visible and countenance like the full moon.

शारदोत्पलपत्राक्ष्या शारदोत्पलगन्धया।

शारदोत्पलसेविन्या रूपेण सदृशी श्रिया॥१३॥

In beauty you are Sri (goddess of beauty) herself with eyes resembling the petals of the autumnal lotus, with a person fragrant as the autumnal lotus chief, and seated on the autumnal lotus.

का त्वं ब्रूहि यथा भद्रे नासि दासी कथंचना।

यक्षी वा यदि वा देवी गन्धर्वी यदि वाप्सराः॥१४॥

देवकन्या भुजङ्गी वा नगरस्याथ देवता।

विद्याधरी किन्नरी वा यदि वा रोहिणी स्वयम्॥१५॥

अलम्बुषा मिश्रकेशी पुण्डरीकाक्ष मालिनी।

इन्द्राणि वारुणी वा त्वं त्वष्टुर्धातुः प्रजापतेः।

देव्यो देवेषु विख्यातास्तासां त्वं कतमा शुभे॥१६॥

O gentle one, tell me who you are; you cannot be a maid-servant; are you a Yakshi or a goddess, a Gandharvi or an Apsara (nymph)? are you the daughter of a celestials or female Naga? is a presiding deity of the city? Are you a Vidyadhari or a Kinnari or Rohini herself? Are you Alambusha or Mishrakeshi or Pundarika or Malini or the queen of Indra or Varuna, or are you the wife of Vishvakarma or of the Prajapati himself? These goddesses are renowned in the regions of celestials; of these who are you, O beautiful one?

द्रौपद्युवाच

नास्मि देवी न गन्धर्वी नासुरी न च राक्षसी।

सैरन्ध्री तु भुजिष्यास्मि सत्यमेतद् ब्रवीमि ते॥१७॥

Draupadi said

I am neither a goddess nor a Gandharvi nor an Asuri nor a Rakshasi; I am a maid-servant of the Sairandhiri class; I tell you this truth.

केशाञ्जानाम्यहं कर्तुं पिंषे साधु विलेपनम्।

मल्लिकोत्पलपद्मानां चम्पकानां तथा शुभे॥१८॥

अथयिष्ये विचित्राश्च स्रजः परमशोभनाः।

आराध्यं सत्यभामां कृष्णस्य महिषीं प्रियाम्॥१९॥

कृष्णां च भार्यां पाण्डूनां कुरूणामेकसुन्दरीम्।

तत्र तत्र चराम्येवं लभमाना सुभोजनम्॥२०॥

वासांसि यावन्ति लभे तावत् तावद् रमे तथा।

I know how to dress the hair, pound (fragrant stuff) to make unguents. O auspicious lady, I know also how to make beautiful and variegated garlands of Jasamines, lotuses, lilies and Champakas. Formerly I served Satyabhama, the beloved queen of Krishna, and also Krishna the wife of the Pandavas, and the only beauty of the Kuru race. I serve in those places where I may get good food and clothes; as long as I get them I continue to serve.

मालिनीत्येव मे नाम स्वयं देवी चकार सा।

साहमद्यागता देवि सुदेश्णे त्वन्निवेशनम्॥२१॥

Draupadi herself called me by name Malini, O lady Sudeshna, I, her serving maid, have come to your house today.

सुदेश्णोवाच

मूर्ध्नि त्वां वासयेयं वै संशयो मे न विद्यते।

न चेदिच्छति राजा त्वां गच्छेत् सर्वेण चेतसा॥२२॥

Sudeshna said

I can place you on my head, and there is no doubt in that, provided that the king does not desire you and be not captivated with his whole heart.

स्त्रियो राजकुले यश्च यच्छेया मम वेश्मनि।

प्रसक्तास्त्वां निरीक्षन्ते पुमांसं कं न मोहयेः॥२३॥

Charmed by your beauty even the females of the royal house hold and as well as those in my own seraglio are gazing at you. What male person is there whom you will not captivate?

वृक्षांश्चावस्थितान् पश्य य इमे मम वेश्मनि।

तेऽपि त्वां संनमन्तीव पुमांसं कं न मोहयेः॥२४॥

Look again, even the very trees that stand in my palace seem to bend low as if by way of paying homage to you, what male person is there that will not be attracted by you?

राजा विराटः सुश्रोणि दृष्ट्वा वपुरमानुषम्।

विहाय मां वरारोहे गच्छेत् सर्वेण चेतसा॥२५॥

O you of well-shaped hips; O you girl of surpassing beauty, beholding your superhuman form, king Virata, will surely forsake me and will turn to you with his whole heart.

यं हि त्वमनवद्याङ्गि तरलायतलोचने।

प्रसक्तमभिवीक्षेथाः स कामवशगो भवेत्॥२६॥

O you of expanded eyes, of nimble glances, the person, on whom you endued with faultless limbs, will cast a look with desire, will surely fall a victim to the God of Love.

यश्च त्वां सततं पश्येत् पुरुषश्चारुहासिनि।

एवं सर्वानवद्याङ्गि स चानङ्गचशो भवेत्॥२७॥

O you of sweet smiles, O you of perfectly faultless form, the man who will behold you often and often will surely be subject to that formless deity.

अध्यारोहेद् यथा वृक्षान् वधायैवात्मनो नरः।

राजवेश्मनि ते सुष्ठु गृहे तु स्यात् तथा मम॥२८॥

As a person climbs up a tree for his own destruction, so, O you of graceful eyebrows, your stay in this royal house-hold will bring out the same result to me.

यथा च कर्कटी गर्भमाधत्ते मृत्युमात्मनः।

तथाविधमहं मन्ये वासं तव शुचिस्मिते॥२९॥

As a crab conceives for her own death so. O you of pleasant smiles, my desire for your stay here will surely be ruinous to me.

द्रौपद्युवाच

नास्मि लभ्या विराटेन न चान्येन कदाचन।

गन्धर्वाः पतयो मह्यं युवानः पञ्च भाषिणि॥३०॥

Draupadi said

Neither by Virata nor by any other man I am to be won, O fair lady, for I have five youthful husbands who are all Gandharvas.

पुत्रा गन्धर्वराजस्य महासत्त्वस्य कस्यचित्।

रक्षन्ति ते च मां नित्यं दुःखाचारा तथा ह्यहम्॥३१॥

They are the sons of certain Gandharva king of extra-ordinary strength; they always protect me. Also my mode of living is very hard.

यो मे न दद्यादुच्छिष्टं न च पादौ प्रधावयेत्।

प्रीणेरंस्तेन वासेन गन्धर्वाः पतयो मम॥३२॥

My Gandharva husbands wish me to serve only such person as will not give me to eat food already partaken of by another or ask me to wash their feet.

यो हि मां पुरुषो गृह्येद् यथान्याः प्राकृताः स्त्रियः।

तामेव निवसेद् रात्रिं प्रविश्य च परां तनुम्॥३३॥

The person who will desire me like any other woman, will surely encounter destruction that very night.

न चाप्यहं चालयितुं शक्या केनचिदङ्गणे।

दुःखशीला हि गन्धर्वास्ते च मे बलिनः प्रियाः॥३४॥

O lady of sweet smiles, no one is able to decay me from the paths of rectitude; those beloved Gandharvas of exceeding prowess always protect me secretly.

सुदेश्णोवाच

प्रच्छन्नापि रक्षन्ति ते मां नित्यं शुचिस्मिते।

एवं त्वां वासयिष्यामि यथा त्वं नन्दिनीच्छसि॥३५॥

न च पादौ न चोच्छिष्टं स्पर्शयसि त्वं कथंचन।

Sudeshna said

O charming one, it being so, I will allow you a residence (in my palace) according to your desire. You will never have to touch food partaken of by another nor even to wash another's feet.

वैशम्पायन उवाच

एवं कृष्णा विराटस्य भार्यया परिसान्विता॥३६॥

उवास नगरे तस्मिन् पतिधर्मवती सती।

न चैनां वेद तत्रान्यस्तत्त्वेन जनमेजय॥३७॥

Vaishampayana said

Thus assured by the wife of Virata the chaste Krishna, devoted to her lords, began to live in that city. O Janamejaya, no one of that place could know who she really was.

CHAPTER 10

(PANDAVA PRAVESHĀ PARVA) -

Continued

The entry of Sahadeva

वैशम्पायन उवाच

सहदेवोऽपि गोपानां कृत्वा वेषमनुत्तमम्।

भाषां चैषां समास्थाय विराटमुपयादथ॥३१॥

Vaishampayana said

Wearing an excellent dress of a cowherd and learning the dialect of the same, Sahadeva also arrived at the city of the king Virata.

गोष्ठमासाद्य तिष्ठन्तं भवनस्य समीपतः।

राजाय दृष्ट्वा पुरुषान् प्राहिणोज्जातविस्मयः॥३२॥

Then the king, seeing him standing in the cow pasture in the vicinity of the royal palace, became amazed and sent for him.

तमायान्तमभिप्रेक्ष्य भ्राजमानं नरर्षभम्।

समुपस्थाय वै राजा पप्रच्छ कुरुनन्दनम्॥३३॥

The king, seeing that best of men shining in splendour, coming, asked the son of Kuru.

कस्य वा त्वं कुतो वा त्वं किंवा त्वं तु चिकीर्षसि।

न हि मे दृष्टपूर्वस्त्वं तत्त्वं ब्रूहि नरर्षभ॥३४॥

To whom do you belong? Whence are you come and what do you seek? You were not seen by me before, tell me in sooth all about you, O best of men.

सम्पद्य राजानमभिप्रेक्ष्य भ्राजमानं

ततोऽब्रवीन्मेघमहौघनिःस्वनः।

वैश्योऽस्मि नाम्नाहमरिष्टनेमि-

गोसंख्य आसं कुरुपुङ्गवानाम्॥३५॥

Having come to the king, the repressor of foes Sahadeva said with a voice deep as the roar of the clouds, "I am a Vaishya known by the name Arishtanemi, I served as an

enumerator of the cows of those best of the Kuru race.

वस्तु त्वयीच्छामि विशां वरिष्ठ

तान् राजसिंहान् न हि वेद्मि पार्थान्

न शक्यते जीवितुमप्यकर्मणा

न च त्वदन्यो मम रोचते नृपः॥६॥

O foremost of men, I do not know where the sons, of Pritha the foremost among men, are; I want to live with you. I can not keep myself without service. I do not like to serve any other king except you.

विराट उवाच

त्वं ब्राह्मणो यदि वा क्षत्रियोऽसि

समुद्रनेमीश्वररूपवानसि।

आचक्ष्व मे तत्त्वमित्रकर्शन

न वैश्यकर्म त्वयि विद्यते क्षमम्॥७॥

Virata said

You must either be a Brahmana or a Kshatriya, you are as graceful as the lord of the entire earth girt by the sea. Tell me truly, O afflicter of enemies, the office of a Vaishya does not become you.

कस्यासि राज्ञो विषयादिहागतः

किं वापि शिल्पं तव विद्यते कृतम्।

कथं त्वमस्मासु निवत्स्यसे सदा

वदस्व किं चापि तवेह वेतनम्॥८॥

Tell me from the dominion, of what king you are come here, what knowledge of art you are versed with, in what capacity you will remain with us and what your pay will be.

सहदेव उवाच

पञ्चानां पाण्डुपुत्राणां ज्येष्ठो भ्राता युधिष्ठिरः।

तस्याष्टशतसाहस्रा गवां वर्गाः शतं शतम्॥९॥

अपरे शतसाहस्रा द्विस्तावन्तस्तथा परे।

तेषां गोसंख्य आसं वै तन्तिपालेति मां विदुः॥१०॥

Sahadeva said

Of the five sons of Pandu Yudhishtira is the eldest. He had one division of kine the number where of amounts to eight hundred and

ten thousand and another ten thousand, and another twenty thousand and so forth. I was employed as an enumerator of cows under them; people used to call me Tantipala.

भूतं भव्यं भविष्यं च यच्च संख्यागतं गवाम्।

न मेऽस्त्यविदितं किञ्चित् समन्ताद् दशयोजनम्॥११॥

Nothing is unknown to me about the cows that live within ten Yojanas and whose tale has been taken in reference to their present past and future.

गुणाः सुविदिता ह्यासन् मम तस्य महात्मनः।

असकृत् स मया तुष्टः कुरुराजो युधिष्ठिरः॥१२॥

My merits were known to that high-souled one, and the Kuru king Yudhishtira was pleased with me.

क्षिप्रं च गावो बहुला भवन्ति

न तासु रोगो भवतीह कश्चन।

तैस्तैरुपायैर्विदितं ममैत-

देतानि शिल्पानि मयि स्थितानि॥१३॥

I am perfectly aware of the arts by means of which the kine may increase in number within a short time and no disease may come upon them.

ऋषभैश्चापि जानामि राजन् पूजितलक्षणान्।

येषां मूत्रमुपाग्राय अपि वन्ध्या प्रसूयते॥१४॥

O king, I also know the bulls having marks for which they are adored by people and by smelling whose urine even the barren may be fruitful.

विराट उवाच

शतं सहस्राणि समाहितानि

सवर्णवर्णस्य विमिश्रितान् गुणैः।

पशून् सपालान् भवते ददाम्यहं

त्वदाम्रया मे पशवो भवन्त्वहं॥१५॥

Virata said

I have a hundred thousand kine of various classes the merits of which have not yet been brought to light. I give you the charge of these beasts with their keepers. Let my beasts be henceforth in your keep.

वैशम्पायन उवाच-

तथा स राजोऽविदितो विशाम्पते-

स्वास तत्रैव सुखं नरोत्तमः।

न चैनमन्येऽपि विदुः कथंचन

प्रादाच्च तस्मै भरणं यथेप्सितम्॥१६॥

Vaishampayana said

The best of men began to live there happily without being recognized by the king, the lord of men, nor did any one else know him; the king also allowed him a stipend as much as he desired.

CHAPTER 11

(PANDAVA PRAVESHA PARVA) -

Continued

The entry of Arjuna

वैशम्पायन उवाच

अथापरोऽदृश्यत रूपसम्पदा

स्त्रीमाणलङ्कारधरो बृहत्युमान्।

प्राकारवप्रे प्रतिमुच्य कुण्डले

दीर्घे च कम्बूपरि हाटके शुभे॥१॥

Vaishampayana said

Then there was seen at the gate of the ramparts another person of colossal form, rich in the wealth of beauty, adorned with the ornaments of woman, and putting on large ear-rings and fine conch bracelets set with gold.

बाहू च दीर्घान् प्रविकीर्य मूर्धजान्

महाभुजो वारणतुल्यविक्रमः।

गतेन भूमिं प्रतिकम्पयन्तदा

विराटमासाद्य सभासमीपतः॥२॥

That long armed one, having the gait like that of an elephant, with long and abundant tissues hanging about, came to Virata shaking the earth with his tread and stood in his court.

तं प्रेक्ष्य राजोपगतं सभातले

व्याजात् प्रतिच्छन्नपरिप्रमाथिनम्।

विराजमानं परमेण वर्चसा

सुतं महेन्द्रस्य गजेन्द्र विक्रमम्॥३॥

सर्वानपृच्छच्च सभानुचारिणः

कुतोऽयमायाति पुरा न मे श्रुतः।

न चैनमूचुर्विदितं तदा नराः

सविस्मयं वाक्यमिदं नृपोऽब्रवीत्॥४॥

Beholding him, the son of the great Indra, resembling an elephant in gait, him capable of crushing foes, having his real form hidden in disguise, entering the court chamber and stepping forward to the king, he (Virata) asked all his courtiers "whence does this man come; I have never heard of him before." The people thereof said of the person as one unknown to them. Thereupon the king said wonderingly.

सत्त्वोपपन्नः पुरुषोऽमरोपमः

श्यामो युवा वारणयूथपोपमः।

आमुच्य कम्बूपरि हाटके शुभे

विमुच्य वेणीमपिनह्य कुण्डले॥५॥

स्त्रग्वी सुकेशः परिधाय चान्यथा

शुशोभ धन्वी कवची शरीयथा।

आरुह्य यानं परिधावतां भवान्

सुतैः समो मे भव वा मया समः॥६॥

Endowed with might you appear like a celestials; you are young and of dark complexion and resemble the leader of a herd of elephants. Although you have worn fine conch-bracelets beset with gold ear-rings and loosened your braid, yet you shine as one decked with garlands and fine hairs and equipped with bow, mail and arrows; ascending the car you wander at your pleasure. Be you like my son or like myself.

वृद्धो ह्यहं वै परिहारकामः

सर्वान् मत्स्यांस्तरसा पालयस्वा।

नैवंविधाः क्लीपरूपा भवन्ति

कथंचनेति प्रतिभाति मे मनः॥७॥

I am decrepit, and desirous of cast-off my burden. Rule you cheerfully the whole of the Matsya territory, I cannot believe that such persons may even be of the neuter sex."

अर्जुन उवाच

गायामि नृत्याम्यथ वादयामि

भद्रोऽस्मि नृत्ये कुशलोऽस्मि गीते।

त्वमुत्तरायै प्रदिशस्व मां स्वयं

भवामि देव्या नरदेव नर्तकः॥८॥

Arjuna said

I sing, dance and play on instruments. I am skilled in dancing and expert in singing. O god among men, assign me to Uttara. I shall be the dancing-master to the princess.

इदं तु रूपं मम येन किं तव

प्रकीर्तयित्वा भृशशोकवर्धनम्।

बृहन्नलां मां नरदेव विद्धि

सुतं सुतां वा पितृमातृवर्जिताम्॥९॥

It will be of no avail to describe how I have come by this form. It will merely augment my pain, O lord of men; know me to be Brihannala, a son or daughter without parents.

विराट उवाच

ददामि ते हन्त वरं बृहन्नले

सुतां च मे नर्तय यश्च तादृशीः।

इदं तु ते कर्म समं न मे मतं

समुद्रनेर्मि पृथिवीं त्वमर्हसि॥१०॥

Virata said

O Brihannala, I grant you the boon you seek for; instruct my daughter and those like her in dancing; me-seems this office is not worthy of you, you deserve the whole earth surrounded by seas.

वैशम्पायन उवाच

बृहन्नलां तामभिवीक्ष्य मत्स्यराट्

कलासु नृत्येषु तथैव वादिते।

सम्पन्न्य राजा विविधैः स्वमन्त्रिभिः

परीक्ष्य चैनं प्रमदाभिराशु वै॥११॥

अपुस्त्वमप्यस्य निशम्य च स्थिरं

ततः कुमारीपुरमुत्ससर्ज तम्।

स शिक्षयामास च गीतवादिनं

सुतां विराटस्य धनंजयः प्रभुः॥१२॥

सखींश्च तस्याः परिचारिकास्तथा

प्रियश्च तासां स बभूव पाण्डवः॥१३॥

Vaishampayana said

The king of the Matsya's, having tested Brihannala in dancing, in playing on instruments also in other fine arts, sent him to the quarters of the maidens, after consulting with his different ministers having him examined by women and being assured of his impotency of a permanent type. There the mighty Dhananjaya began to teach singing and playing on instruments to the daughter of Virata, and her friends and serving maids. The Pandava soon became their favorite.

तथा स सत्रेण धनंजयो वसन्

प्रियाणि कुर्वन् सह तामिरात्मवान्।

तथा च तं तत्र न जज्ञिरे जना

बहिश्चरा वाप्यथ चान्तेचराः॥१४॥

There the self-subdued Dhananjaya began to live in disguise behaving amiably with them. The people within or without the palace could not recognize him.

CHAPTER 12

(PANDAVA PRAVESHĀ PARVA) - Continued

The entry of Nakula

वैशम्पायन उवाच

अथापरोऽदृश्यत पाण्डवः प्रभु-

विराटराजं तरसा समेयिवान्।

तमापतन्तं ददृशे पृथग्जनो

विमुक्तमभ्रादिव सूर्यमण्डलम्॥१॥

Vaishampayana said

Then there was seen another mighty son of Pandu approaching king Virata in haste; the common people thereof saw him coming like solar orb freed from the clouds.

स वै हयानैक्षत तांस्ततस्ततः

समीक्षमाणं स ददर्श मत्स्यराट्।

ततोऽब्रवीत् ताननुगान् नरेश्वरः

कुतोऽयमायाति नरोऽमरोपमः॥२॥

He began to observe the horses around; the king of the Matsya's, the lord of people, seeing him observing his horses minutely asked his followers "whence is this man lustrous like a celestials, coming"?

स्वयं हयानीक्षति मामकान् दृढं

ध्रुवं हयज्ञो भविता विचक्षणः।

प्रवेश्यतामेष समीपमाशु मे

विभाति वीरो हि यथामरस्तथा॥३॥

This person looks closely at my horses. Must he be proficient in horse-lore. Let him quickly enter into my presence. This heroic one seems to me as much as a celestials.

अभ्येत्य राजानममित्रहाब्रवी-

ज्जयोऽस्तु ते पार्थिव भद्रमस्तु वः।

हयेषु युक्तो नृप सम्मतः सदा

तराश्वसूतो निपुणो भवाम्यहम्॥४॥

That slaughterer of enemies, having approached the king addressed him thus "O king, let victory be to you and good betide you all. I am always esteemed by kings for my ability as a horse-painter. I will be an expert keeper of your horses.

विराट उवाच

ददामि यानानि धनं निवेशनं

ममाश्वसूतो भवितुं त्वमर्हसि।

कुतोऽसि कस्यासि कथं त्वमागतः

प्रब्रूहि शिल्पं तव विद्यते च यत्॥५॥

Virata said

I give you vehicles, wealth and quarters; you deserve to be the keeper of my horses. But tell me whence you are come, whose you are, and how you came here, also tell me of the arts you are versed with.

नकुल उवाच

पञ्चानां पाण्डुपुत्राणां ज्येष्ठो भ्राता युधिष्ठिरः।

तेनाहमश्वेषु पुरा नियुक्तः शत्रुकर्शना॥६॥

Nakula said

O repressor of foes, of the five sons of Pandu, Yudhishtira is the eldest brother, by

him I was formerly employed as a keeper of his horses.

अश्वानां प्रकृतिं वेद्मि विनयं चापि सर्वशः।

दुष्टानां प्रतिपत्तिं च कृत्स्नं चैव चिकित्सितम्॥७॥

I know the temper of horses, and the art of breaking them completely. I know how to correct the wicked steeds and the treatment of all kinds.

न कातरं स्यान्मम जातु वाहनं

न मेऽस्ति दुष्टा वडवा कुतो हयाः।

जनस्तु मामाह स चापि पाण्डवो

युधिष्ठिरो ग्रन्थिकमेव नामतः॥८॥

Under my care hardly does any animal fall ill. What to speak of horses even mares in my hands are not to be found wicked. People called me by name, Granthika so also Yudhishtira the son of Pandu.

विराट उवाच

यदस्ति किञ्चिन्मम वाजिवाहनं

तदस्तु सर्वं त्वदधीनमद्य वै।

ये चापि केचिन्मम वाजियोजका-

स्त्वदाश्रयाः सारथ्यञ्च सन्तु मे॥९॥

Virata said

Let all my horses that belong to me be entrusted to your care from today. Let all my charioteers and those to yoke my horses, be henceforth subordinate to you.

इदं तवेष्टं यदि वै सुरोपम

ब्रवीहि यत् ते प्रसमीक्षितं वसु।

न तेऽनुरूपं हयकर्म विद्यते

प्रभासि राजेव हि सम्मतो मम॥१०॥

If this be your desire, O god-like one, tell me what remuneration is sought by you. This office of horse-training does not become you, because you look like a king and you are agreeable to me.

युधिष्ठिरस्येव हि दर्शनेन मे

समं तवेदं प्रियमत्र दर्शनम्।

कथं तु भृत्यैः स विनाकृतो वने

वसत्यनिन्द्यो रमते च पाण्डवः॥११॥

Here, the very sight of you is as much pleasing to me as that of Yudhishtira himself. Oh how does that faultless son of Pandu, dwell and divert himself in the forest without his servants.

वैशम्पायन उवाच

तथा स गन्धर्ववरोपमो युवा
विराटराज्ञा मुदितेन पूजितः।
न चैनमन्येऽपि विदुः कथंचन
प्रियाभिरामं विचरन्तमन्तरा॥१२॥

Vaishampayana said

That youthful one resembling the chief of the Gandharvas was thus honoured by the delighted king of Virata, and no one recognized him conducting himself agreeably in the city.

एवं हि मत्स्ये न्यवसन्त पाण्डवा
यथाप्रतिज्ञाभिरमोघदर्शनाः।

अज्ञातचर्या व्यचरन् समाहिताः
समुद्रनेमीपतयोऽतिदुःखिताः॥१३॥

Thus the son of Pandu, whose very sight never proved abortive, began to live in the kingdom of Matsya; and in conformity with their pledge, the lords of the earth surrounded by seas although stricken with woe began to pass their days of non-discovery with composure.

CHAPTER 13

(PANDAVA PRAVESHĀ PARVA) -
Continued

The destruction of Jimuta

जनमेजय उवाच

एवं ते मत्स्यनगरे प्रच्छन्नाः कुरुनन्दनाः।
अत ऊर्ध्वं महावीर्याः किमकुर्वत वै द्विजः॥१॥

Janamejaya said

O twice-born one, living thus disguised in the city of the Matsyas what did the Kuru's sons of exceeding might do.

वैशम्पायन उवाच

एवं मत्स्यस्य नगरे प्रच्छन्नाः कुरुनन्दनाः।
आराध्यन्तो राजानं यदकुर्वत तच्छृणु॥२॥

Vaishampayana said

Hear, what the descendants of Kuru did living thus disguised in the city of the Matsyas and serving the king thereof.

तृणबिन्दुप्रसादाच्च धर्मस्य च महात्मनः।

अज्ञातवासमेवं तु विराटनगरेऽवसन्॥३॥

By the grace of the ascetic Trinabindu and of the high-souled Dharma they began to live incognito in the city of Virata.

युधिष्ठिरः सभास्तारो मत्स्यानामभवत् प्रियः।

तथैव च विराटस्य सपुत्रस्य विशाम्पते॥४॥

Yudhishtira as a courtier made himself a favorite to Virata and his son, as well as to all the Matsyas, O lord of people.

स ह्यक्षहृदयज्ञस्तान् क्रीडयामास पाण्डवः।

अक्षवत्यां यथाकामं सूत्रबद्धानिव द्विजान्॥५॥

Well versed in the mysteries of the dice he caused him to play at dice in the dice-hall in accordance with his pleasure like the birds bound by the string.

अज्ञातं च विराटस्य विजित्य वसु धर्मराट्।

भ्रातृभ्यः पुरुषव्याघ्रो यथाहं सम्प्रयच्छति॥६॥

That best of men, the king of justice (Yudhishtira) having won the wealth of Virata duly distributed it without the knowledge of the monarch among his brothers.

भीमसेनोऽपि मांसानि भक्ष्याणि विविधानि च।

अतिसृष्टानि मत्स्येन विक्रीणीते युधिष्ठिरे॥७॥

Bhimsena also sold to Yudhishtira, the meat and the viands of various sorts which were given by the king of the Matsyas.

वासांसि परिजीर्णानि लब्धान्यन्तःपुरेऽर्जुनः।

विक्रीणानस्य सर्वेभ्यः पाण्डवेभ्यः प्रयच्छति॥८॥

Arjuna parted with the worn out clothes by sale, which he obtained from women's quarters, to the other sons of Pandu.

सहदेवोऽपि गोपानां वेषमास्थाय पाण्डवः।

दधि क्षीरं घृतं चैव पाण्डवेभ्यः प्रयच्छति॥९॥

Sahadeva also, who had assumed the dress of a cow-herd, distributed to them curds, milk and clarified butter.

नकुलोऽपि धनं लब्ध्वा कृते कर्मणि वाजिनाम्।
तुष्टे तस्मिन् नरपतौ पाण्डवेभ्यः प्रयच्छति॥१०॥

Nakula also gave the wealth to his brothers which he acquired from the king who was satisfied with him for his tending the horses.

कृष्णा तु सर्वान् भर्तृस्तान् निरीक्षन्ती तपस्विनी।
यथा पुनरविज्ञाता तथा चरति भामिनी॥११॥

In the form of ascetic and very charming draupadi served their husband, so nobody can identify their reality.

एवं सम्पादयन्तस्ते तदान्योन्यं महारथाः।
विराटनगरे चेरुः पुनर्गर्भवृता इव॥१२॥

They, the mighty warriors, then looking after the interest of one another, lived in the city of Virata in such a manner, as if they were once more in the house of their mother.

साशङ्का धार्तराष्ट्रस्य भयात् पाण्डुसुतास्तदा।
प्रेक्षमाणास्तदा कृष्णामूषुश्छन्ना नराधिप॥१३॥

Then the sons of Pandu, the lords of men, appending evil from the sons of Dhritarashtra, continued to live there in disguise keeping vigilant eyes upon their wife Krishna.

अथ मासे चतुर्थे तु ब्रह्मणः सुमहोत्सवः।
आसीत् समृद्धो मत्स्येषु पुरुषाणां सुसम्पत्तः॥१४॥

Then in the fourth month there happened a great festival, in honor of the divine Brahma, slender in form and highly valued by people, in the city of the Matsya's.

तत्र मल्लाः समापेतुर्दिग्यो राजन् सहस्रशः।
समाजे ब्रह्मणो राजन् यथा पशुपतेरिव॥१५॥

O king, there came, by thousands, wrestlers from all quarters in that field of festivity in honour of the divine Brahma, as also on the occasion of a festival held in honor of Shiva.

महाकाया महावीर्याः कालखञ्जा इवासुराः।
वीर्योन्मत्ता बलोदग्रा राज्ञा समभिपूजिताः॥१६॥

They were of colossal forms and of exceeding might, like the demons named Kalakhanjas; they were maddened with their latent power; furious with their prowess and highly honored by the king.

सिंहस्कन्धकटिग्रीवाः स्वावदाता मनस्विनः।
असकृल्लब्धलक्षास्ते रङ्गे पार्थिवसंनिधौ॥१७॥

Their shoulders, waists and necks were like those of lions, their bodies were free from dirt, and their hearts were large. Many times before they achieved success in the lists in the very august presence of the king.

तेषामेको महानासीत् सर्वमल्लानथाह्वयत्।
आवल्गमानं तं रङ्गे नोपतिष्ठति कश्चन॥१८॥

Amongst them there was one who was the greatest of all and challenged all other combatants to a wrestle; there was none that ventured to encounter him as he strided over in the arena.

यदा सर्वे विमनसस्ते मल्ला हतचेतसः।
अथ सूदेनं तं मल्लं योधयामास मत्स्यराट्॥१९॥

When all the wrestlers stood stupefied and dejected in spirit then the king of the Matsyas made him fight with his cook.

नोद्यमानस्तदा भीमो दुःखेनैवाकरोन्मतिम्।
न हि शक्नोति विवृते प्रत्याख्यातुं नराधिपम्॥२०॥

Impelled by the king, Bhima made up his mind with reluctance, for it was not in his power to openly disobey the royal mandate.

ततः स पुरुषव्याघ्रः शार्दूलशिथिलश्चरन्।
प्रविवेश महारङ्गं विराटमभिपूजयन्॥२१॥

Then that the best of men, having worshipped the king Virata, entered the spacious arena with listless steps like those of a lion.

बबन्ध कक्षां कौन्तेयस्ततः संहर्षयञ्जनम्।
ततस्तु वृत्रसंकाशं भीमो मल्लं समाह्वयत्॥२२॥

Then Bhima, the son of Kunti, girded up his lions and caused the delight of the spectators. There he summoned the wrestler of distinguished prowess named Jimuta resembling Vritra himself.

जीमूतं नाम तं तत्र मल्लं प्रख्यातविक्रमम्।
तावुभौ सुमहोत्साहावुभौ भीमपराक्रमौ॥२३॥
मत्ताविव महाकायौ वारणौ षष्टिहायनौ।
ततस्तौ नरशार्दूलो बाहुयुद्धं समीयतुः॥२४॥

Both of them were of exceeding energy and of terrible prowess, and they both were like a couple of infuriated elephants of gigantic form each being sixty years old. Then those two best of men became engaged in hand-to-hand fight.

वीरौ परमसंहृष्टौ बलेनातिबलावुभौ।

आसीत् सुभीमः सम्पातो वज्रपर्वतयोरिव॥२५॥

Those two heroic combatants were exceedingly cheerful, each being desirous of gaining victory over the other; exceedingly terrible was the encounter between them, just like the clash of the thunderbolt against the mountain.

उभौ परमसंहृष्टौ बलेनातिबलावुभौ।

अन्योन्यस्यान्तरं प्रेप्सु परस्परजयैषिणौ॥२६॥

Both of them were exceedingly powerful and were highly pleased with each other's strength; each of them was desirous of winning the victory over the other and was vigilant to take advantage of his rival's lapse.

उभौ परमसंहृष्टौ मत्ताविव महाजौ।

कृतप्रतिकृतैश्चित्रैर्बाहुभिश्च सुसरूढैः।

Both of them were exceedingly delighted and resembled a couple of infuriated elephants of huge forms; and various were the manners of their attack and defence shown by means of their clenched fists.

संनिपातावधूतैश्च प्रमोथोन्मथनैस्तथा॥२७॥

क्षेपणैर्मुष्टिभिश्चैव वराहोद्धूतनिःस्वनैः।

They fought in a manner that each dashed against the other, threw his rival far off his stand, each crushed the other down, and pressed him hard on the ground, each showing the other off exchanged blows, and each whirled the other round with his head downward and threw him away with a loud noise.

तलैर्वज्रनिपातैश्च प्रसृष्टाभिस्तथैव च॥२८॥

शलाकानसखपातैश्च पादोद्धूतैश्च दारुणैः।

With their palms each gave a good slap to the other, striking as hard as the thunder bolt and with outstretched fingers they slapped each other. They thrust spear like nails into each other's person; each gave violent kicks to the other.

जानुभिश्चाश्मनिर्घोषैः शिरोभिश्चावघटनैः॥२९॥

तद् युद्धमभवद् घोरमशस्त्रं बाहुतेजसा।

They struck knee against knee, dashed head against head, producing the crash of one stone against another. That was the furious combat without weapons, sustained chiefly by the might of their arms.

बलप्राणेन शूराणां समाजोत्सवसंनिधौ॥३०॥

अरज्यत जनः सर्वः सोत्क्रुष्टनिनदोत्थितः।

By both physical and mental energy of the two heroic combatants, as represented in the presence of people assembled in the arena on the occasion of the festivity, all the spectators were extremely delighted, and their delight was manifested by joyous shouts given out at intervals.

बलिनोः संयुगे राजन् वृत्रवासवयोरिव॥३१॥

प्रकर्षणाकर्षणयोरभ्याकर्षविकर्षणैः।

आकर्षतुरथान्योन्यं जानुभिश्चापि जघतुः॥३२॥

ततः शब्देन महता भर्त्सयन्तौ परस्परम्।

O king, in the wrestling of the two mighty persons, resembling Vitra and Vasava respectively, they pulled, pressed, whirled and hurried down each other and struck each other with their knees and expressed their hatred for each other in loud voices.

व्यूढोरस्कौ दीर्घभुजौ नियुद्धकुशलावुभौ।

बाहुभिः समसज्जेतामायसैः परिघैरिव॥३३॥

Then they both of expansive chest, and long arms, and expert in wrestling began to fight with their arms resembling huge bolts of iron.

चकर्ष दोर्भ्यामुत्पात्य भीमो मल्लममित्रहा।

निनदन्तमधिक्रोशन् शार्दूल इव वारणम्॥३४॥

Bhima, the slayer of enemies, seized, with a big seized, his vociferous rival wrestler by the arms and drew him near even as the lion seizes the elephant.

समुद्यम्य महाबाहुर्धामयामास वीर्यवान्।

ततो मल्लाश्च मत्स्याश्च विस्मयं चक्रिरे परम्॥३५॥

Then the mighty-armed Bhima of great prowess raised him up and began to whirl him round; then all the athlete and the people of the Matsya's, who had assembled on the occasion, were greatly astonished.

भ्रामयित्वा शतगुणं गतसत्त्वमचेतनम्।

प्रत्यर्पिषन्महाबाहुर्मल्लं भुवि वृकोदरः॥३६॥

Then having whirled him round and round a hundred times, the mighty armed Vrikodara made him utterly insensible and threw him down lifeless on the ground.

तस्मिन् विनिहते वीरे जीमूते लोकविश्रुते।

विराटः परमं हर्षमगच्छद् बाण्यवैः सह॥३७॥

That distinguished athlete Jimuta being slain, Virata and his friends were exceedingly delighted.

प्रहर्षात् प्रददौ वित्तं बहु राजा महामनाः।

बल्लवाय महारङ्गे यथा वैश्रवणस्तथा॥३८॥

In his great joy the high-minded king gave away to Ballava plenty of riches in the shape of a reward on the very field of combat with as much liberality as that of Kubera.

एवं स सुबहून् मल्लान् पुरुषांश्च महाबलान्।

विनिघ्नन् मत्स्यराजस्य प्रीतिमाहरदुत्तमाम्॥३९॥

Having thus slain numerous athletes and many other persons of great strength he received the great favour of the king of the Matsya's.

यदास्य तुल्यः पुरुषो न कश्चित् तत्र विद्यते।

ततो व्याघ्रेश्च सिंहैश्च द्विरदृष्ट्वाप्ययोधयत्॥४०॥

When there was found no one such as to stand equal to him the king made him fight with tigers and lions and elephants.

पुनरन्तःपुरगतः स्त्राणां मध्ये वृकोदरः।

योध्यते स विराटेन सिंहैर्मर्त्यैर्महाबलैः॥४१॥

Again the king made Vrikodara fight with furious lions of exceeding strength in the assembly of the ladies of the harem.

बीभत्सुरपि गीतेन स्वनृत्येन च पाण्डवः।

विराटं तोषयामास सर्वाश्चान्तःपुरस्त्रियः॥४२॥

Bibhatsu, the son of Pandu, pleased Virata and all the ladies of the harem by singing and dancing.

अश्वैर्विनीतैर्जवनैस्तत्र तत्र समागतैः।

तोषयामास राजानं नकुलो नृपसत्तमम्॥४३॥

तस्मै प्रदेयं प्रायच्छत् प्रीतो राजा धनं बहु।

Nakula pleased the king, the best of kings by showing him the fast-going and well-trained horses and the king, pleased gave him a plenty of money as a reward.

विनीतान् वृषभान् दृष्ट्वा सहदेवस्य चाभितः।

धनं ददौ बहुविधं विराटः पुरुषर्षभः॥४४॥

Beholding a herd of well-trained bullocks around Sahadeva, Virata the best of men, gave him wealth of various kinds.

द्रौपदी प्रेक्ष्य तान् सर्वान् क्लिश्यमानान् महारथान्।

नातिप्रीतमना राजन् निःश्वासपरमाभवत्॥४५॥

O king, beholding all these mighty warriors suffer pain, Draupadi felt herself dejected in mind and had recourse to constant sighs.

एवं ते न्यवसंस्तत्र प्रच्छन्नाः पुरुषर्षभाः।

कर्माणि तस्य कुर्वाणा विराटनृपतेस्तदा॥४६॥

Those best among men began to live there in disguise rendering services to the king Virata.

CHAPTER 14

(KICHAKA-VADHA PARVA)

Conversation between Krishna and Kichaka

वैशम्पायन उवाच

वसमानेषु पार्थेषु मत्स्यस्य नगरे तदा।

महारतेषु छत्रेषु मासा दश समाययुः॥१॥

Vaishampayana said

Those mighty warriors, the sons of Pritha, spent ten months living thus in disguise in Matsya's city.

याज्ञसेनी सुदेष्णां तु श्रुश्रूषन्ती विशाम्पते।

आवसत् परिचारार्हा सुदुःखं जनमेजय॥१२॥

O lord of people, Yajnaseni, although herself worthy of being served by others, began to live, O Janamejaya, in great misery by waiting upon Sudeshna.

तथा चरन्ती पाञ्चाली सुदेष्णाया निवेशने।

तां देवीं तोषयामास तथा चान्तःपुरस्त्रियः॥१३॥

Conducting herself in this way in Sudeshna's apartments the daughter of Panchala pleased that lady as well as the other women of the harem.

तस्मिन् वर्षे गतप्राये कीचकस्तु महाबलः।

सेनापतिर्विराटस्य ददर्श द्रुपदात्मजाम्॥१४॥

That year being nearly expired the mighty Kichaka the commander of Virata's forces happened to see the daughter of Drupada.

तां दृष्ट्वा देवगर्भाभां चरन्तीं देवतामिव।

कीचकः कामयामास कामबाणप्रपीडितः॥१५॥

Beholding her having effulgence like that of a divine girl and waiting on the earth like a goddess, Kichaka, struck hard with the shafts of Cupid, desired to obtain her.

स तु कामाग्निसंतप्तः सुदेष्णामभिगम्य वै।

प्रहसन्निव सेनानीरिदं वचनमब्रवीत्॥१६॥

Burning with the flame of lust, the leader of Virata's forces went to Sudeshna (his sister) and smilingly spoke to her in the following words.

नेयं मया जातु पुरेह दृष्टा

राज्ञो विराटस्य निवेशने शुभा।

रूपेण चोन्मादयतीव मां भृंश

गन्धेन जाता मदिरैव भामिनी॥१७॥

This damsel was never seen by me before in Virata palace. This beautiful lady maddens me very much with her beauty as wine does with its odour.

का देवरूपा हृदयङ्गमा शुभे

ह्याचक्ष्व मे कस्य कुतोऽत्र शोभने।

चित्तं हि निर्मथ्य करोति मां वशे

न चान्यदत्रौषधमस्ति मे मतम्॥१८॥

Tell me, O lady, who is this be-witching girl of fine beauty, endued with the grace of a goddess and whose she is and where she comes from. She has brought me to subjection by grinding my heart. I think there is no other medicine to heal me (except her).

अहो तवेयं परिचारिका शुभा

प्रत्यग्ररूपा प्रतिभाति मामियम्।

अयुक्तरूपं हि करोति कर्म ते

प्रशास्तु मां यच्च ममास्ति किंचन॥१९॥

This fine and maid of yours appears to me as one possessed of the blooming beauty of a goddess. The service which she renders to you is quite unsuitable to her.

प्रभूतनागाश्वरथं महाजनं

समृद्धियुक्तं बहुपानभोजनम्।

मनोहरं काञ्चचित्रभूषणं

गृहं महच्छोभयतामियं मम॥२०॥

Let her grace my splendid and beautiful residence adorned with various ornaments of gold, furnished with viands and drinks in plenty, decked with excellent plates and containing everything signifying prosperity, besides elephants and cars in lots.

ततः सुदेष्णामनुमन्य कीचक-

स्ततः समभ्येत्य नराधिपात्मजाम्।

उवाच कृष्णामभिसान्त्वयंस्तदा

मृगेन्द्रकन्यामिव जम्बुको वने॥२१॥

Having thus consulted Sudeshna Kichaka approached the daughter of the king (Draupadi) and addressed her in words of amity just as a jackal accosts a lioness in the forest.

का त्वं कस्यासि कल्याणि कुतो वा त्वं वरानने।

प्राप्ता विराटनगरं तत् त्वमाचक्ष्व शोभने॥२२॥

Who and whose are you, O graceful one? Whence are you come to this city of Virata, O

you of beautiful countenance. Tell me truly, O fair one.

रूपमङ्गलं तथा कान्तिः सौकुमार्यमनुत्तमम्।

कान्त्या विभाति वक्त्रं ते शशाङ्क इव निर्मलम्॥१३॥

Your beauty is ranked as the foremost of its order, so also is your gracefulness. Excellent is your tenderness; in respect of loveliness your countenance shines as clearly as the moon.

नेत्रे सुविपुले सुष्ठु पद्मपत्रनिभे शुभे।

वाक्यं ते चारुसर्वाङ्गि परपुष्टस्तोपमम्॥१४॥

O one of lovely eye-brows, your eyes are large resembling the petals of lotuses. O you of graceful limbs, your voice is like the notes of the cuckoo.

एवंरूपा मया नारी काचिदन्या महीतले।

न दृष्टपूर्वा सुश्रोणि यादृशी त्वमनिन्दिते॥१५॥

O you of fair hips, never before have I beheld in the world a woman endued with such beauty as you are, O blameless one.

लक्ष्मीः पद्मालया का त्वमथ भूतिः सुमध्यमे।

ह्रीः श्रीः कीर्तिस्थो कान्तिरासां का त्वं वरानने॥१६॥

Are you Lakshmi herself having lotuses for abode, or O slender-waisted one, are you Bhuti herself? Which of these - Hri, Sri, Kirti and Kanti, are you the impersonation, O you of excellent features?

अतीवरूपिणी किं त्वमनङ्गाङ्गविहारिणी।

अतीव भ्राजसे सुष्ठु प्रभेवेन्दोरनुत्तमा॥१७॥

Are you the one endued with the beauty of Rati, enjoying dalliance in the embrace of the god of love? O you of fair eye-brows, exceedingly do you shine like the excellent light of the moon.

अपिचेक्षणपक्ष्माणां स्मितं ज्योत्स्नोपमं शुभम्।

दिव्यांशुरश्मिभिरुत्तं दिव्यकान्तिमनोरमम्॥१८॥

निरीक्ष्य वक्त्रचन्द्रं ते लक्ष्म्यानुपमया युतम्।

कृत्स्ने जगति को नेह कामस्य वशगो भवेत्॥१९॥

Who is there in the whole world that will not yield to the influence of Cupid beholding your face endued with matchless grace - your face endued with the halo of celestials light,

pleasant in consequence of the heavenly beauty, resembles the moon in full having smile for its rays and eye-lashes for its spots.

हारालंकारयोग्यौ तु स्तनौ चोभौ सुशोभनौ।

सुजातौ सहितौ लक्ष्म्या पीनौ वृत्तौ निरन्तरौ॥२०॥

Both your breasts are exceedingly graceful, well-shaped, endued with beauty, well rounded and without a space between, and are worthy of being decked with garlands.

कुड्मलाम्बुरुहाकारौ तव सुष्ठु पयोधरौ।

कामप्रतोदाविव मां तुदतश्चारुहासिनि॥२१॥

Your breasts, O you of fair eye-brows, resemble lotus-buds in shape; like the whips of Kama they are afflicting me, O you of pleasant smiles.

वलीविभङ्गचतुरं स्तनभारविनामितम्।

कराग्रसम्पितं मध्यं तवेदं तनुमध्यमे॥२२॥

दृष्ट्वैव चारु जघनं सरित्पुलिनसंनिभम्।

कामव्याधिरसाध्यो मामप्याक्रामति भामिनि॥२३॥

O slender-waisted lady, beholding this your waist marked with four waivy wrinkles, stooping forward with the weight of your breasts and measuring only a span, and also looking on your beautiful hips resembling the banks of the river the incurable disease of lust afflicts me greatly, O beautiful one.

जज्वाल चाग्निमदनो दावाग्निरिव निर्दयः।

त्वत्सङ्गमाभिसंकल्पविवृद्धो मां दहत्ययम्॥२४॥

The flame of lust like forest conflagration augmented by the hope of union with you burns me without mercy.

आत्मप्रदानवर्षेण संगमाम्बोधरेण च।

शमयस्व वरारोहे ज्वलन्तं मन्मथानलम्॥२५॥

O fair one of excellent hip, pray quench the flaming fire kindled by the god of love, by self-surrender resembling a shower, the cloud thereof being union with you.

मच्चित्तोन्मादनकरा मन्मथस्य शरोत्कराः।

त्वत्संगमाशानिशितास्तीव्राः शशिनिभानने।

महां विदार्य हृदयमिदं निर्दयवेगिताः॥२६॥

प्रविष्टा ह्यसितापाङ्गि प्रचण्डाश्चण्डदारुणाः।

अत्युन्मादसमारम्भाः प्रीत्युन्मादकरा मम।

आत्मप्रदानसम्भोगैर्मानुद्धर्तुमिहार्हसि॥२७॥

O you of a countenance resembling the moon, the dreadful, violent and cruel shafts of Cupid, capable of causing my mind quite out of sorts, sharpened by the desire of dalliance with you, piercing my heart with a rapid course, have penetrated into its core, O black eyed one.

The maddening gestures and movements of yours are really transporting my joy into madness. It behoves you to save me from this plight by surrendering your person to me and allowing me to enjoy your company.

चित्रमाल्याम्बरधरा सर्वाभरणभूषिता।

कामं प्रकामं सेव त्वं मया सह विलासिनि॥२८॥

Wearing beautiful garlands and clothes and adorned with all kinds of ornaments enjoy with me. O sweet one, all the objects of your desire to your fill.

नार्हसीहासुखं वस्तुं सुखार्हा सुखवर्जिता।

प्राप्नुह्यनुत्तमं सौख्यं मत्तस्त्वं मत्तगामिनि॥२९॥

स्वादून्यमृतकल्पानि पेयानि विविधानि च।

पिबमाना मनोज्ञानि रममाणा यथासुखम्॥३०॥

भोगोपचारान् विविधान् सौभाग्यं चाप्यनुत्तमम्।

पानं पिब महाभागे भोगैश्चानुत्तमैः शुभैः॥३१॥

O you endued with the gait of an elephant in ruttish state, as you are accustomed to happiness, though deprived of it now, it behoves you not to live here in misery; pray receive from me all kinds of excellent things contributing to your happiness. Eating delightful and dainty viands of various kinds with taste almost equal to ambrosia, and sporting at your sweet will, attain fortune and all the enjoyable articles of superior and excellent kind and drink and wine, O blessed one.

इदं हि रूपं प्रथमं तवानघे

निरर्थकं केवलमद्य भामिनि।

अधार्यमाणा स्रग्विचोत्तमा शुभा

न शोभसे सुन्दरि शोभना सती॥३२॥

This beauty and prime of your youth, O beauteous lady, is now totally useless. O beautiful and chaste lady, lovely as you are, do you not shine like fine garlands unused?

त्यजामि दारान् मम ये पुरातना

भवन्तु दास्यस्तव चारुहासिनि।

अहं च ते सुन्दरि दासवत् स्थितः

सदा भविष्ये वशगो वरानने॥३३॥

I will renounce all my old wives. Let them be your serving hands, O one of sweet smile. O beautiful one, I will stay as a slave to you and be ever obedient to you, O you of fair face.

द्रौपद्युवाच

अप्रार्थनीयामिह मां सूतपुत्राभिमन्यसे।

निहीनवर्णां सैरञ्चीं बीभत्सां केशकारिणीम्॥३४॥

Draupadi said

I am Sairandhri of low caste holding the hateful office of dressing hair; O Suta's son, in desiring me you desire one who is not worthy of such honour.

परदारास्मि भद्रं ते न युक्तं तव साम्प्रतम्।

दयिताः प्राणिनां दारा धर्मं समनुचिन्तय॥३५॥

I am the wife of others; good be to you. This conduct does not become your position. The wives of others are dear to them, think of this axiomatic precept.

परदारे न ते बुद्धिर्जातु कार्या कथंचन।

विवर्जनं ह्यकार्याणामेतत् सुपुरुषव्रतम्॥३६॥

Let your heart never be inclined to adultery, because the complete abandonment of all improper acts is ever the duty of those that are good.

मिथ्याभिगृह्णो हि नरः पापात्मा मोहमास्थितः।

अयशः प्राप्नुयाद् घोरं महद् वा प्राप्नुयाद् भयम्॥३७॥

The person who hankers after the worldly desire leads a sinful life, and under the influence of deceptive knowledge, comes by either dire disgrace or grim calamity.

वैशम्पायन उवाच

एवमुक्तस्तु सैरञ्ज्या कीचकः काममोहितः।

जानन्नपि सुदुर्बुद्धिः परदाराभिमर्शने॥३८॥
दोषान् बहून् प्राणहरान् सर्वलोकविगर्हितान्।
प्रोवाचेदं सुदुर्बुद्धिर्द्रौपदीमजितेन्द्रियः॥३९॥

Vaishampayana said

Thus addressed by Sairandhri the wicked-minded Kichaka, with senses unsubdued and overcome by lust, in spite of the knowledge of numerous evils of adultery - the evils denounced by every body and sometimes ending fatally, spoke the following to Draupadi.

नार्हस्येवं वरारोहे प्रत्याख्यातुं वरानने।
मां मन्मथसमाविष्टं त्वत्कृते चारुहासिनि॥४०॥

O fair faced damsel of excellent hips, it is not seemly on your part thus to disregarded me who am quite under the influence of Cupid on your account, O you of sweet smiles.

प्रत्याख्याय च मां भीरु वशगं प्रियवादिनम्।
नूनं त्वमसितापाङ्गि पञ्चात्तापं करिष्यसि॥४१॥

O timid one, having disregarded me speaking so sweet to you and totally under your influence, surely, O black eyed one, you will have to true afterwards.

अहं हि सुभ्रु राज्यस्य कृत्स्नस्यास्य सुमध्यमे।
प्रभुर्वासयिता चैव वीर्यं चाप्रतिमः क्षितौ॥४२॥

O you of fair eye-brows, I am the lord of the whole of this realm. O slender-waisted lady, the people of this kingdom owe to me their safe living here. In heroism I have to rival on earth.

पृथिव्यां मत्समो नास्ति कश्चिदन्यः पुमानिह।
रूपयौवनसौभाग्यैर्भोगैश्चानुत्तमैः शुभैः॥४३॥

In personal beauty, youth, prosperity as well as in the possession of all the excellent objects of luxury, there is no other man on earth that can stand equal to me.

सर्वकामसमृद्धेषु भोगेष्वनुपमेष्विह।
भोक्तव्येषु च कल्याणि कस्माद् दास्ये रता ह्यसि॥४४॥

Having everything of luxury, comfort and enjoyment of no parallel at your command,

why do you, O auspicious lady, prefer to remain enchained in servitude?

मया दत्तमिदं राज्यं स्वामिन्यसि शुभानने।
भजस्व मां वरारोहे भुङ्क्स्व भोगाननुत्तमान्॥४५॥

O fair-faced one, I confer on you the whole of the kingdom; accept me O you of large hips and enjoy all the excellent objects of desire.

एवमुक्ता तु सा साध्वी कीचकेनाशुभं वचः।
कीचकं प्रत्युवाचेदं गर्हयन्त्यस्य तद् वचः॥४६॥

Thus addressed by Kichaka in these foul words the chaste Draupadi set his word at naught and addressed him thus.

सैरञ्ज्यवाच

मा सूतपुत्र मुह्यस्व माद्य त्यक्ष्यस्व जीवितम्।
जानीहि पञ्चभिर्घोरैर्नित्यं मामभिरक्षिताम्॥४७॥

Sairandhri said

O son of a Suta, do not play the fool and do not throw away your life this very day; know me always protected by five heroes.

न चाप्यहं त्वया लभ्या गन्धर्वाः पतयो मम।
ते त्वां निहन्युः कुपिताः साध्वलं मा व्यनीनशः॥४८॥

I am not to be won by you; I have Gandharvas for my husband, they, if enraged, shall slay you.-It is good for you not to bring destruction upon yourself.

अशक्यरूपं पुरुषैरध्वानं गन्तुमिच्छसि।
यथा निश्चेतनो बालः कूलस्थः कूलमुत्तरम्।
तर्तुमिच्छति मन्दात्मा तथा त्वं कर्तुमिच्छसि॥४९॥

You wish to go by the way which was never passed by men, O wicked one; you intend to act just like a foolish boy who standing on one bank of the ocean desires to go to the other side of it.

अन्तर्महीं वा यदि वोर्ध्वमुत्पतेः
समुद्रपारं यदि वा प्रधावसि।

तथापि तेषां न विमोक्षमर्हसि
प्रमाथिनो देवसुता हि खेचराः॥५०॥

If you enter the subterraneous pit of the earth or soar up the sky or go to the other shore of the ocean, still you will have no escape from

their hands, for it is in the nature of these sky-ranging offspring of gods to crush enemies.

त्वं कालरात्रीमिव कश्चिदातुरः

किं मां दृढं प्रार्थयसेऽद्य कीचक।

किं मातुरङ्गे शयितो यथा शिशु-

श्चन्द्रं जिघृक्षुरिव मन्यसे हि माम्॥५१॥

Why do you, O Kichaka, desire me today so firmly, just like a sick man who wishes for the night that will put an end to his existence. Why do you solicit me just like a child who lies on its mother's lap wishes to obtain the moon.

तेषां प्रियां प्रार्थयतो न ते भुवि

गत्वा दिवं वा शरणं भविष्यति।

न वर्तते कीचक ते दृशा शुभं

या तेन संजीवनमर्थयेत् सा॥५२॥

There will be nowhere any refuge for you soliciting their beloved wife whether you go to the earth or to the heaven. O Kichaka, you have no eyes that may win for you any good or safety of your life.

CHAPTER 15

(KICHAKA-VADHA PARVA) - Continued

Draupadi going to bring wine

वैशम्पायन उवाच

प्रत्याख्यातो राजपुत्र्या सुदेष्णां कीचकोऽब्रवीत्।

अमयदिनं कामेन घोरेणाभिपरिप्लुतः॥१॥

Vaishampayana said

Rejected thus by the princess Kichaka, over-pressed with fearful lust capable of making one forgetful of all sense of propriety, said to Sudeshna.

यथा कैकेयि सैरन्ध्री समेयात् तद् विधीयताम्।

येनोपायेन सैरन्ध्री भजेन्मां गजगामिनी।

तं सुदेष्णे परीप्सस्व प्राणान् मोहात् प्रहासिषम्॥२॥

O Kaikeyi, do that by which Sairandhri may be united with me. O Sudeshna, device a plan by which that Sairandhri of elephant-gait may accept me. Otherwise I intend putting end to my life.

वैशम्पायन उवाच

तस्य सा बहुशः श्रुत्वा वाचं विलपतस्तदा।

विराटमहिषी देवी कृपां चक्रे मनस्विनी॥३॥

Hearing the words of his thus lamenting in manifold terms the intelligent lady, Virata's queen, took pity on him.

स्वमन्त्रमभिसंधाय तस्यार्थमनुचिन्त्य च।

उद्योगं चैव कृष्णायाः सुदेष्णा सूतमब्रवीत्॥४॥

Holding counsel with her own self and pondering over his desire and over the perturbation of Krishna, Sudeshna said to Suta's son (Kichaka).

पर्वणि त्वं समुद्दिश्य सुरामन्त्रं च कारय।

तत्रैनां प्रेषयिष्यामि सुराहारीं तवान्तिकम्॥५॥

Taking the advantage of some festival, better have wines and viands prepared. I shall then send her to you to bring some wine.

तत्र सम्प्रेषितामेनां विजने निरवग्रहे।

सान्त्वयेथा यथाकामं सान्त्वयमाना रमेद् यदि॥६॥

Thus sent thereto you should, in uninterrupted solitude, humour her according to your will. Thus cajoled most likely she may be attached to you.

वैशम्पायन उवाच

इत्युक्तः स विनिष्क्रम्य भगिन्या वचनात् तदा।

सुरामाहारयामास राजार्हा सुपरिष्कृताम्॥७॥

Thus addressed he, in pursuance of his sister's words, came out and procured very fine wines worthy of a king.

भक्ष्यांश्च विविधाकारान् बहूँश्चोच्यावचांस्तदा।

कारयामास कुशलैरन्नं पानं सुशोभनम्॥८॥

Then he had various kinds of food, diverse sorts of meat of excellent degree and delicious drinks, and dishes prepared by the cooks skilled in the business.

तस्मिन् कृते तदा देवी कीचकेनोपमन्त्रिता।

सुदेष्णा प्रेषयामास सैरन्ध्रीं कीचकालयम्॥९॥

This being done Sudeshna as previously intimated by Kichaka sent her Sairandhri to the abode of Kichaka, saying.

सुदेष्णोवाच

उत्तिष्ठ गच्छ सैरन्ध्रि कीचकस्य निवेशनम्।
पानमानय कल्याणि पिपासा मां प्रबाधते॥१०॥

Sudeshna said

O Sairandhri, get up and repair to the abode of Kichaka. O gentle one, bring wine for me, for thirst afflicts me.

सैरन्ध्र्युवाच

न गच्छेयमहं तस्य राजपुत्रि निवेशनम्।
त्वमेव राज्ञि जानासि यथा स निरपत्रपः॥११॥

Draupadi said

O princess, I shall not go to his house; O queen, you know yourself how shameless he is.

न चाहमनवद्याङ्गि तव वेश्मनि भामिनि।
कामवृत्ता भविष्यामि पतीनां व्यभिचारिणी॥१२॥

O beautiful lady of excellent limbs, in your house, I shall never prove myself faithless to my husband and lead a life of chastity.

त्वं चैव देवि जानासि यथा स समयः कृतः।
प्रविशन्त्या मया पूर्वं तव वेश्मनि भामिनि॥१३॥

O beautiful lady, you know full well the condition I made before I had entered your palace.

कीचकस्तु सुकेशान्ते मूढो मदनदर्पितः।
सोऽवमंस्यति मां दृष्ट्वा न यास्ये तत्र शोभने॥१४॥

O you of beautiful hairs having good curls at the end, on seeing me that wicked Kichaka, rendered insolent by the god of desire, will dishonour me. O beautiful one, I shall not repair thither.

सन्ति बह्व्यस्तव प्रेष्ट्या राजपुत्रि वशानुगाः।
अन्यां प्रेषय भद्रं ते स हि मामवमंस्यते॥१५॥

O princess, you have good many obedient maids, pray send one of them. Let good betide you, for surely he will insult me.

सुदेष्णोवाच

नव त्वां जातु हिंस्यात् स इतः सम्प्रेषितां मया।
इत्युक्त्वा प्रददौ पात्रं सपिधानं हिरण्मयम्॥१६॥

Sudeshna said

"Dispatched by me from my palace he will hardly do any harm to you"; saying this she handed out to her a golden pot with a cover.

सा शङ्कमाना रुदती दैवं शरणमीयुषी।
प्रातिष्ठत सुराहारी कीचकस्य निवेशनम्॥१७॥

Filled with fear and shedding tears she asked for the divine protection, and then departed for Kichaka's house for fetching wine.

सैरन्ध्र्युवाच

यथाहमन्यं भर्तृभ्यो नाभिजानामि कंचन।
तेन सत्येन मां प्राप्तां मा कुर्यात् कीचको वशे॥१८॥

Draupadi said

As I do not know any other save and except my husband, let not Kichaka, by strength of that virtue, be able to bring me into his power.

वैशम्पायन उवाच

उपातिष्ठत सा सूर्यं मुहूर्तमबला ततः।
स तस्यास्तनुमध्यायाः सर्वं सूर्योऽवबुद्धवान्॥१९॥

Vaishampayana said

Then that helpless one worshipped the sun-god for a moment and the deity understood all the prayers of her of slender waist.

अन्तर्हितं ततस्तस्या रक्षो रक्षार्थमादिशत्।
तच्चैनां नाजहात् तत्र सर्वावस्थास्वनिन्दिताम्॥२०॥

Then he ordered a Rakshasa to protect her invisibly and from that time that Rakshasas also never left that blameless lady alone under any circumstances whatever.

तां मृगीमिव संत्रस्तां दृष्ट्वा कृष्णां समीपगाम्।
उदतिष्ठन्मुदा सूतो नावं लब्ध्वेव पारगः॥२१॥

Beholding Krishna come to his presence like a terrified doe, the Suta rose up just like a person wishing to go to the other end of a river when he obtains a boat.

CHAPTER 16

(KICHAKA-VADHA PARVA) - Continued
Contempt of Draupadi

कीचक उवाच

स्वागतं ते सुकेशान्ते सुव्युष्टा रजनी मम।
स्वामिनी त्वमनुप्राप्ता प्रकुरुष्व मम प्रियम्॥१॥

Kichaka said

O fair one of beautiful tresses with curls at the end, you are welcome; very luckily for me the night has passed. I have got you as the mistress of my house, pray do what is good to me.

सुवर्णमालाः कम्बूश्च कुण्डले परिहाटके।
नानापत्तनजे शुभ्रे मणिरत्नं च शोभनम्॥२॥

Let golden chains, couches, brilliant golden ear-rings of different countries, beautiful gems and jewels, silken garments and deer skins be gathered for you.

आहरन्तु च वस्त्राणि कौशिकान्यजिनानि च।
अस्ति मे शयनं दिव्यं त्वदर्थमुपक्लिपतम्।
एहि तत्र मया सार्द्धं पिबस्व मधुमाधवीम्॥३॥

I have a very fine bed prepared only for you; pray come there and drink with me the honeyed wine.

द्रौपद्युवाच

अग्रैषीद् राजपुत्री मां सुराहारीं तवान्तिकम्।
पानमाहर मे क्षिप्रं पिपासा मेऽति चाब्रवीत्॥४॥

Draupadi said

The princess has sent me to you for taking away wine; give it to me quickly, she said to me she has a great thirst.

कीचक उवाच

अन्या भद्रे नयिष्यन्ति राजपुत्र्याः प्रतिश्रुतम्।
इत्येतां दक्षिणे पाणौ सूतपुत्रः परामृशत्॥५॥

Kichaka said

O gentle one, others will take the wine that has been promised to the princess, Saying this the Suta's son seized her by the right arm.

द्रौपद्युवाच

यथैवाहं नाभिचरे कदाचित्
पतीन् मदाद् वै मनसापि जातु।
तेनैव सत्येन वशीकृतं त्वं
द्रष्टास्मि पापं परिकृष्यमाणम्॥६॥

Draupadi said

As I have never acted faithlessly towards my husbands, even at heart through infatuation; by virtue of that truth, O sinful one, I shall behold you overpowered and completely hurled down on the ground.

वैशम्पायन उवाच

स तामभिप्रेक्ष्य विशालनेत्रं
जिघृक्षमाणः परिभर्त्सयन्तीम्।
जग्राह तामुत्तरवस्त्रदेशे
स कीचकस्तां सहसाऽऽक्षिपन्तीम्॥७॥

Vaishampayana said

Wishing thus to take hold of her Kichaka, seeing that large-eyed lady reproaching him in this wise, seized her by the end of her upper garment while she was about to run away.

प्रगृह्यमाणा तु महाजवेन
मुहुर्विनिःश्वस्य च राजपुत्री।

तया समाक्षिप्ततनुः स पापः

पपात शाखीव निकृत्तमूलः॥८॥

But seized with great force the princess of excellent limbs began to pant and unable to put up with it, she, with a frame trembling in wrath, hurled him hard on the ground. Being thus thrown down by her that sinful one fell to the ground like a tree whose root has been cut.

सा गृहीता विधुन्वाना भूमावाक्षिप्य कीचकम्।

सभां शरणमागच्छद् यत्र राजा युधिष्ठिरः॥९॥

Having thus thrown Kichaka down on the ground while seized by him she ran trembling to the court, where the king Yudhishtira was, to seek protection.

तां कीचकः प्रधावन्तीं केशपाशे परामृशत्।

अथैनां पश्यतो राज्ञः पातयित्वा पदावधीत्॥१०॥

Kichaka seized her by the locks while she was running with speed and struck her down by a kick in the very presence of the king.

तस्य योऽसौ तदार्केण राक्षसः संनियोजितः।

स कीचकमपोवाह वातवेगेन भारता॥११॥

O Bharata, the Rakshasa that was appointed by the sun-god for her protection, gave a push to Kichaka with as much force as that of the wind.

स पपात तदा भूमौ रक्षोबलसमाहृतः।

विघूर्णमानो निष्ठेष्टश्छिन्नमूल इव द्रुमः॥१२॥

Then he, completely overpowered by the Rakshasa might, fell down on the ground, reeling and motionless like a tree whose root has been cut.

तां चासीनौ ददृशुर्भूमिसेनयुधिष्ठिरौ।

अमृष्यमाणौ कृष्णायाः कीचकेन पराभवन्॥१३॥

Both Bhimasena and Yudhishtira, who were seated there, beheld with unforgiving attitude, that outrage on Krishna committed by Kichaka.

तस्य भीमो वधं प्रेप्सुः कीचकस्य दुरात्मनः।

दनैर्दन्तांस्तदा रोषान्निष्पिपेष महामनाः॥१४॥

Desiring the death of that wicked Kichaka the high-minded Bhima began to gnash his teeth in wrath.

धूमच्छाया ह्यभजतां नेत्रे चोच्छ्रितपक्ष्मणी।

सस्वेदा भ्रुकुटी चोग्रा ललाटे समवर्तत॥१५॥

His eyes with their lashes upraised, assumed the aspect of smoky dark, and terrible wrinkles covered with sweat appeared on his forehead.

हस्तेन ममृजे चैव ललाटं परवीरहा।

भूयश्च त्वरितः क्रुद्धः सहसोत्थातुमैच्छत॥१६॥

That slayer of hostile heroes rubbed his forehead with his hand and incensed with ire desired many times to rise up in haste.

अथावमृद्वादङ्गुष्ठमङ्गुष्ठेन युधिष्ठिरः।

प्रबोधनभयाद् गजा भीमं तं प्रत्यवेधयत्॥१७॥

The king Yudhishtira, apprehending discovery, pressed his thumb with his own and commanded Bhima to desist.

तं मत्तमिव मातङ्गं वीक्षमाणं वनस्पतिम्।

स तमावारयामास भीमसेनं युधिष्ठिरः॥१८॥

Yudhishtira forbade Bhimasena who looked like an infuriated elephant beholding a large tree.

आलोकयसि किं वृक्षं सूद दारुकृतेन वै।

यदि ते दारुभिः कृत्यं बहिर्वृक्षान्निगृह्यताम्॥१९॥

O cook, do you behold trees for fuel? If you are in need of faggots better gather them up from the trees abroad.

सा सभाद्वारमासाद्य रुदती मत्स्यमब्रवीत्।

अवेक्षमाणा सुश्रोणी पतींस्तान् दीनचेतसः॥२०॥

आकारमभिरक्षन्ती प्रतिज्ञार्थमसंहिता।

दह्यमानेव रौद्रेण चक्षुषा दुपदात्मजा॥२१॥

The weeping daughter of Draupadi, endowed with excellent hips, approaching the entrance of the court and beholding her lords of melancholy mood, tenacious in keeping up the disguise observing the pledge they had already sworn, burning with flashing eyes, spoke to the king of the Matsya's.

येषां वैरी न स्वपिति षष्ठेऽपि विषये वसन्।

तेषां मां मानिनीं भार्या सूतपुत्रः पदावधीत्॥२२॥

The son of a Suta has kicked me the honored spouse of those whose enemies can never sleep even if they reside in regions of anchorites (what to speak of their living in a country of their own).

ये दद्युर्न च याचेयुर्ब्रह्मण्याः सत्यवादिनः।

तेषां मां मानिनीं भार्या सूतपुत्रः पदावधीत्॥२३॥

The son of a Suta has kicked me, the respected consort of those who are truthful, devoted to Brahmans and used to give away without asking any thing in gift.

येषां दुन्दुभिनिर्घोषो ज्याघोषः श्रूयतेऽनिशम्।

तेषां मां मानिनीं भार्या सूतपुत्रः पदावधीत्॥२४॥

The son of a Suta has kicked me the beloved wife of those, the sounds of whose drums and twangs of whose bow are constantly heard.

ये च तेजस्विनी दान्ता बलवन्तोऽतिमानिनः।

तेषां मां मानिनीं भार्या सूतपुत्रः पदावधीत्॥२५॥

The son of a Suta has kicked me the respected wife of those who are endowed with energy, and power of self-control, and who are exceedingly mighty and highly dignified.

सर्वलोकमिमं हन्युर्धर्मपाशसितास्तु ये।

तेषां मां मानिनीं भार्या सूतपुत्रः पदावधीत्॥२६॥

The son of a Suta has kicked me the honored wife of those who, if they had not been tied down by duty, could destroy the whole of this world.

शरणं ये प्रपन्नानां भवन्ति शरणार्थिनाम्।

चरन्ति लोके प्रच्छन्नाः क्व नु तेऽद्य महारथाः॥२७॥

Alas where do those mighty warriors ramble in disguise today who grant refuge to those that come to solicit it.

कथं ते सूतपुत्रेण वध्यमानां प्रियां सतीम्।

मर्षयन्ति यथा क्लीबा बलवन्तोऽमितौजसः॥२८॥

How do these mighty personages of exceeding energy quietly suffer, like eunuchs, their beloved and chaste wife to be thus outraged by the son of a Suta?

क्व नु तेषाममर्षश्च वीर्यं तेजश्च वर्तते।

न परीप्सन्ति ये भार्या वध्यमानां दुरात्मना॥२९॥

Ah, where is their wrath, the prowess and the energy when they cannot protect their wife from being thus insulted by a wretch.

मयात्र शक्यं किं कर्तुं विराटे धर्मदूषके।

यः पश्यन् मां मर्षयति वध्यमानामनागसम्॥३०॥

What can I do in the city of Virata, the defiler of virtue, who coolly allows my innocent self thus to be insulted although he sees it (with his own eyes).

न राजा राजवत् किञ्चित् समाचरति कीचके।

दस्यूनमिव धर्मस्ते न हि संसदि शोभते॥३१॥

The king does not act like a king in the slightest degree towards Kichaka. O king, your conduct is like that of a robber and does not become the royal court.

नाहमेतेन युक्तं वै हन्तुं मत्स्य तवान्तिके।

सभासदोऽत्र पश्यन्तु कीचकस्य व्यतिक्रमम्॥३२॥

O Matsya, it is highly unbecoming that I should thus be outraged by this villain in the very presence of yours. Let all the courtiers mark this laxity on the part of Kichaka.

कीचको न च धर्मज्ञो न च मत्स्यः कथंचन।

सभासदोऽप्यधर्मज्ञा य एनं पर्युपासते॥३३॥

Neither Kichaka is virtuous nor ever is Matsya. The courtiers who wait upon the king are also destitute of virtue.

वैशम्पायन उवाच

एवंविधैर्वचोभिः सा तदा कृष्णाश्रुलोचना।

उपलाभत राजानं मत्स्यानां वरवर्णिनी॥३४॥

Vaishampayana said

With words like these the graceful Krishna, with eyes teeming with tears, rebuked the king of the Matsya.

विराट उवाच

परोक्षं नाभिजानामि विग्रहं युवयोरहम्।

अर्थतत्त्वमविज्ञाय किं नु स्यात् कौशलं मम॥३५॥

Virata said

I do not know anything of your quarrel that happened out of our light. How can there be any justice on that score unless I go through the true version of the case.

वैशम्पायन उवाच

ततस्तु सभ्या विज्ञाय कृष्णां भूयोऽभ्यपूजयन्।

साधु साध्विति चाप्याहुः कीचकं च व्यगर्हयन्॥३६॥

Vaishampayana said

Then the courtiers, hearing everything, praised Krishna and repeatedly exclaimed "well done well done," and reproached Kichaka.

सभ्या ऊचुः

यस्येयं चारुसर्वाङ्गी भार्या स्यादायतेक्षणा।

परो लाभस्तु तस्य स्यान्न च शोचेत् कथंचन॥३७॥

The Courtiers said

Surely the man, who has this lady of expansive eyes and of all-graceful limbs for his

wife, possesses every thing that is valuable and shall on no occasion have to indulge in grief.

न हीदृशी मनुष्येषु सुलभा वरवर्णिनी।

नारी सर्वानवद्याङ्गी देवीं मन्यामहे वयम्॥३८॥

Surely such a lady, of exceeding grace and perfectly faultless limbs, is hardly to be found among men. Indeed she seems in all wise to be a goddess to us.

वैशम्पायन उवाच

एवं सम्पूजयन्तस्ते कृष्णां प्रेक्ष्य सभासदः।

युधिष्ठिरस्य कोपात् तु ललाटे स्वेद आगमत्॥३९॥

Vaishampayana said

While the courtiers, seeing Krishna, were praising her in this way, there came from her the drops of perspiration on the forehead of Yudhishtira.

अथाब्रवीद् राजपुत्रीं कौरव्यो महिषीं प्रियाम्।

गच्छ सैरन्ध्रि मात्र स्थाः सुदेष्णाया निवेशनम्॥४०॥

Then the chief of the Kurus addressed the princess, his beloved consort, saying "O Sairandhri, do not stay here, go to the apartment of Sudeshna.

भर्तारमनुरुन्धन्यः क्लिश्यन्ते वीरपत्नयः।

शुश्रूषया क्लिश्यमानाः पतिलोकं जयन्त्युत॥४१॥

The wives of heroes endure pain for the sake of their husbands; but undergoing trouble in waiting upon their lords they at last go to the regions where their husbands depart.

मन्ये न कालं क्रोधस्य पश्यन्ति पतयस्तवा।

तेन त्वां नाभिधावन्ति गन्धर्वाः सूर्यवर्चसः॥४२॥

Me-seems your Gandharva husbands of sun-like effulgence do not consider this as a befitting opportunity of giving vent to their spleen, and therefore do not run on to your succour.

अकालज्ञासि सैरन्ध्रि शैलूषीव विरोदिषि।

विघ्नं करोषि मत्स्यानां दीव्यतां राजसंसदि॥४३॥

O Sairandhri, you are ignorant of opportunity and therefore weep like an actress; you are causing annoyance in the court of the Matsya's while they are diverting themselves with gaming.

गच्छ सैरन्ध्रि गन्धर्वाः करिष्यन्ति तव प्रियम्।

व्यपनेष्यन्ति ते दुःखं येन ते विप्रियं कृतम्॥४४॥

Retire, O Sairandhri, the Gandharvas will do what is agreeable to you. They will dispel your sorrow and make away with him who has wronged you.

सैरन्ध्र्युवाच

अतीव तेषां घृणिनामर्थेऽहं धर्मचारिणी।

तस्य तस्यैव ते वद्या येषां ज्येष्ठोऽक्षदेविता॥४५॥

Sairandhri said

I practise piety for their sake who are extremely kind. They, of whom the eldest is addicted to dice, are to be oppressed by all.

वैशम्पायन उवाच

इत्युक्त्वा प्राद्वत् कृष्णा सुदेष्णाया निवेशनम्।

केशान् मुक्त्वा च सुश्रोणी संरम्भाल्लोहितेक्षणा॥४६॥

Vaishampayana said

Having said this the fair Krishna with loosened hair and eyes reddened with wrath, rushed on towards the apartments of Sudeshna.

शुश्रूषे वदनं तस्या रुदत्याः सुचिरं तदा।

मेघलेखाविनिर्मुक्तं दिवीव शशिमण्डलम्॥४७॥

On her having wept so long her countenance appeared like the lunar disc in the sky freed from the clouds.

सुदेष्णोवाच

कस्त्वावधीद् वरारोहे कस्माद् रोदिषि शोभने।

कस्याद्य न सुखं भद्रे केन ते विप्रियं कृतम्॥४८॥

Sudeshana said

O beautiful one of excellent hips, who has slighted you, why do you weep. O gentle one, whose happiness will come to an end this day? Who has done wrong to you?

द्रौपद्युवाच

कीचको मावधीत् तत्र सुराहारिं गतां तवा।

सभायां पश्यतो राज्ञो यथैव विजने वने॥४९॥

Draupadi said

As I went to fetch wine for you Kichaka struck me in the court in the very presence of the king as if in the midst of a lonely forest.

सुदेशोवाच

घातयामि सुकेशान्ते कीचकं यदि मन्यसे।

योऽसौ त्वां कामसम्पत्तो दुर्लभामवमन्यते॥५०॥

Sudeshana said

50. O you of tresses with curly ends, if it be your will, I shall cause Kichaka to be slain, who maddened with lust, has insulted you utterly incapable of being won by him.

सैरध्रुवाच

अन्ये चैनं वधिष्यन्ति येषामागः करोति सः।

मन्ये चैवाद्य सुव्यक्तं यमलोकं गमिष्यति॥५१॥

Sairandhri said

Others whom he has wronged will slay him; I think he will certainly go this very day to the region of Yama (Death).

CHAPTER 17

(KICHAKA-VADHA PARVA) - Continued

Dialogue between Draupadi and Bhima

वैशम्पायन उवाच

सा हता सूतपुत्रेण राजपत्नी यशस्विनी।

वधं कृष्णा परीप्सन्ती सेनावाहस्य भामिनी॥१॥

Vaishampayana said

Thus outraged by the Suta's son that illustrious princess Krishna of exceeding beauty, brooding over the destruction of the leader of Virata's forces, repaired to her own apartments.

जगामावासमेवाथ सा तदा द्रुपदात्मजा।

कृत्वा शौचं यथान्यायं कृष्णा सा तनुमध्यमा॥२॥

गात्राणि वाससी चैव प्रक्षाल्य सलिलेन सा।

चिन्तयामास रुदती तस्य दुःखस्य निर्णयम्॥३॥

Having duly washed her body and clothes with water the slender-waisted Krishna, the daughter of Drupada, began to ponder weepingly on the means of discarding her grief.

किं करोमि क्व गच्छामि कथं कार्यं भवेन्मम।

इत्येवं चिन्तयित्वा सा भीमं वै मनसागमत्॥४॥

What shall I do? Whither shall I go? How can my desire be accomplished? while she was thinking thus she thought of Bhima.

नान्यः कर्ता ऋते भीमान्ममाद्य मनसः प्रियम्।

तत उत्थाय रात्रौ सा विहाय शयनं स्वकम्॥५॥

प्राद्रवन्नाथमिच्छन्ती कृष्णा नाथवती सती।

भवनं भीमसेनस्य क्षिप्रमायतलोचना॥६॥

दुःखेन महता युक्ता मानसेन मनस्विनी।

Save and except Bhima there is none else that can do this very day what is agreeable to me. Then afflicted with great woe that large-eyed Krishna of spacious breast and approved chastity, with mighty lords as her protectors, rose up at night, left her own bed and repaired speedily to the abode of Bhimasena, desirous of accosting her lord.

सैरध्रुवाच

तस्मिञ्जीवति पापिष्ठे सेनावाहे मम द्विषि॥७॥

तत् कर्म कृतवानद्यं कथं निद्रां निषेवसे।

Sairandhri said

How can you enjoy the sweets of sleep while that foe of mine, the wretched commander of Virata's forces, lives still, having perpetrated that foul deed today?

वैशम्पायन उवाच

एवमुक्त्वाथ तां शालां प्रविवेश मनस्विनी॥८॥

यस्यां भीमस्तथा शेते मृगराज इव श्वसन्।

Vaishampayana said

Having said this the high-minded Draupadi entered the chamber where Bhima lay asleep snoring like a lion.

तस्या रूपेण सा शाला भीमस्य च महात्मनः॥९॥

सम्पूछितेव कौरव्य प्रज्ज्वाल च तेजसा।

सा वै महानसं प्राप्य भीमसेनं शुचिस्मिता॥१०॥

सर्वश्रेतेव माहेयी वने जाता त्रिहायणी।

O son of Kuru! Bhima's kitchen got grandeur and glamour as it was illumined with

the divine touch of Draupadi's complexion and her presence. Draupadi with her innocent smile, accssed to great Bhima with her entrance in kitchen like (she) her on born in water (gradually access to heron, ox and elephant), parthiva cow of three years age and she elephant.

उपातिष्ठत पाञ्चाली वासितेव नरर्षभम्॥११॥

सा लतेव महाशालं फुल्लं गोमतितीरजम्।

The daughter of Panchala embraced the second son of Pandu even as a creeper embraces a vigorous and huge Sala tree on the banks of the Gomati.

परिष्वजत पाञ्चाली मध्यमं पाण्डुनन्दनम्॥१२॥

बाहुभ्यां परिरम्यैर्न प्राबोध्यदनिन्दिता।

सिंहं सुप्तं वने दुर्गे मृगराजवधूरिव॥१३॥

Having clasped him with her arms that faultless one roused him from his bed just as lioness awakes a sleeping lion in a solitary forest.

भीमसेनमुपाश्लिष्यद्धस्तिनीव महागजम्।

वीणेव मधुरालापा गान्धारं साधु मूर्च्छती।

अभ्यभाषत पाञ्चाली भीमसेनमनिन्दिता॥१४॥

Having embraced Bhimasena as a she-elephant embraces her mighty mate, that faultless daughter of Panchala, possessed of a voice sweet as the sound of a Vina, sounding out clearly the Gandharva tune addressed Bhimasena thus.

उत्तिष्ठोत्तिष्ठ किं शेषे भीमसेन यथा मृतः।

नामृतस्य हि पापीयान् भार्यामालभ्य जीवति॥१५॥

O Bhimasena, rise up, why do you sleep like a dead one? For a sinful wretch cannot live after insulting the wife of one that is not dead.

स सम्प्रहाय शयनं राजपुत्र्या प्रबोधितः।

उपातिष्ठत मेघाभः पर्यङ्के सोपसंग्रहे॥१६॥

Being awakened by the princess he, having complexion like that of the clouds, left his bed and sat on the couch furnished with pillows.

अथाब्रवीद् राजपुत्रीं कौरव्यो महिषीं प्रियाम्।

केनास्थर्थेन सम्प्राप्ता त्वरितेव ममान्तिकम्॥१७॥

Then the son of Kunti addressed his beloved consort saying "For what purpose have you come hither so speedily to me?"

न ते प्रकृतिमान् वर्णः कृशा पाण्डुश्च लक्ष्यसे।

आचक्ष्व परिशेषेण सर्वं विद्यामहं यथा॥१८॥

Your complexion seems to have lost its natural hue; you appear lean and pale, tell me all in detail that I may know every thing.

सुखं वा यदि वा दुःखं द्वेष्यं वा यदि वा प्रियम्।

यथावत् सर्वमाचक्ष्व श्रुत्वा ज्ञास्यामि यत् क्षमम्॥१९॥

Tell me everything clearly whether it be pleasurable; having heard all I shall do what lies in my power.

अहमेव हि ते कृष्णा विश्वास्यः सर्वकर्मसु।

अहमापत्सु चापि त्वां मोक्षयामि पुनः पुनः॥२०॥

In all works of yours, O Krishna, I am your confident, for I alone deliver you from danger again and again.

शीघ्रमुक्त्वा यथाकामं यत् ते कार्यं विवक्षितम्।

गच्छ वै शयनायैव पुरा नान्येन बुध्यते॥२१॥

Telling me quickly what is your wish and what you purpose to do, repair to your bed before others are up.

CHAPTER 18

(KICHAKA-VADHA PARVA) - Continued

Dialogue between Draupadi and Bhima

द्रौपद्युवाच

अशोच्यत्वं कुतस्तस्य यस्या भर्ता युधिष्ठिरः।

जानन् सर्वाणि दुःखानि किं मां त्वं परिपृच्छसि॥१॥

Draupadi said

Whence can there be a freedom of grief to her who has Yudhishtira for her husband? Knowing all my griefs do you ask me?

यन्मां दासीप्रवादेन प्रातिकामी तदानयत्।

सभापरिषदो मध्ये तन्मां दहति भारता॥२॥

The grief, when Pratikami dragged me in the court in the midst of the courtiers calling me a slave, burns me still, O Bharata.

पार्थिवस्य सुता नाम का नु जीवति मादृशी।

अनुभूयेदं दुःखमन्यत्र द्रौपदी प्रभो॥३॥

What other princess like me, would live enduring such a hard misery?

वनवासगतायाश्च सैन्धवेन दुरात्मना।

परामर्शो द्वितीयो वै सोढुमुत्सहते तु का॥४॥

Who else except me has so much energy as to suffer the insult offered by the wicked prince of Sindhu during our stay in the forest?

मत्स्यराजसमक्षं तु तस्य धूर्तस्य पश्यतः।

कीचकेन परामृष्टा का नु जीवति मादृशी॥५॥

Who else like me, can live having been kicked by Kichaka in the very presence of the wicked king of the Matsya's?

एवं बहुविधैः क्लेशैः क्लिश्यमानां च भारता

न मां जानासि कौन्तेय किं फलं जीवितेन मे॥६॥

O Bharata, of what use is the life to me, when you, O son of Kunti, do not think of me, who have been afflicted with various woes like these?

योऽयं राज्ञो विराटस्य कीचको नाम भारता

सेनानीः पुरुषव्याघ्रः श्यालः परमदुर्मतिः॥७॥

स मां सैरन्ध्रिवेषेण वसन्तीं राजवेश्मनि।

नित्यमेवाह दुष्टात्मा भार्या मम भवेति वै॥८॥

O Bharata, the most wicked-minded one of vile nature, known by the name Kichaka, who is the leader of his forces, addresses me, everyday, O best men, while living in the royal palace in the guise of a Sairandhri, saying "do you become my wife."

तेनोपमन्यमानाया वधार्षेण सपत्नहन्।

कालेनेव फलं पक्वं हृदयं मे विदीर्यते॥९॥

O slayer of foes, thus addressed by him deserving destruction, my heart is bursting like a fruit ripened in due time.

भ्रातरं च विगर्हस्व ज्येष्ठं दुर्दूतदेविनम्।

यस्यास्मि कर्मणा प्राप्ता दुःखमेतदनन्तकम्॥१०॥

You should pass censure on your eldest brother who is sorely addicted to the despicable game of dice, through whose act alone I have received this endless woe.

को हि राज्यं परित्यज्य सर्वस्वं चात्मना सह।

प्रव्रज्यायैव दीव्येत विना दुर्दूतदेविनम्॥११॥

Who else, except him, addicted sore to gambling, would play, renouncing kingdom and every thing including his self, in order to lead a life in the forest?

यदि निष्कसहस्रेण यच्चान्यत् सारवद् धनम्।

सायम्प्रातरदेविष्यदपि संवत्सरान् बहून्॥१२॥

रुक्मं हिरण्यं वासांसि यानं युग्यमजाविकम्।

अश्वाश्चतरसङ्घांश्च न जातु क्षयमावहेत्॥१३॥

If he had played morning and evening for many years together pawning Nishkas by thousands and other treasures of value, still his silver and gold robes and cars, teams and goats, and sheep and horses and mules would have hardly suffered any diminution.

सोऽयं द्यूतप्रवादेन श्रियः प्रत्यवरोपितः।

तूष्णीमास्ते यथा मूढः स्वानि कर्माणि चिन्तयन्॥१४॥

But deprived of fortune by rivalry of dice he now holds silence like a fool meditating over his own misdeeds.

दश नागसहस्राणि हयानां हेममालिनाम्।

यं यान्तमनुयान्तीह सोऽयं द्यूतेन जीवति॥१५॥

It is he, who while going out, was followed by ten thousand elephants, adorned with golden garlands, and he now supports himself by gambling at dice.

स्थाः शतसहस्राणि नृपाणाममितौजसाम्।

उपासन्त महाराजमिन्द्रप्रस्थे युधिष्ठिरम्॥१६॥

शतं दासीसहस्राणां यस्य नित्यं महानसे।

पात्रीहस्तं दिवारान्नमतिथीन् भोजयन्त्युत॥१७॥

एष निकसहस्राणि प्रदाय ददतां वरः।

द्यूतजेन हनर्थेन महता समुपाश्रितः॥१८॥

That great king, Yudhishtira, the best of the charitable, whom the kings by hundreds of thousands endowed with unparalleled power worshipped at the city of Indraprastha, at whose kitchen a hundred thousand maids, with plate in hand used to feed every day, day and night, numbers of guests, and who used to give away in charity a thousand nishkas, is also

overpowered by great calamity caused by gambling.

एवं हि स्वरसम्पन्ना बहवः सूतमागधाः।

सायम्प्रातरुपातिष्ठन् सुमृष्टमणिकुण्डलाः॥१९॥

Many bards and eulogists gifted with musical voice, and decked with bright ear-rings beset with gems, worshipped him morning and evening.

सहस्रमृषयो यस्य नित्यमासन् सभासदः।

तपःश्रुतोपसम्पन्नाः सर्वकामैरुपस्थिताः॥२०॥

अष्टाशीतिसहस्राणि स्नातका गृहमेधिनः।

त्रिंशद्वासीक एकैको यान् बिभर्ति युधिष्ठिरः॥२१॥

अप्रतिग्राहिणां चैव यतीनामूर्ध्वरेतसाम्।

दश चापि सहस्राणि सोऽयमास्ते नरेश्वरः॥२२॥

That Yudhishtira, who had a number of sages versed in the Vedas, gifted with ascetic merit, and having all their wishes complied with, as his daily courtiers, and who maintained eighty-eight thousands of wedded snatakas, to each of whom there were assigned maids thirty in number, as well as ten thousand yatis abstaining from accepting any thing in shape of gift and having their vital seed totally drawn up, that lord of men lives in such a plight.

आनुशंस्यमनुक्रोशं संविभागस्तथैव च।

यस्मिन्नेतानि सर्वाणि सोऽयमास्ते नरेश्वरः॥२३॥

That lord of men, who is free from cruelty, full of compassion and used to give every one his legitimate due, is, inspite of all these excellent attributes, destined to live in such a guise.

अन्यान् वृद्धांस्तथानाथान् बालान् राष्ट्रेषु दुर्गतान्।

बिभर्ति विविधान् राजा धृतिमान् सत्यविक्रमः।

संविभागमना नित्यमानुशंस्याद् युधिष्ठिरः॥२४॥

स एष निरयं प्राप्तो मत्स्यस्य परिचारकः।

सभायां देविता राज्ञः कङ्क्षो ब्रूते युधिष्ठिरः॥२५॥

That very monarch Yudhishtira, who is forbearing, of unfailing prowess, and having a mind bent on giving every one his legitimate due, and in consequence of his not indulging in

a harmful feeling, maintained daily, in his kingdom, the blind, the old, the helpless, the orphans of various kinds and many others in such distress. That Yudhishtira, now becoming a servant of the king of the Matsya's, and a gambler in his court, and calling himself by the name Kanka, has surely attained the misery of hell.

इन्द्रप्रस्थे निवसतः समये यस्य पार्थिवाः।

आसन् बलिभृतः सर्वे सोऽद्यानैर्भृतिमिच्छति॥२६॥

Alas! even he begs for his subsistence at another's hands to whom residing at Indraprastha, all the kings of earth used to pay tributes.

पार्थिवाः पृथिवीपाला यस्यासन् वशवर्तिनः।

स वशे विवशो राजा परेषामद्य वर्तते॥२७॥

Alas! even that king, who had all the kings of earth in subjection, has lost his liberty and lives in subjection to others.

प्रताप्य पृथिवीं सर्वां रश्मिमानिव तेजसा।

सोऽयं राज्ञो विराटस्य सभास्तारो युधिष्ठिरः॥२८॥

Having dazzled, like the sun, the whole of this earth with his power, even that king Yudhishtira remains as a courtier of king Virata.

यमुपासन्त राजानः सभायामृषिभिः सह।

तमुपासीनमद्यान्यं पश्य पाण्डव पाण्डवम्॥२९॥

O Pritha's son, behold that Pandava today waiting upon another, who was waited upon in court by the kings with sages.

सदस्यं यमुपासीनं परस्य प्रियवादिनम्।

दृष्ट्वा युधिष्ठिरं कोपो वर्धते मामसंशयम्॥३०॥

Beholding Yudhishtira as a courtier sitting beside another and uttering eulogistic speeches, who is there that is not positively afflicted with grief.

अतदर्हं महाप्राज्ञं जीवितार्थेऽभिसंस्थितम्।

दृष्ट्वा कस्य न दुःखं स्याद् धर्मात्मानं युधिष्ठिरम्॥३१॥

Beholding that virtuous Yudhishtira of great wisdom, undeserving of such a plight and serving another for maintenance who is there that is not overtaken by grief.

उपास्ते स्म सभायां यं कृत्स्ना वीर वसुधरा।
तमुपासीनमप्यन्यं पश्य भारत भारतम्॥३२॥

O Bharata, behold that Bharata, who was worshipped by all the heroes of earth in court, even he is now serving another for subsistence.

एवं बहुविधैर्दुःखैः पीड्यमानामनाथवत्।
शोकसागरमध्यस्थां किं मां भीम न पश्यसि॥३३॥

O Bhima, why do you not look at me who am stationed in the midst of the sea of sorrow and afflicted like a helpless one, with various woes.

CHAPTER 19

(KICHAKA-VADHA PARVA) - Continued

Words of Draupadi

द्रौपद्युवाच

इदं तु ते महद् दुःखं यत् प्रवक्ष्यामि भारता।
न मेऽप्यसूया कर्तव्या दुःखादेतद् ब्रवीम्यहम्॥१॥

Draupadi said

O Bharata, what I am going to tell you now is another great grief of mine; you should not get angry with me, as I tell you this out of a sheer sadness of heart.

सूदकर्मणि हीने त्वमसमे भरतर्षभा।
ब्रुवन् बल्लवजातीयः कस्य शोकं न वर्धये॥२॥

Who is there whose grief is not enhanced seeing you employed in the abominable service of a cook, entirely unbecoming of you, and calling yourself as belonging to the sect of Ballava.

सूपकारं विराटस्य बल्लवं त्वां विदुर्जनाः।
प्रेष्यत्वं समनुप्राप्तं ततो दुःखतरं नु किम्॥३॥

यदा महानसे सिद्धे विराटमुपतिष्ठसि।

ब्रुवाणो बल्लवः सूदस्तदा सीदति मे मनः॥४॥

What can be more distressful than this that people should know you as Virata's cook Ballava by name and fallen into servitude. When you wait on the king Virata calling yourself as Ballava the cook after getting through the work of the kitchen, then my very mind sinks into despair.

यदा प्रहृष्टः सम्राट् त्वां संयोधयति कुबुधैः।
हसन्त्यन्तःपुरे नार्यो मम तूद्विजते मनः॥५॥

When the monarch in joy makes you fight with elephants and the women of his seraglio laugh my mind totally sinks in sorrow.

शार्दूलैर्महिषैः सिंहैरागारे योध्यसे यदा।
कैकेय्याः प्रेक्षमाणायास्तदा मे कश्मलं भवेत्॥६॥

When you fought with lions, tigers and buffaloes in the inner apartment of the palace in the ocular presence of Kaikayi then the faint came over me.

तत उत्थाय कैकेयी सर्वास्ताः प्रत्यभाषत।
प्रेष्याः समुत्थिताश्चापि कैकेयीं ताः स्त्रियोऽब्रुवन्॥७॥

प्रेक्ष्य मामनवद्याङ्गीं कश्मलोपहतामिव।
स्नेहात् संवासजाद् धर्मात् सूदमेषा शुचिस्मिता॥८॥
योद्धयमानं महावीर्यमियं समनुशोचति।

कल्याणरूपा सैरन्ध्री बल्लवश्चापि सुन्दरः॥९॥

स्त्रीणां चित्तं च दुर्ज्ञेयं युक्तरूपौ च मे मतौ।

सैरन्ध्री प्रियसंवासान्नित्यं करुणवादिनी॥१०॥

अस्मिन् राजकुले चेमौ तुल्यकालनिवासिनौ।

इति ब्रुवाणा वाक्यानि सा मां नित्यमर्तर्जयत्॥११॥

Then rising from her seat along with her maids who also rose up with her, Kaikayi beholding me with limbs uninjured and only overtaken by swoon, addressed them saying "surely it is from the affection originated by living together that this lady of beautiful smile grieves for the cook, seeing him fighting with beasts of exceeding strength. Sairandhri is one of exceeding beauty and Ballava is handsome too, the heart of woman is so hard to know; and me-thinks they both are deserving of each other. Sairandhri is seen constantly lamenting for the connection with her lover and they both have entered this royal family at the same time." Speaking such words she always scolds me.

कुध्यन्तीं मां च सम्प्रेक्ष्य समशङ्कत मां त्वयि।

तस्यां तथा ब्रुवत्यां तु दुःखं मां महदाविशत्॥१२॥

Beholding me getting enraged she suspects me to be attached to you which she speaks; thus I am overtaken by great grief.

त्वय्येवं निरयं प्राप्ते भीमे भीमपराक्रमे।

शोके यौधिष्ठिरे मग्ना नाहं जीवितुमुत्सहे॥१३॥

Beholding you, O Bhima of terrible prowess, suffering from being fallen into such a dire calamity and sunk in grief for Yudhishtira I do not intend to live.

यः सदेवान् मनुष्यांश्च सर्वाश्चैकस्थोऽजयत्।

सोऽयं राज्ञो विराटस्य कन्यानां नर्तको युवा॥१४॥

Alas! that youthful one, who on a single car defeated all celestials and men, is now the dancing master of the daughters of the king Virata.

योऽतर्पयदमेयात्मा खाण्डवे जातवेदसम्।

सोऽन्तःपुरगतः पार्थ कूपेऽग्निरिव संवृतः॥१५॥

That Pritha's son, who with his immeasurable energy gratified the fire-god in the Khandava forest, is now stationed in the seraglio like fire concealed in a well.

यस्माद् भयममित्राणां सदैव पुरुषर्भात्।

स लोकपरिभूतेन वेषेणास्ते धनंजयः॥१६॥

That Dhananjaya, from whom, the best of men, enemies had constant dread, is now living in a guise hated by all.

यस्य ज्याक्षेपकठिनौ बाहू परिघसंनिभौ।

स शङ्खपरिपूर्णाभ्यां शोचन्नास्ते धनंजयः॥१७॥

That Dhananjaya, whose arms are like maces of iron and are marked by the strokes of the bow-string, is living in grief with his wrists covered with conch-bracelets.

यस्य ज्यातलनिर्घोषात् समकम्पन्त शत्रवः।

स्त्रियो गीतस्वनं तस्य मुदिताः पर्युपासते॥१८॥

The singing sound of that one, the sound of whose bow-string caused tremble to his enemies, is now courted by only delightful women.

किरीटं सूर्यसंकाशं यस्य मूर्द्धन्यशोभत।

वेणीविकृतकेशान्तः सोऽयमद्य धनंजयः॥१९॥

That Dhananjaya, whose head was decked with a diadem of solar effulgence, is now appearing with braids ending in ugly curls.

तं वेणीकृतकेशान्तं भीमधन्वानमर्जुनम्।

कन्यापरिवृतं दृष्ट्वा भीम सीदति मे मनः॥२०॥

O Bhima, seeing that mighty wielder of bow, Arjuna, with braids ending in ugly curls and surrounded by damsels, my heart is stricken with distress.

यस्मिन्नस्त्राणि दिव्यानि समस्तानि महात्मनि।

आधारः सर्वविद्यानां स धारयति कुण्डले॥२१॥

That high-souled one, to whom all the celestials weapons are known, and who is the repository of all the sciences, is now wearing a pair of ear-rings.

स्मरुं राजसहस्राणि तेजसाप्रतिमानि वै।

समरे नाभ्यवर्तन्त वेलामिव महार्णवः॥२२॥

सोऽयं राज्ञो विराटस्य कन्यानां नर्तको युवा।

आस्ते वेषप्रतिच्छन्नः कन्यानां परिचारकः॥२३॥

That youthful one, whom myriads of kings of matchless prowess could not overcome in fight, even as the great ocean cannot overleap its banks, is now the dancing master of the daughters of king Virata and passes his days in disguise as one in the capacity of a servant to them.

यस्य स्म रथघोषेण समकम्पत मेदिनी।

सपर्वतवना भीम सहस्थावरजङ्गमा॥२४॥

यस्मिद्वाते महाभागे कुन्त्याः शोको व्यनश्यत।

स शोचयति मामद्य भीमसेन तवानुजः॥२५॥

O Bhima, that exalted younger brother of yours, the rattling sound of whose car-wheels made the entire earth with all her mountains and forests and with all things mobile and immobile, tremble, and O Bhimasena, who being born, all the griefs of Kunti vanished, now causes me to lament for him.

भूषितं तमलंकारैः कुण्डलैः परिहाटकैः।

कम्बुपाणिनमायान्तं दृष्ट्वा सीदति मे मनः॥२६॥

Beholding him approaching me adorned with golden ear-rings and other ornaments and with wrists with bracelets of conches, my heart sinks into sorrow.

यस्य नास्ति समो वीर्ये कश्चिदुर्व्यां धनुर्धरः।

सोऽद्य कन्यापरिवृतो गायन्नास्ते धनंजयः॥२७॥

That Dhananjaya, to whom there is no bowman on the entire earth, equal in prowess,

is now passing his days in singing surrounded by women.

धर्मं शौर्यं च सत्ये च जीवलोकस्य सम्मतम्।

स्त्रीवेषविकृतं पार्थ दृष्ट्वा सीदति मे मनः॥१८॥

Beholding that son of Pritha honored to the world for virtue, prowess and truthfulness, now living in the hated guise of a woman, my heart sinks into sorrow.

यदा ह्येनं परिवृतं कन्याभिर्देवरूपिणाम्।

प्रभिन्नमिव मातङ्गं परिकीर्णं करेणुभिः॥१९॥

मत्स्यमर्थपतिं पार्थ विराटं समुपस्थितम्।

पश्यामि तूर्यमध्यस्थं दिशो नश्यन्ति मे तदा॥२०॥

When I look upon that good-like Partha surrounded by females in this music hall like an elephant of rent temples encircled by she-elephant before Virata, the king of the Matsyas, then all the cardinal points seem to me to have lost their existence.

नूनमार्या न जानाति कृच्छ्रं प्राप्तं धनंजयम्।

अजातशत्रुं कौरव्यं मग्नं दुर्द्यूतदेविनम्॥२१॥

Surely, my mother-in-law does not know Dhananjaya sorely distressed with sorrow; nor does she know the descendant of Kuru, Ajatashatru, addicted to vicious gambling thus sunk in misery.

तथा दृष्ट्वा यवीयांसं सहदेवं गवां पतिम्।

गोषु गोवेषमायान्तं पाण्डुभूतास्मि भारत॥२२॥

O Bharata, beholding Sahadeva, the youngest of you all, in the capacity of a protector of kine and in the guise of a cowherd, I grow pale.

सहदेवस्य वृत्तानि चिन्तयन्ती पुनः पुनः।

न निद्रामभिगच्छामि भीमसेन कुतो रतिम्॥२३॥

Thinking over and over of Sahadeva's office I cannot obtain sleep what to speak of rest?

न विन्दामि महाबाहो सहदेवस्य दुष्कृतम्।

यस्मिन्नेवविधं दुःखं प्राप्नुयात् सत्यविक्रमः॥२४॥

O mighty-armed one, I know not of Sahadeva's sin for which that one of unfailing prowess suffers thus.

दूयामि भरतश्रेष्ठ दृष्ट्वा ते भ्रातरं प्रियम्।

गोषु गोवेषसंकाशं मत्स्येनाभिनिवेशितम्॥२५॥

O foremost of the Bharata's beholding the beloved brother of yours, the foremost of men, appointed by the king of the Matsyas in looking after his kine, I feel grieved.

संरब्धं रक्तनेपथ्यं गोपालानां पुरोगमम्।

विराटमभिनन्दन्तमथ मे भवति ज्वरः॥२६॥

Beholding that hero clad in red garments, busy in gratifying Virata and posing himself at the head of the cowherds, fever comes on me.

सहदेवं हि मे वीर नित्यमार्या प्रशंसति।

महाभिजनसम्पन्नः शीलवान् वृत्तवानिति॥२७॥

My mother-in-law always speaks of that heroic Sahadeva as one possessed of high reputation, good character and excellent conduct.

हीनिषेवो मधुरवाक्धार्मिकश्च प्रियश्च मे।

स तेऽरण्येषु वोढव्यो याज्ञसेनि क्षपास्वपि॥२८॥

सुकुमारश्च शुश्रूष राजानं चाप्यनुव्रतः।

ज्येष्ठापचायिनं वीरं स्वयं पाञ्चालि भोजयेः॥२९॥

इत्युवाच हि मां कुन्ती रुदती पुत्रगृद्धिनी।

प्रव्रजन्तं महारण्यं तं परिष्वज्य तिष्ठती॥३०॥

Kunti, greatly attached to her sons, stood weeping with Sahadeva in her arms, while he was starting (with us) for the great forest and addressed me thus- "Sahadeva is bashful, sweet-voiced, virtuous, and very dear to me, therefore, O Yajnaseni cheer him up while he feels dejected and tend him in the forest, day and night. He is tender and brave, devoted to the king, heroic and always respectful to his elder brother; O Panchali, feed him yourself."

तं दृष्ट्वा व्यापृतं गोषु वत्सचर्मक्षपाशयम्।

सहदेवं युष्मां श्रेष्ठं किं नु जीवामि पाण्डवा॥३१॥

Beholding that Sahadeva, the best of warriors, engaged in tending kine and lying on calf skins at night, O Pandava, how can I live?

यस्त्रिभिर्नित्यसम्पन्नो रूपेणास्त्रेण मेधया।

सोऽश्वबन्धो विराटस्य पश्य कालस्य पर्ययम्॥३२॥

Again that one, who is gifted with the three attributes of beauty, arms and intellect, is now tending the steed of Virata. Lo! how times change!

अभ्यकीर्यन्त वृन्दानि दामग्रन्थिमुदीक्ष्य तम्।

विनयन्तं जवेनाश्चान् महाराजस्य पश्यतः॥४३॥

Granthika, at whose presence hostile forces ran away from the field of battle, is now engaged in training horses before the king driving them with speed.

अपश्यमेनं श्रीमन्तं मत्स्यं भ्राजिष्णुमुत्तमम्।

विराटमुपतिष्ठन्तं दर्शयन्तं च वाजिनः॥४४॥

I now see that graceful one wait upon the richly dressed and excellent Virata, the king of the Matsya's and make a show of his horses before the king.

किं नु मां मन्यसे पार्थ सुखिनीति परंतप।

एवं दुःखशताविष्टा युधिष्ठिरनिमित्ततः॥४५॥

O Pritha's son, afflicted with hundreds of sorrows on account of Yudhishtira, do you deem me happy, O repressor of foes.

अतः प्रतिविशिष्टानि दुःखान्यन्यानि भारत।

वर्तन्ते मयि कौन्तेय वक्ष्यामि शृणु तान्यपि॥४६॥

O Bharata, there are various other woes greater than these which I am afflicted with; listen, O son of Kunti, I shall relate tell them all to you.

युष्मासु द्वियमाणेषु दुःखानि विविधान्युत।

शोषयन्ति शरीरं मे किं नु दुःखमतः परम्॥४७॥

Alas, you being all alive these various woes (render my person emaciated) undermine my system; what can be sadder than this?

CHAPTER 20

(KICHAKA-VADHA PARVA) - Continued

Words of Draupadi

द्रौपद्युवाच

अहं सैरन्ध्रिवेषेण चरन्ती राजवेश्मनि।

शौचदास्मि सुदेष्णाया अक्षधूर्तस्य कारणात्॥१॥

Draupadi said

Alas, on account of that one skilled in gambling I am under Sudeshna's command, dwelling in the palace in the guise of a Sairandhri.

विक्रियां पश्य मे तीव्रां राजपुत्र्याः परंतप।

आत्मकालमुदीक्षन्ती सर्वं दुःखं किलान्तवत्॥२॥

O repressor of foes, princess as I am, see what pitiful change has come upon me I am living in expectation of a hopeful future, but my misery has reached its extremity.

अनित्या किल मर्त्यानामर्थसिद्धिर्जयाजयौ।

इति कृत्वा प्रतीक्षामि भर्तृणामुदयं पुनः॥३॥

Accomplishment of purposes and victory and defeat with regard to mortals are of short duration. Thinking this, I am expecting the return of prosperity to my husbands.

चक्रवत्परिवर्तन्ते ह्यर्थाश्च व्यसनानि च।

इति कृत्वा प्रतीक्षामि भर्तृणामुदयं पुनः॥४॥

Like a wheel prosperity and adversity revolve. Thinking this, I am expecting the return of prosperity to my husbands.

य एव हेतुर्भवति पुरुषस्य जयावहः।

पराजये च हेतुश्च स इति प्रतिपालये।

किं मां न प्रतिजानीषे भीमसेन मृतमिव॥५॥

That which becomes a cause of a man's victory may become the cause of his defeat as well. I live in that hope.

दत्त्वा याचन्ति पुरुषा हत्वा वध्यन्ति चापरे।

पातयित्वा च पात्यन्ते परैरिति च मे श्रुतम्॥६॥

न दैवस्यातिभारोऽस्ति न चैवास्यातिवर्तनम्।

इति चाप्यागमं भूयो दैवस्य प्रतिपालये॥७॥

O Bhimasena, why do you not consider me as dead? I am told that persons that give may beg, persons that slaughter may be slaughtered by others, and that persons that ever throw others may be over-thrown by enemies. There is nothing difficult for destiny nor can any one over-rule destiny.

स्थितं पूर्वं जलं यत्र पुनस्तत्रैव गच्छति।

इति पर्यायमिच्छन्ती प्रतीक्षे उदयं पुनः॥८॥

It is with this hope, I am expecting the return of favorable fortune; once before where there was water, there comes it back again. Hoping for this change, I am awaiting the return of prosperity.

दैवेन किल यस्यार्थः सुनीतोऽपि विपद्यते।

दैवस्य चागमे यत्नस्तेन कार्यो विजानता॥१॥

When a man's business, although brought into a stage of completion, is seen to be endangered then a wise man should strive hard for the getting of good fortune.

यत् तु मे वचनस्यास्य कथितस्य प्रयोजनम्।

पृच्छ मां दुःखितां तत्त्वं पृष्टा चात्र ब्रवीमि ते॥१०॥

Immersed as I am in grief, whether you ask me or not I shall tell you in detail, the purpose of these words now spoken by me.

महिषी पाण्डुपुत्राणां दुहिता द्रुपदस्य च।

इमामवस्थां सम्प्राप्ता मदन्या का जिजीविषेत्॥११॥

Queen of the sons of Pandu, and daughter of Drupada, who else but me wishes to live, having been reduced to such a plight?

कुरुन् परिभवेत् सर्वान् पञ्चालानपि भारत।

पाण्डवेयंश्च सम्प्राप्तो मम क्लेशो ह्यर्हदम॥१२॥

O repressor of foes, this my misery surely brings humiliation, O Bharata, on all the Kurus, the Panchalas and the Pandavas.

भ्रातृभिः श्वशुरैः पुत्रैर्वहुभिः परिवारिता।

एवं समुदिता नारी का त्वन्या दुःखिता भवेत्॥१३॥

Being surrounded by numerous brothers, father-in-law and sons and thus having ample cause for rejoicing what other woman but myself has become so miserable?

नूनं हि बालया धातुर्मया वै विप्रियं कृतम्।

यस्य प्रसादाद् दुर्नीतं प्राप्तास्मि भरतर्षभा॥१४॥

O foremost of the Bharata race, certainly in my childhood I did some wrongful act to Dhata and through his displeasure I have fallen into such a woeful plight.

वर्णावकाशमपि मे पश्य पाण्डव यादृशम्।

तादृशो मे न तत्रासीद् दुःखे परमके तदा॥१५॥

Behold, O son of Pandu, the paleness of my complexion which even in the extremely miserable life in the forest could not come over me.

त्वमेव भीम जानीषे यन्मे पार्थ सुखं पुरा।

साहं दासीत्वमापन्ना न शान्तिमवशा लभे॥१६॥

O Pritha's son, it is you alone that know what happiness had I in my former days, O Bhima; even I, who was thus circumstance, have now sunk in slavery: paralysed in grief I cannot obtain rest.

नादैविकमहं मन्ये यत्र पार्थो धनंजयः।

भीमधन्वा महाबाहुरास्ते छन्न इवानलः॥१७॥

As the mighty-armed and terrible bowman Dhananjaya, the son of Pritha, lives here, like a fire covered over by ashes, then must I think that all these actions are due to Destiny.

अशक्या वेदितुं पार्थ प्राणिनां वै गतिर्नरैः।

विनिपातमिमं मन्ये युष्माकं ह्यविचिन्तितम्॥१८॥

O son of Pritha, it is not possible for people to understand the destiny of creatures. Therefore this your downfall, I think, could not have been thwarted by fore-thought.

यस्या मम मुखप्रेक्षा यूयमिन्द्रसमाः सदा।

सा प्रेक्षे मुखमन्यासामवराणां वरा सती॥१९॥

Alas, she who has you all resembling Indra always to look after her comforts, even that one, who is so chaste and bears so lofty a station in life, is ministering to the comforts of others who are far below in rank to her.

पश्य पाण्डव मेऽवस्थां यथा नार्हामि वै तथा।

युष्मासु श्रियमाणेषु पश्य कालस्य पर्ययम्॥२०॥

Though all of you are alive, behold O Pandava, my plight. It is such as is quite undeserving of me. Lo! how times change.

यस्याः सागरपर्यन्ता पृथिवी वशवर्तिनी।

आसीत् साद्य सुदेष्णाया भीताहं वशवर्तिनी॥२१॥

Alas! she, who had the entire earth as far as the verge of the sea under her command, is now living in fear of Sudeshna and in subjugation to her.

यस्याः पुरःसरा आसन् पृष्ठतश्चानुगामिनः।

साहमद्य सुदेष्णायाः पुरः पश्चाच्च गामिनी॥२२॥

इदं तु दुःखं कौन्तेय ममासह्यं निबोध तत्।

Even she, who had a number of dependents to walk both in van and rear, is now walking before and behind Sudeshna. O Kunti's son, listen to another grief of mine; it is unbearable to me.

या न जातु स्वयं पिंषे गात्रोद्धर्तनमात्मनः।

अन्यत्र कुन्त्या भद्रं ते सा पिनष्यद्य चन्दनम्॥२३॥

Even she, who had never pounded unguents for herself except for Kunti, has been now pounding the sandal (for others) O! let good betide you.

पश्य कौन्तेय पाणी मे नैवाभूतां हि यौ पुरा।

इत्यस्य दर्शयामास किण्वन्तौ करावुभौ॥२४॥

O Kunti's son, behold these hands of mine, they were not so before." Saying this she showed both of her hands marked with corns.

बिभेमि कुन्त्या या नाहं युष्माकं वा कदाचन।

साद्याग्रतो विराटस्य भीता तिष्ठामि किङ्करी॥२५॥

Even that one, who had never feared Kunti nor any of you, now stays a slave in fear before Virata,

किं नु वक्ष्यति सप्राणमां वर्णकः सुकृतो न वा।

नान्यपिष्टं हि मत्स्यस्य चन्दनं किल रोचते॥२६॥

(Always do I remain in fear thinking) what the king of kings will say to me as about the unguents if they are not well pounded; because the king of the Matsya's does not like the sandal pounded by others.

वैशम्पायन उवाच

सा कीर्तयन्ती दुःखानि भीमसेनस्य भामिनी।

रुरोद् शनकैः कृष्णा भीमसेनमुदीक्षती॥२७॥

Vaishampayana said

Narrating her woes to Bhimasena, O Bharata, the lady Krishna wept silently with her glance fixed on Bhimasena.

सा वाष्पकलया वाचा निःश्वसन्ती पुनः पुनः।

हृदयं भीमसेनस्य घृदयन्तीदमब्रवीत्॥२८॥

She, with words tremulous with tears, and sighing repeatedly addressed Bhimasena thus powerfully moving his heart.

नाल्पं कृतं मया भीम देवानां किल्बिषं पुरा।

अभाग्या यत्र जीवामि कर्तव्ये सति पाण्डवा॥२९॥

O Bhima, surely had I committed many sinful acts to gods in my former days. Unfortunate as I am, I am still alive, my death is preferable to me, O Pandava.

वैशम्पायन उवाच

ततस्तस्याः करौ सूक्ष्मौ किण्वन्तौ वृकोदरः।

मुखमानीय वै पत्न्या रुरोद परवीरहा॥३०॥

Then Vrikodara the slayer of hostile heroes, covering his face with the delicate hands of his wife, marked with scars, began to weep.

तौ गृहीत्वा च कौन्तेयो बाष्पमुत्सृज्य वीर्यवान्।

ततः परमदुःखार्त इदं वचनमब्रवीत्॥३१॥

The powerful son of Kunti, having held both of her hands in his own, began to shed tears, and stricken with great woe spoke the following.

CHAPTER 21

(KICHAKA-VADHA PARVA) - Continued

The conversation between Bhima and Draupadi

भीमसेन उवाच

धिगस्तु मे बाहुबलं गाण्डीवं फाल्गुनस्य च।

यत् ते रक्तौ पुरा भूत्वा पाणी कृतकिणाविमौ॥१॥

Bhima said

Fie to the strength of my arms and fie to the Gandiva of Phalguni, since these your hands red before have now become marked with scars.

सभायां तु विराटस्य करोमि कदनं महत्।

तत्र मे कारणं भाति कौन्तेयो यत् प्रतीक्षते॥२॥

I would have caused a great havoc in the court of Virata but the son of Kunti looked at me (by way of forbidding); that was the reason of my forbearance.

अथवा कीचकस्याहं पोषयामि पदा शिरः।

ऐश्वर्यमदमत्तस्य क्रीडन्निव महाद्विपः॥३॥

Or like a mighty elephant I would have easily crushed with a single kick the head of Kichaka intoxicated with the pride of wealth.

अपश्यं त्वां यदा कृष्णे कीचकेन पदा हताम्।

तदैवाहं चिकीर्षामि मत्स्यानां कदनं महत्॥४॥

O Krishna, when I saw you kicked by Kichaka, I intended the very moment to bring about a great devastation of the whole of the Matsya's.

तत्र मां धर्मराजस्तु कटाक्षेण न्यवारयत्।

तदहं तस्य विज्ञाय स्थित एवास्मि भामिनि॥५॥

But the lord of justice forbade me by a glance, O beautiful one; knowing his intention I desisted from the purpose and kept quiet.

यच्च राष्ट्रात् प्रच्यवनं कुरूणामवधश्च यः।

सुयोधनस्य कर्णस्य शकुनेः सौबलस्य च॥६॥

दुःशासनस्य पापस्य यन्मया नाहतं शिरः।

तन्मे दहति गात्राणि हृदि शल्यमिवार्पितम्।

मा धर्मं जहि सुश्रोणि क्रोधं जहि महामते॥७॥

That we have been expelled from our kingdom, that I have not yet killed the Kurus, and that I have not yet taken the heads of Suyodhana, Karna, Shakuni the son of Subala and the sinful Duryodhana, have been scorching every limb of mine and causing pain to my heart as if a peg is thrust into it.

इमं तु समुपालम्भं त्वत्तो राजा युधिष्ठिरः।

शृणुयाद्वापि कल्याणि कृत्स्नं जहात्स जीवितम्॥८॥

O you beautiful, do not give up virtue; O noble minded lady, renounce your wrath. O auspicious one, if king Yudhishtira hears from you such rebukes, he is sure to give up his life.

धनंजयो वा सुश्रोणि यमौ वा तनुमध्यमे।

लोकान्तरगतेष्वेषु नाहं शक्यामि जीवितुम्॥९॥

O slender-waisted lady of beautiful hips, if Dhananjaya or the twins hear you speak thus, they will surely put an end to their lives; and they having given up life I shall not be able to keep up my own.

पुरा सुकन्या भार्या च भार्गवं च्यवनं वने।

वल्मीकभूतं शाम्यन्तमन्वपद्यत भामिनी॥१०॥

In days of yore, the body of sage Chyavana had turned into a termite like feature due to incessant and long term penance. It seemed that the camp of his life will shortly cease illumine, yet his wife Sukanya did not show any way negligence towards him and kept on serving.

नारायणी चेन्द्रसेना रूपेण यदि ते श्रुता।

पतिमन्वचरद् वृद्धं पुरा वर्षसहस्रिणम्॥११॥

In olden days, perhaps you may have heard that Indrasena, who resembled Narayani in beauty, followed her old husband or a thousand years of age.

दुहिता जनकस्यापि वैदेही यदि ते श्रुता।

पतिमन्वचरत् सीता महारण्यनिवासिनम्॥१२॥

You may have heard that Janaka's daughter Sita, the princess of Videha, went in the wake of her lord while he was dwelling in a great dreary forest.

रक्षसा निग्रहं प्राप्य रामस्य महिषी प्रिया।

क्लिश्यमानापि सुश्रोणि राममेवान्वपद्यत॥१३॥

That lady of beautiful hips, the beloved queen of Rama, although she received a great calamity at the hands of the Rakshasas and was afflicted with woe, was at length reunited with Rama.

लोपामुद्रा तथा भीरु वयोरूपसमन्विता।

अगस्तिमन्वयाद्धित्वा कामान् सर्वानमानुषान्॥१४॥

O excellent one, Lopamudra also, endued with youth and beauty, followed her lord Agastya, renouncing all objects of enjoyments hardly to be attained by men.

द्युमत्सेनसुतं वीरं सत्यवन्तमनिन्दिता।

सावित्र्यनुचचारैका यमलोकं मनस्विनी॥१५॥

The noble-minded lady of spotless beauty, Savitri, followed the heroic Satyavana, the son of Dyumatsena, alone into the reign of death.

यथैताः कीर्तिता नार्यो रूपवत्यः पतिव्रताः।

तथा त्वमपि कल्याणि सर्वैः समुदिता गुणैः॥१६॥

As these beautiful and chaste ladies are described by me, so also, by you, O auspicious one, appear endued with every virtue.

मादीर्घ क्षम कालं त्वं मासधर्मं च सम्मितम्।

पूर्णे त्रयोदशे वर्षे राज्ञां राज्ञी भविष्यसि॥१७॥

Wait a short whole more that is measured by a half month, when the thirteenth year is full and you shall become the empress.

द्रौपद्युवाच

आर्तयैतन्मया भीम कृतं बाष्पप्रमोचनम्।

अणरयन्त्या दुःखानि न राजानमुपालभे॥१८॥

Draupadi said

O Bhima, I am unable to endure my griefs; it is out of sheer grief, I have shed these tears, I do not rebuke the king (Yudhishtira).

किमुक्तेन व्यतीतेन भीमसेन महाबला

प्रत्युपस्थितकालस्य कार्यस्यानन्तरो भव॥१९॥

O Bhimsena, what is the use of dwelling on what is passed. Be ready for the present.

ममेह भीम कैकेयी रूपाभिभवशङ्कया।

नित्यमुद्विजते राजा कथं नेयादिमामिति॥२०॥

O Bhima, Kaikeyi, fearing that the king might take a fancy for me for my beauty, tries how to send me away from this place.

तस्या विदित्वा तं भावं स्वयं चानृतदर्शनः।

कीचकोऽयं सुदुष्टात्मा सदा प्रार्थयते हि माम्॥२१॥

Understanding her intention, that wicked-souled Kichaka of sinful conduct, always solicits me himself.

तमहं कुपिता भीम पुनः कोपं नियम्य च।

अब्रुवं कामसम्पूढमात्मानं रक्ष कीचक॥२२॥

गन्धर्वाणमहं भार्या पञ्जानां महिषी प्रिया।

ते त्वां निहन्तुः कुपिताः शूराः साहसकारिणः॥२३॥

O Bhima, getting enraged with him and then again suppressing my anger I said to Kichaka, rendered senseless by lust (in the following words) - O Kichaka save yourself; I am the dear queen and wife of five Gandharvas; those heroes if enraged will kill you who are going to act so rashly."

एवमुक्तः सुदुष्टात्मा कीचकः प्रत्युवाच ह।

नाहं बिभेमि सैरन्ध्रि गन्धर्वाणां शुचिस्मिते॥२४॥

Thus addressed, the wicked-souled Kichaka answered, saying "O Sairandhri of beautiful smile, I am never afraid of the Gandharvas.

शतं शतसहस्राणि गन्धर्वाणामहं रणे।

समागतं हनिष्यामि त्वं भीरु कुरु मे क्षणम्॥२५॥

I will do away with a hundred thousand Gandharvas in battle, O timid one, give me your consent."

इत्युक्ते चाब्रुवं मत्तं कामातुरमहं पुनः।

न त्वं प्रतिबलश्रैषां गन्धर्वाणां यशस्विनाम्॥२६॥

Thus replied to, I addressed again that lust stricken Suta saying, "you are no rival to those illustrious Gandharvas.

धर्मे स्थितास्मि सततं कुलशीलसमन्विता।

नेच्छामि कंचिद् वध्यन्तं तेन जीवसि कीचक॥२७॥

Born of a noble family and endued with good disposition, do I even regard virtue as my stay and never wish for the death of any one. O Kichaka, therefore you live still.

एवमुक्तः स दुष्टात्मा प्राहसत् स्वनवत् तदा।

अथ मां तत्र कैकेयी प्रैषयत् प्रणयेन तु॥२८॥

तेनैव देशिता पूर्वं भ्रातृप्रियचीकीर्षया।

सुरामानय कल्याणि कीचकस्य निवेशनात्॥२९॥

Thus addressed, that wicked-souled Kichaka burst out into a loud laughter. Then Kaikeyi, out of affection for her brother, and previously urged by him and having a mind to do good to him, sent me to Kichaka saying, "O auspicious one, bring wine from Kichaka's house."

सूतपुत्रस्तु मां दृष्ट्वा महत् सान्त्वमवर्तयत्।

सान्त्वे प्रतिहते क्रुद्धः परामर्शमनाभवत्॥३०॥

Beholding me, the Suta's son began to court me in sweet words; when his court failed, he became enraged and attempted to use violence on me.

विदित्वा तस्य संकल्पं कीचकस्य दुरात्मनः।

तथाहं राजशरणं जवेनैव प्रधाविता॥३१॥

Having understood the intention of that wicked-souled Kichaka, I ran with speed to the royal protection.

संदर्शने तु मां राज्ञः सूतपुत्रः परामृशत्।

पातयित्वा तु दुष्टात्मा पदाहं तेन ताडिता॥३२॥

In the presence of the king, I was thrown down on the ground and kicked by the Suta's son of wicked soul.

प्रेक्षते स्म विराटस्तु कङ्कस्तु बहवो जनाः।

रथिनः पीठमर्दश्च हस्त्यारोहश्च नैगमाः॥३३॥

उपालब्धो मया राजा कङ्कश्चापि पुनः पुनः।

ततो न वारितो राज्ञा न तस्याविनयः कृतः॥३४॥

This scene was witnessed by Virata, Kanka and many others, namely the charioteers, royal favorites, elephant riders, and merchants. Then he was neither prevented nor any punishment was inflicted on him by the king.

योऽयं राज्ञो विराटस्य कीचको नाम सारथिः।

त्यक्तधर्मा नृशंसश्च नरस्त्रीसम्मतः प्रियः॥३५॥

This very Kichaka is the principal ruler of the king Virata. He is devoid of virtue, cruel, favoured by the king and liked by women at large.

शूरोऽभिमानी पापात्मा सर्वार्थेषु च मुग्धवान्।

दारामर्शो महाभाग लभतेऽर्थान् बहूनपि॥३६॥

That wicked-souled Kichaka is war-like, proud, outrager of female modesty and engrossed in all objects of pleasure; O blessed one, he acquires plenty of money (from the king).

आहरेदपि वित्तानि परेषां क्रोशतामपि।

न तिष्ठति स्म सन्मार्गे न च धर्मं बुभूषति॥३७॥

He extorts money from others, even if they cry in woe; he never stays in paths of rectitude nor does he even feel inclined to virtue.

पापात्मा पापभावश्च कामबाणवशानुगः।

अविनीतश्च दुष्टात्मा प्रत्याख्यातः पुनः पुनः॥३८॥

दर्शने दर्शने हन्याद् यदि जहां च जीवितम्।

तद् धर्मं यतमानानां महान् धर्मो नशिष्यति॥३९॥

He is wicked-souled, of sinful disposition, impudent, villaneous and afflicted by Cupid's shaft. Although I have repeatedly rejected him, he will, I am sure, outrage me, whenever he happens to see me, and then I shall surely give up my life; although you are striving to acquire that virtue but on my death, surely you will lose that great one.

समयं रक्षमाणानां भार्या वो न भविष्यति।

भार्यायां रक्ष्यमाणायां प्रजा भवति रक्षिता॥४०॥

You, who are trying to keep your pledge, will lose your wife; wife being protected, one's offspring will be protected.

प्रजायां रक्ष्यमाणायामात्मा भवति रक्षितः।

आत्मा हि जायते तस्यां तेन जायां विदुर्बुधाः॥४१॥

Offspring being protected, soul is saved. In a wife one's own self is begotten and it is therefore the wife is called Jaya by the wise.

भर्ता तु भार्यया रक्ष्यः कथं जायान्ममोदरे।

वदतां वर्णधर्माश्च ब्राह्मणानामिति श्रुतः॥४२॥

The wife should also protect the husband, thinking "How then can he take his birth in my womb?" I have heard it from Brahmanas, who are expert in expounding the duties of all orders.

क्षत्रियस्य सदा धर्मो नान्यः शत्रुनिर्बहणात्।

पश्यतो धर्मराजस्य कीचको मां पदावधीत्॥४३॥

There is no other duty of Kshatriyas but the repressing of their foes. Taking no notice of the presence of Dharmaraja, as well as of yours, O mighty Bhimasena, Kichaka kicked me.

तव चैव समक्षे वै भीमसेन महाबला।

त्वया ह्यहं परित्राता तस्माद् घोराज्जटायुरात्॥४४॥

जयद्रथं तथैव त्वमजैवीध्वातृभिः सह।

जहीममपि पापिष्ठं योऽयं मामवमन्यते॥४५॥

It was you that rescued me from that terrible Jatasura, it was you only, who also with the help of your brothers, defeated Jayadratha. I entreat you to kill this wretch who has insulted me.

कीचको राजवाल्लभ्याच्छोककृन्मम भारता।

तमेवं कामसम्पत्तं भिन्धि कुम्भमिवाश्मनि॥४६॥

O Bharata, Kichaka, out of confidence that he is a favourite of the king, causes woe to me. I solicit you to crush this beloved one maddened with lust, even as an earthen pot dashed against a stone.

यो निमित्तमनर्थानां बहूनां मम भारता।

तं चेज्जीवन्तमादित्यः प्रातरभ्युदयिष्यति॥४७॥

विषमालोड्य पास्यामि मा कीचकवशं गमम्।

श्रेयो हि मरणं मह्यं भीमसेन तवाग्रतः॥४८॥

If, O Bharata, the men make him rise up again in the morning living, who is the root of all these griefs of mine, I shall mix poison with some drink and swallow it up, but never shall I yield myself to the power of Kichaka. O Bhimasena, certainly death is preferable to me in the very sight of you.

वैशम्पायन उवाच

इत्युक्त्वा प्रारूढत् कृष्णा भीमस्योरःसमाश्रिता।

भीमश्च तां परिष्वज्य महत् सान्त्वं प्रयुज्य च॥४९॥

Vaishampayana said

Having said this, Krishna, lying on the breast of Bhima, began to weep. Having clasped her, Bhima also afforded her a great consolation.

आश्रासयित्वा बहुशो भृशमार्ता सुमध्यमाम्।

हेतुतत्त्वार्थसंयुक्तैर्वचोभिर्दुःपदात्मजाम्॥५०॥

प्रमृज्य वदनं तस्याः पाणिनाश्रुसमाकुलाम्।

कीचकं मनसागच्छत् सुक्किणी परिसंलिहन्।

उवाच चैनां दुःखार्ता भीमः क्रोधसमन्वितः॥५१॥

Having consoled that greatly afflicted lady of slender waist in various ways, and having wiped with his hands her face flooded with tears, Bhima filled with ire, began to think of Kichaka in his mind, licking repeatedly the corners of his mouth with his tongue; and he addressed the daughter of Drupada afflicted with woe with words replete with reason.

CHAPTER 22

(KICHAKA-VADHA PARVA) - Continued

The destruction of Kichaka

भीमसेन उवाच

तथा भद्रे करिष्यामि यथा त्वं भीरु भाषसे।

अद्य तं सूदयिष्यामि कीचकं सहबान्धवम्॥१॥

Bhima said

O gentle one, I will do that which you say. O timid one, I will kill Kichaka today with all his friends.

अस्याः प्रदोषे शर्वर्याः कुरुष्वानेन संगतम्।

दुःखं शोकं च निर्भूय याज्ञसेन शुचिस्मिते॥२॥

O Yagaseni of beautiful smile, having given up your sorrow and grief do so as will bring him on good terms with you on tomorrow's evening.

यैषा नर्तनशालेह मत्स्यराजेन कारिता।

दिवात्र कन्या नृत्यन्ति रात्रौ यान्ति यथागृहम्॥३॥

There is the dancing house which the king of the Matsya's has caused to be built; there the girls dance during the day and retire to their respective homes at night.

तत्रास्ति शयनं दिव्यं दृढाङ्गं सुप्रतिष्ठितम्।

तत्रास्य दर्शयिष्यामि पूर्वप्रेतान् पितामहान्॥४॥

In that hall there is a bedstead fixed firm and conveniently placed; there I will make him see the spirits of his deceased manes.

यथा च त्वां न पश्येयुः कुर्वाणां तेन संविदम्।

कुर्यास्तथा त्वं कल्याणि यथा संनिहितो भवेत्॥५॥

In course of holding conversation with him, do such as others might not see you. O auspicious one, also manage in such a way as he might come near you.

वैशम्पायन उवाच

तथा तौ कथयित्वा तु वाष्पमुत्सृज्य दुःखितौ।

रात्रिशेषं तमत्युग्रं धारयामासतुर्हृदि॥६॥

Vaishampayana said

Having thus held their mutual conversation, and shedding tears in grief, they

both awaited the dawn of that night with an anxious heart.

तस्यां रात्र्यां व्यतीतायां प्रातस्तथाय कीचकः।

गत्वा राजकुलायैव द्रौपदीमिदमब्रवीत्॥७॥

That night being passed, Kichaka rose up in the morning, and having gone to the royal house, addressed Draupadi in the following terms.

सभायां पश्यतो राज्ञः पातयित्वा पदाहनम्।

न चैवालभसे त्राणमभिपन्ना बलीयसा॥८॥

I hurled you down in the court and kicked you in the very presence of the king. Having fallen under the grasp of my mighty self you could not obtain deliverance.

प्रवादेनेह मत्स्यानां राजा नाम्नायमुच्यते।

अहमेव हि मत्स्यानां राजा वै वहिनीपतिः॥९॥

Virata is said to be the king of the Matsya's, but that is only in name; lord of the forces, it is I alone who am verily the king of the Matsya's.

मां सुखं प्रतिपद्यस्व दासो भीरु भवामि ते।

अह्नाय तव सुश्रोणि शतं निष्कान् ददाम्यहम्॥१०॥

दासीशतं च ते दद्यां दासानामपि चापरम्।

रथं चाश्वतरीयुक्तमस्तु नौ भीरु संगमः॥११॥

O timid one, accept me happily; I shall become your slave. O you of beautiful hips, I shall give you anon a hundred Nishkas and a hundred male and a hundred female servants. I shall also bestow on you cars yoked with mules; O beautiful one, let us be united.

द्रौपद्युवाच

एवं मे समयं त्वद्य प्रतिपद्यस्व कीचक।

न त्वां सखा वा भ्राता वा जानीयात् संगतं मया॥१२॥

अनुप्रवादाद् भीतास्मि गन्धर्वाणां यशस्विनाम्।

एवं मे प्रतिजानीहि ततोऽहं वशगा तवा॥१३॥

Draupadi said

O Kichaka, (I agree to this now, this is my condition, that you should accede to (do so); neither your friends nor your brothers may know that we are united. I am really afraid of

the detection by those renowned Gandharvas. If you promise me this, I shall certainly be yours.

कीचक उवाच

एवमेतत् करिष्यामि यथा सुश्रोणि भाषसे।

एको भद्रे गमिष्यामि शून्यमावसथं तवा॥१४॥

समागमार्थं रम्भोरु त्वया मदनमोहितः।

यथा त्वां नैव पश्येयुर्गन्धर्वाः सूर्यवर्चसः॥१५॥

Kichaka said

O you of beautiful hips, I will do what you say; overcome by the god of love O gentle one, I shall go alone to your lonely abode for the purpose of being united with you, so that, O you of elegant thighs, the Gandharvas, as brilliant as the sun, might not be able to see you.

द्रौपद्युवाच

यदेतन्नर्तनागरं मत्स्यराजेन कारितम्।

दिवात्र कन्या नृत्यन्ति रात्रौ यान्ति यथागृहम्॥१६॥

Draupadi said

Behold there is the dancing hall erected by the king of the Matsya's. Here the girls dance during the day and retire to their respective homes at night.

तमिस्त्रे तत्र गच्छेथा गन्धर्वास्तत्र जानते।

तत्र दोषः परिहृतो भविष्यति न संशयः॥१७॥

Everywhere there surrounds darkness so, come to see me there. The Gandharvas do not know that place. No doubt, the vice too shall be removed by reason of meeting there.

वैशम्पायन उवाच

तमर्थमपि जल्पन्त्याः कृष्णायाः कीचकेन ह।

दिवसार्थं समभवन्मासेनैव समं नृप॥१८॥

Vaishampayana said

O king, thinking of the conversation she had with Kichaka, that half day appeared to Krishna as long as a whole month.

कीचकोऽथ गृहं गत्वा भृशं हर्षपरिप्लुतः।

सैरश्रीरूपिणं मूढो मृत्युं तं नावबुद्धवान्॥१९॥

Thereupon she again informed Bhimasena of his conduct; Kichaka too, going to his house, was filled with joy.

गन्धाभरणमाल्येषु व्यासक्तः सविशेषतः।

अलं चक्रे तदाऽऽत्मानं सत्वरः काममोहितः॥२०॥

That stupid could not understand that his death was in the shape of Sairandhri and he became especially busy with perfumeries, ornaments and garlands.

तस्य तत् कुर्वतः कर्म कालो दीर्घ इवाभवत्।

अनुचिन्तयत्तश्चापि तामेवायतलोचनाम्॥२१॥

आसीदभ्यधिका चापि श्रीः श्रियं प्रमुमुक्षतः।

निर्वाणकाले दीपस्य वर्तीमिव दिधक्षतः॥२२॥

He, then possessed by lust adorned himself speedily. While he was doing this and thinking of the female with large eyes, the time appeared to him to be long; and the beauty which was about to forsake him, appeared to him to be increased,

कृतसम्प्रत्ययस्तस्याः कीचकः काममोहितः।

नाजानाद् दिवसं यान्तं चिन्तयानः समागमम्॥२३॥

Like the wick of a burning lamp at the time of its expiration. Placing perfect confidence in her, Kichaka, possessed by lust,

ततस्तु द्रौपदी गत्वा तदा भीमं महानसे।

उपातिष्ठत् कल्याणी कौरव्यं पतिमत्तिकम्॥२४॥

Thinking of the meeting could not perceive that the day had passed away. Thereupon going to Bhima in the kitchen Draupadi.

तमुवाच सुकेशान्ता कीचकस्य मया कृतः।

संगमो नर्तनागारे यथावोचः परंतप॥२५॥

शून्यं स नर्तनागारमागमिष्यति कीचकः।

एको निशि महाबाहो कीचकं तं निषूदय॥२६॥

Of auspiciousness, sat by his husband, the descendant of Kuru; that lady of beautiful hair said to him: "O slayer of foes, as directed by you, I have given Kichaka to understand that our meeting shall take place in the theatre hall. Kichaka shall come to that empty dancing-hall.

तं सूतपुत्रं कौन्तेय कीचकं मददर्पितम्।

गत्वा त्वं नर्तनागारं निर्जीवं कुरु पाण्डव॥२७॥

Alone at night, O son of Kunti, slay him, that son of a Suta inflated with pride.

दर्पाश्च सूतपुत्रोऽसौ गन्धर्वानवमन्यते।

तं त्वं प्रहरतां श्रेष्ठ हृदान्नागमिवोद्धर॥२८॥

O Pandava, going to that dancing hall, take his life. From pride only, that son of a Suta slights the Gandharvas.

अश्रु दुःखाभिभूताया मम माजस्व भारता।

आत्मनश्चैव भद्रं ते कुरु मानं कुलस्य च॥२९॥

O you the best of repressors, lift him up like (Krishna) lifting up the serpent from the lake. O Pandava, wipe my tears who am stricken with grief; may good betide you; save your own honor and that of your family.

भीमसेन उवाच

स्वागतं ते वरारोहे यन्मां वेदयसे प्रियम्।

न हान्यं कञ्चिदिच्छामि सहायं वरवर्णिनी॥३०॥

Bhimasena said

O fair and timid lady, I shall do what you say, welcome, O fair damsel, you, who have communicated this pleasant news to me.

या मे प्रीतिस्त्वयाऽऽख्याता कीचकस्य समागमे।

हत्वा हिडिम्बं सा प्रीतिर्ममासीद् वरवर्णिनी॥३१॥

सत्यं भ्रातृश्च धर्मं च पुरस्कृत्य ब्रवीमि ते।

कीचकं निहनिष्यामि वृत्रं देवपतिर्यथा॥३२॥

O beautiful lady, I do not wish to have any other help from you. My joy on hearing from you of my coming encounter with Kichaka is equal to what I felt when I slew Hidimba. I swear this by truth, morality and my brothers.

तं गह्वरे प्रकाशे वा पोथयिष्यामि कीचकम्।

अथ चेदपि योत्स्यन्ति हिंसे मत्स्यानपि ध्रुवम्॥३३॥

I shall slay Kichaka as did the king of the celestials Vritra; secretly or openly, I shall crush Kichaka.

ततो दुर्योधनं हत्वा प्रतिपत्स्ये वसुधराम्।

कायं मत्स्यमुपास्तां हि कुन्तीपुत्रो युधिष्ठिरः॥३४॥

If the Matsya's side with him, I shall kill them too; and then slaying Duryodhana, I shall regain the earth; let Kunti's son Yudhishtira

continue to pay his homage to the king of the Matsya's.

द्रौपद्युवाच

यथा न संत्यजेथास्त्वं सत्यं वै मत्कृते विभो।
निगूढस्त्वं तथा पार्थ कीचकं तं निषूदय॥३५॥

Draupadi said

O lord, if you do not wish to transgress the pledge you have taken to me, you should, of Partha, slay Kichaka in secret.

भीमसेन उवाच

एवमेतत् करिष्यामि यथा त्वं भीरु भावसे।
अद्य तं सूदयिष्यामि कीचकं सह बान्धवैः॥३६॥

Bhimasena said

O timid lady, I shall do what you say; I shall slay today Kichaka with his friends.

अदृश्यमानस्तस्याथ तमस्विन्यामनिन्दिते।
नागो बिल्वमिवाक्रम्य पोथयिष्याम्यहं शिरः।
अलभ्यामिच्छतस्तस्य कीचकस्य दुरात्मनः॥३७॥

O you of faultless feature, hidden from the view of others in darkness, I shall crush, as an elephant crushes a Bel fruit, the head of the wicked Kichaka, who desires for a thing that cannot be acquired by him.

वैशम्पायन उवाच

भीमोऽथ प्रथमं गत्वा रात्रौ छन्न उपाविशत्।
मृगं हरिनिवादृश्यः प्रत्याकाङ्क्षत कीचकम्॥३८॥

Vaishampayana said

Thereupon going there hidden at night, Bhima sat expecting Kichaka like a lion for deer.

कीचकश्चाप्यलंकृत्य यथाकाममुपागमत्।
तां वेलां नर्तनागारं पाञ्चालीसंगमाशया॥३९॥

Having adorned himself to his liking, Kichaka arrived at the dancing hall at the appointed hour with a view to meet Panchali.

मन्यमानः स संकेतमागारं प्राविशच्च तत्।
प्रविश्य च स तद् वेश्म तसमा संवृतं महत्॥४०॥

पूर्वागतं ततस्तत्र भीमप्रतिमौजसम्।

एकान्तावस्थितं चैनमाससाद स दुर्मतिः॥४१॥

Considering this as sign, he entered there. Entering the hall enshrouded in darkness, that highly wicked one, came up to Bhima of unequalled prowess, who had gone there before and was waiting in a corner.

शयानं शयने तत्र सूतपुत्रः परामृशत्।

जाज्वल्यमानं कोपेन कृष्णार्धवर्णजेन ह॥४२॥

Suta's son approached him who was lying on a bed, burning in anger begotten of the insult (offered to Krishna).

उपसंगम्य चैवैनं कीचकः काममोहितः।

हर्षोन्मथितचित्तात्मा स्मयमानोऽभ्यभाषत॥४३॥

Approaching him, Kichaka possessed by lust, having his heart filled with delight, smilingly said.

प्रापितं ते मया वित्तं बहुरूपमनन्तकम्।

यत् कृतं धनरत्नाढ्यं दासीशतपरिच्छदम्॥४४॥

रूपलावण्ययुक्ताभिर्युवतीभिरलंकृतम्।

गृहं चान्तःपुरं सुष्ठु क्रीडारतिविराजितम्।

तत् सर्वं त्वां समुद्दिश्य सहसाहमुपागतः॥४५॥

अकस्मान्मां प्रशंसन्ति सदा गृहगताः स्त्रियः।

सुवासा दर्शनीयश्च नान्योऽस्ति त्वादृशः पुमान्॥४६॥

I have already given to you immense and various wealth and for you a hundred maid servants, with riches and jems and finest robes; O you of air eye-brows, also a palace with inner apartment filled with beautiful, lovely and youthful maid servants and adorned with various sorts of sports and amusements. Having arranged all this, I have all on a sudden come here; the women of my house have begun to praise me, saying: 'There is none like you amongst all the people so well-dressed and beautiful.

भीमसेन उवाच

दिष्ट्या त्वं दर्शनीयोऽथ दिष्ट्याऽऽत्मानं प्रशंससि।
ईदृशस्तु त्वया स्पर्शः स्पृष्टपूर्वो न कर्हिचित्॥४७॥

Bhimasena said

By my good fortune, you are handsome and you are praising yourself; I think you had not before any such pleasurable touch.

स्पर्शं वेत्ति विदग्धस्त्वं कामधर्मविचक्षणः।

स्त्रीणां प्रीतिकरो नान्यस्त्वत्समः पुरुषस्त्विह॥४८॥

I consider your touch as burning and you are an expert at gallantry. I do not see any other man like you favourite to women.

वैशम्पायन उवाच

इत्युक्त्वा तं महाबाहुर्भीमो भीमपराक्रमः।

सहसोत्पत्य कौन्तेयः प्रहस्येदमुवाच ह॥४९॥

Vaishampayana said

Having said this to him, and jumping up all on a sudden, the mighty-armed Bhima, the son of Kunti, endued with dreadful prowess, smilingly said.

अद्य त्वां भगिनी पापं कृष्यमाणं मया भुवि।

द्रक्ष्यतेऽद्रिप्रतीकाशं सिंहेनेव महागजम्॥५०॥

Your sister shall behold you, vile as you are, today drawn by me on earth, like a mighty elephant huge as a mountain dragged by another to the ground.

निराबाधा त्वयि हते सैरन्ध्री विचरिष्यति।

सुखमेव चरिष्यन्ति सैरज्याः पतयः सदा॥५१॥

You being slain, Sairandhri shall wander unobstructed and we, her husbands, shall live happily.

ततो जग्राह केशेषु माल्यवत्सु महाबलः।

स केशेषु परामृष्टो बलेन बलिनां वरः॥५२॥

आक्षिप्य केशान् वेगेन बाह्वोर्जग्राह पाण्डवम्।

बाहुयुद्धं तयोरासीत् क्रुद्धयोर्नरसिंहयोः॥५३॥

The highly powerful Bhima seized him by the hair which were adorned with garlands. Thus caught with force by the hair, that foremost of the powerful, speedily freed his hair and grasped the arms of Bhima. Then there arose a hand to hand fight between those who foremost of men worked up with anger.

वसन्ते वासिताहेतोर्बलवद्गजयोरिव।

कीचकानां तु मुख्यस्य नराणामुत्तमस्य च॥५४॥

The fight of Kichaka and the foremost of men was like that between two powerful elephants for one she-elephants in the season of spring,

वालिसुग्रीवयोर्घ्रात्रोः पुरेव कपिसिंहयोः।

अन्योन्यमपि संरब्धौ परस्परजयैषिणौ॥५५॥

Or like what took place in the days of yore between the two leading monkeys the brothers Bali and Sugriva. Both equally enraged and desirous of victory,

ततः समुद्यम्य भुजौ पञ्चशीर्षाविवोरगौ।

नखदंष्ट्राभिरन्योन्यं घतः क्रोधविषोद्धतौ॥५६॥

They raised up their arms like two snakes having five hoods; and worked up with the poison of anger, they attacked each other with nails and teeth.

वेगेनाभिहतो भीमः कीचकेन बलीयसा।

स्थिरप्रतिज्ञः स रणे पदान्न चलितः पदम्॥५७॥

Being struck with great force by the powerful Kichaka, the resolute (Bhima) did not waver a step in the encounter.

तावन्योन्यं समाश्लिष्य प्रकर्षन्तौ परस्परम्।

उभावपि प्रकाशेते प्रवृद्धौ वृषभाविवा॥५८॥

Then embracing and dragging each other, they appeared there like two powerful bulls.

तयोर्हार्त्सीत् सुतुमुलः सम्प्रहारः सुदारुणः।

नखदन्तायुधवतोर्व्याघ्रयोरिव दृप्तयोः॥५९॥

They having nails and teeth for their weapon, there arose a fierce and great encounter between them like that between two maddened tigers.

अभितप्याथ बाहुभ्यां प्रत्यगृह्णादमर्षितः।

मातङ्गं इव मातङ्गं प्रभिन्नकरटामुखम्॥६०॥

Throwing each other down with their arms and then again seizing in great anger, they fought like two elephants with rent temples.

स चाप्येनं तदा भीमः प्रतिजग्राह वीर्यवान्।

तमाक्षिपत् कीचकोऽथ बलेन बलिनां वरः॥६१॥

Then the powerful Bhima seized Kichaka, and Kichaka too, the foremost of the strong, again threw him down with force.

तयोर्भुजविनिष्पेषादुभयोर्बलिनोस्तदा।

शब्दः समभवद् घोरो वेणुस्फोटसमो युधि॥६२॥

Those two powerful (heroes) thus fighting, the crush of their arms engendered a sound resembling the clatter of splitting bamboo's.

अथैनमाक्षिप्य बलाद् गृहमध्ये वृकोदरः।

धूनयामास वेगेन वायुश्चण्ड इव द्रुमम्॥६३॥

Then throwing Kichaka down with great force in the room, Vrikodara tossed him about with velocity, as a hurricane tosses a tree.

भीमेन च परामृष्टो दुर्बलो बलिना रणे।

प्रास्पन्दत यथाप्राणं विचर्ष च पाण्डवम्॥६४॥

Being thus assailed by the powerful Bhima in the encounter, he grew weak, trembled and tugged at the Pandava to his very best.

ईषदाकलितं चापि क्रोधाद् द्रुतपदं स्थितम्।

कीचको बलवान् भीमं जानुभ्यामाक्षिपद् भुवि॥६५॥

Making him waver a little, the powerful Kichaka speedily stuck Bhima on the breast with his knees and felled him on the ground.

पातितो भुवि भीमस्तु कीचकेन बलीयसा।

उत्पपाताथ वेगेन दण्डपाणिरिवान्तकः॥६६॥

Being thrown on the ground by the powerful Kichaka, Bhima rose up again with force, like Yama with mace in his hands.

स्पर्धया च बलोन्मत्तौ तावुभौ सूतपाण्डवौ।

निशीथे पर्यकर्षेतां बलिनौ निर्जने स्थले॥६७॥

Then both Suta and Pandava, maddened with their strength, challenged and grappled with each other at night in that secluded hall.

ततस्तद् भवनं श्रेष्ठं प्राकम्पत मुहुर्मुहुः।

बलवच्चापि संक्रुद्धावन्योन्यं प्रति गर्जतः॥६८॥

While enraged they were thus roaring at each other, that best of houses shook at every moment.

तलाभ्यां स तु भीमेन वक्षस्यभिहतो बली।

कीचको रोषसंतप्तः पदान्न चलितः पदम्॥६९॥

Slapped on the breast by the powerful Bhima, Kichaka worked up with anger, did not move for a single step.

मुहूर्तं तु स तं वेगं सहित्वा भुवि दुःसहम्।

बलादहीयत तदा सूतो भीमबलार्दितः॥७०॥

Bearing for a moment the force which is incapable of being born on earth, Suta, belaboured by Bhima, grew enfeebled.

तं हीयमानं विज्ञाय भीमसेनो महाबलः।

वक्षस्यानीय वेगेन ममर्देनं विचेतसम्॥७१॥

And seeing that he was growing weak, the highly powerful Bhimasena drawing him forcibly to his breast began to press him who was senseless.

क्रोधाविष्टो विनिःश्वस्य पुनश्चैनं वृकोदरः।

जग्राह जयतां श्रेष्ठः केशेष्वेव तदा भृशम्॥७२॥

Breathing hard again and again in anger, Vrikodara the foremost of the victorious held him up always by the hair.

गृहीत्वा कीचकं भीमो विरराज महाबलः।

शार्दूलः पिशिताकाङ्क्षी गृहीत्वेव महामृगम्॥७३॥

Seizing Kichaka, the powerful Bhima began to roar like a hunger tiger that has slain a large animal.

तत एनं परिश्रान्तमुपलभ्य वृकोदरः।

योक्त्रयामास बाहुभ्यां पशुं रशनया यथा॥७४॥

Thereupon on serving him greatly exhausted, Vrikodara bound him fast with his arms like one binding a beast with a rope.

नदन्तं च महानादं भिन्नभेरीसमस्वनम्।

भ्रामयामास सुचिरं विस्फुरन्तमचेतसम्॥७५॥

Then Bhima began to whirl him who was senseless, for a considerable time, and he roared terribly like a discordant bugle.

प्रगृह्य तरसा दोर्भ्यां कण्ठं तस्य वृकोदरः।

अपीडयत कृष्णायास्तदा कोपोपशान्तये॥७६॥

Then to console Krishna, Vrikodara got hold of Kichaka's throat with his arms and began to squeeze it.

अथ तं भग्नसर्वाङ्गं व्याविद्धनयनाम्बरम्।

आक्रम्य च कटीदेशे जानुना कीचकाधमम्।

अपीडयत बाहुभ्यां पशुमारममारयत्॥७७॥

तं विषीदन्तमाज्ञाय कीचकं पाण्डुनन्दनः।

भूतले भ्रामयामास वाक्यं चेदमुवाच ह॥७८॥

Then striking with his knees the waist of that wretch of Kichaka, all whose limbs had been broken into pieces and whose eye-lids were closed, that descendant of Pandu killed him like one killing a beast. Then beholding Kichaka senseless,

अद्याहमनृणो भूत्वा भ्रातुर्भार्यापहारिणम्।

शान्तिं लब्धास्मि परमां हत्वा सैरन्धिकण्टकम्॥७९॥

He rolled him on earth and said: "Killing this wretch who has wished to ravish our wife, this thorn of Sairandhri, I am freed from the debt I owed to my brother and am in peace."

इत्येवमुक्त्वा पुरुषप्रवीर-

स्तं कीचकं क्रोधसरागनेत्रः।

आस्रस्तवस्त्राभरणं स्फुरन्त-

मुद्धान्तनेत्रं व्यसुमुत्ससर्ज॥८०॥

Saying this, that foremost of men, with eyes reddened with ire, left off Kichaka, whose dress and ornaments had been thrown off his body, whose eyes were rolling and who was even then trembling.

निष्पिष्य पाणिना पाणिं संदष्टौष्ठपुटं बली।

समाक्रम्य च संक्रुद्धो बलेन बलिनां वरः॥८१॥

तस्य पादौ च पाणी च शिरो ग्रीवां च सर्वशः।

काये प्रवेशयामास पशोरिव पिनाकधृक्॥८२॥

Squeezing his own hand and biting his lips in anger, that foremost of the powerful, attacked him with great force and thrust his arms, legs, neck and head into his body, as did the holder of Pinaka the beast.

तं सम्मथितसर्वाङ्गं मांसपिण्डोपमं कृतम्।

कृष्णाया दर्शयामास भीमसेनो महाबलः॥८३॥

The highly-powerful Bhimasena then showed him to Krishna; all his limbs were crushed and he was reduced into a ball of flesh.

उवाच च महातेजा द्रौपदीं योषितां वराम्।

पश्यैनमेहि पाञ्चालि कामुकोऽयं यथा कृतः॥८४॥

Gifted with great energy (as he was) he said to Draupadi, that best of women "Behold, O Panchali, what I have done of this hurtful wretch."

एवमुक्त्वा महाराज भीमो भीमपराक्रमः।

पादेन पीडयामास तस्य कायं दुरात्मनः॥८५॥

Saying this, O king, Bhima, endued with dreadful prowess, struck with his foot the body of that vicious-souled one.

ततोऽग्निं तत्र प्रज्वाल्य दर्शयित्वा तु कीचकम्।

पाञ्चालीं स तदा वीर इदं वचनमब्रवीत्॥८६॥

Then lighting a lamp there and showing her Kichaka, that hero addressed the following to Panchali.

प्रार्थयन्ति सुकेशान्ते ये त्वां शीलगुणान्विताम्।

एवं ते भीरु वध्यन्ते कीचकः शोभते यथा॥८७॥

"O you of fair hair, O timid damsel, all those who seek you who are gifted with a good character and accomplishments, will be slain by me like this Kichaka."

तत् कृत्वा दुष्करं कर्म कृष्णायाः प्रियमुत्तमम्।

तथा स कीचकं हत्वा गत्वा रोषस्य वै शमम्॥८८॥

Performing that difficult work, highly pleasing to Krishna, and slaying Kichaka, his anger was pacified.

आमन्त्र्य द्रौपदीं कृष्णां क्षिप्रमायान्महानसम्।

कीचकं घातयित्वा तु द्रौपदीं योषितां वराम्।

प्रहृष्टा गतसंतापा सभापालानुवाच ह॥८९॥

Bidding farewell to Draupadi, he speedily went to the kitchen. Having brought about the destruction of Kichaka, Draupadi too, the foremost of females.

कीचकोऽयं हतः शेते गन्धर्वैः पतिभिर्मया

परस्त्रीकामसम्पत्तस्तत्रागच्छत पश्यत॥९०॥

Delighted and having her grief removed, said to the guards of the assembly-hall; "This Kichaka has been slain by my Gandharva husbands.

तच्छ्रुत्वा भाषितं तस्या नर्तनागाररक्षिणः।

सहसैव समाजगुरादायोल्काः सहस्रशः॥९१॥

He who desired for another's wife; come and see." Hearing her words the guards of the assembly-hall.

ततो गत्वाथ तद् वेश्म कीचकं विनिपातितम्।

गतासुं ददृशुर्भूमौ रुधिराण्य समुक्षितम्॥१२॥

पाणिपादविहीनं तु दृष्ट्वा च व्यथिताऽभवन्।

निरीक्षन्ति ततः सर्वे परं विस्मयमागताः॥१३॥

Came there by thousands, with torches in their hands. And going to that room they saw Kichaka fallen on the ground lifeless, bathing in a pool of blood. Beholding him without arms and legs they were pained.

अमानुषं कृतं कर्म तं दृष्ट्वा विनिपातितम्।

क्वास्य ग्रीवा क्व चरणौ क्व पाणी क्व शिरस्तथा

इति स्म तं परीक्षन्ते गन्धर्वेण हतं तदा॥१४॥

When they saw him they were struck with wonder. Seeing that super-human work of his destruction.

(They said) : "Where is his neck, where are his feet, arms and where is his head." They then concluded that he had been slain by the Gandharvas.

CHAPTER 23

(KICHAKA-VADHA PARVA) - Continued

The destruction of minor Kichaka's

वैशम्पायन उवाच

तस्मिन् काले समागम्य सर्वे तत्रास्य बान्धवाः।

रुदुः कीचकं दृष्ट्वा परिवार्य समन्ततः॥१॥

Vaishampayana said

Coming there at that time and beholding Kichaka and surrounding him all sides his friends began to lament.

सर्वे संहृष्टरोमाणः संव्रस्ताः प्रेक्ष्य कीचकम्।

तथा सम्भिन्नसर्वाङ्गं कूर्मं स्थल इवोद्धतम्॥२॥

Then beholding Kichaka with all his limbs mangled like a tortoise brought to the land, the hairs of their bodies stood erect and they were filled with fear.

पोथितं भीमसेनेन तमिन्द्रेणेव दानवम्।

संस्कारयितुमिच्छन्तो बहिर्नेतुं प्रचक्रमुः॥३॥

Then seeing him crushed by Bhimasena like a Danava by Indra they tried to take him out side for performing his obsequial ceremonies.

ददृशुस्ते ततः कृष्णां सूतपुत्राः समागताः।

अदूराच्चानवद्याङ्गीं स्तम्भमालिङ्ग्य तिष्ठतीम्॥४॥

Then the assembled sons of Suta beheld Krishna of faultless features standing hard by reclining on a pillar.

समवेतेषु सर्वेषु तामूचुरुपकीचकाः।

हन्यतां शीघ्रमसती यत्कृते कीचको हतः॥५॥

Amongst those assembled, some wicked Kichaka's exclaimed: "soon kill this unchaste woman for whom Kichaka has been slain.

अथवा नैव हन्तव्या दहतां कामिना सह।

मृतस्यापि प्रियं कार्यं सूतपुत्रस्य सर्वथा॥६॥

Or without slaying her, let us burn her, with him who desired to have her; for we should do by all means what was liked by the deceased son of a Suta."

ततो विराट्पूचुस्ते कीचकोऽस्याः कृते हतः।

सहानेनाद्य दहोम तदनुज्ञातुमर्हसि॥७॥

Then they said to Virata: "For her, Kichaka has been slain; we shall burn her with him; it behoves you to give permission."

पराक्रमं तु सूतानां मत्वा राजान्वमोदत।

सैरङ्ग्याः सूतपुत्रेण सह दाहं विशाम्पतिः॥८॥

O King, knowing well the prowess of Sutas, he gave them permission to burn down Sairandhri with Suta's son.

तां समासाद्य विव्रस्तां कृष्णां कमललोचनाम्।

पोमुह्यमानां ते तत्र जगृहुः कीचका भृशम्॥९॥

Then approaching terrified Krishna, stricken with stupor and having lotus eyes the Kichaka's caught hold of her violently.

ततस्तु तां समारोप्य निबध्य च सुमध्यमाम्।

जगुरुद्यम्य ते सर्वे श्मशानाभिमुखास्तदा॥१०॥

Then binding that youthful damsel and placing her upon the bier they started with great joy towards the cremation ground.

हियमाणा तु सा राजन् सूतपुत्रैरनिन्दिता।

प्राक्रोशन्नाथमिच्छन्ती कृष्णा नाथवती सती॥११॥

Being thus carried away by the sons of Suta, O king, the faultless featured and chaste Krishna, having lord, bewailed for the help of her husbands.

द्रौपद्युवाच

जयो जयन्तो विजयो जयत्सेनो जयद्वलः।

ते मे वाचं विजानन्तु सूतपुत्रा नयन्ति माम्॥१२॥

Draupadi said

Let Jaya, Jayanta, Vijaya, Jayatsena and Jayadbala hear my words. The Sutas are taking me away.

येषां ज्यातलनिर्घोषो विस्फूर्जितमिवाशनेः।

व्यश्रूयत महायुद्धे भीमघोषस्तरस्विनाम्॥१३॥

रथघोषश्च बलवान् गन्धर्वाणां तरस्विनाम्।

ते मे वाचं विजानन्तु सूतपुत्रा नयन्ति माम्॥१४॥

Let those powerful and quick-coursing Gandharvas, the clatter of whose cars is very great and the twang of whose bows in a great encounter is heard like the roar of thunder, understand that the Sutas are taking me away.

वैशम्पायन उवाच

तस्यास्ताः कृपणा वाचः कृष्णायाः परिदेवितम्।

श्रुत्वैवाभ्यापतद् भीमः शयनादविचारयन्॥१५॥

Vaishampayana said

Hearing those sorrowful words and bewailing of Krishna, Bhima, without reflecting the least, got up from his bed.

भीमसेन उवाच

अहं शृणोमि ते वाचं त्वया सैरन्धि भाषिताम्।

तस्मात् ते सूतपुत्रेभ्यो भयं भीरु न विद्यते॥१६॥

Bhimasena said :

I have heard those which O Sairandhri, you have said; you have no fear any more, O timid lady, from the Sutas.

वैशम्पायन उवाच

इत्युक्त्वा स महाबाहुर्विजृम्भे जिघांसया।

ततः स व्यायतं कृत्वा वेषं विपरिवर्त्य च॥१७॥

Vaishampayana said

Having said this, the mighty-armed; Bhima, to slay them, began to swell his body and then carefully changing his dress.

अद्वारेणाभ्यवस्कन्द्य निर्जगाम बहिस्तदा।

स भीमसेनः प्राकारादारुह्य तरसा द्रुमम्॥१८॥

He went out of the palace by a wrong way. Then speedily scaling the walls, Bhimasena.

श्मशानाभिमुखः प्रायाद् यत्र ते कीचका गताः।

स लङ्घयित्वा प्राकारं निःसृत्य च पुरोत्तमात्।

Went to the cremation ground where the Kichaka's had-gone. Then scaling the walls and issuing out of the excellent city.

जवेन पतितो भीमः सूतानामग्रतस्तदा॥१९॥

चितासमीपे गत्वा स तत्रापश्यद् वनस्पतिम्।

Bhima furiously rushed before the Sutas. And going near the funeral pyre he saw there a tree.

तालमात्रं महास्कन्धं मूर्धशुष्कं विशाम्पते॥२०॥

तं नागवदुपक्रम्य बाहुभ्यां परिरभ्य च।

Tall as a palmyra, with huge branches and with red top; then holding it like an elephant with his arms, he uprooted it.

स्कन्धमारोपयामास दशव्यामं परंतपः॥२१॥

स तं वृक्षं दशव्यामं सस्कन्धविटपं बली।

प्रगृह्णाभ्यद्रवत् सूतान् दण्डपाणिरिवान्तकः॥२२॥

ऊरुवेगेन तस्याथ न्यग्रोधाश्रत्यर्किशुकाः।

भूमौ निपतिता वृक्षाः सङ्घशस्तत्र शेरते॥२३॥

तं सिंहमिव संक्रुद्धं दृष्ट्वा गन्धर्वमागतम्।

वित्रेसुः सर्वशः सूता विषादभयकम्पिताः॥२४॥

Measuring ten Vyamas and placed it on his shoulders. Then taking that tree up with its trunk and branches, measuring ten Vyamas that slayer of foes rushed towards the Sutas like Yama with mace in his hand. By the velocity of his movement, the banian, Nyagrodha, Kinshukh and other trees fell down on earth an lay in a heap. Beholding that Gandharva approach enraged like a lion, all those Sutas

were afraid and trembled in sorrow and fear. Then beholding the Gandharva approach like death, the Kichaka's cremated their eldest brother and spoke amongst themselves trembling in fear and sorrow.

गन्धर्वो बलवानेति क्रुद्ध उद्यम्य पादपम्।

सैरन्ध्री मुच्यतां शीघ्रं यतो नो भयमागतम्॥२५॥

"Here comes the powerful Gandharva enraged uprooting a tree. Soon release Sairandhri from whom this fear has come."

ते तु दृष्ट्वा तदाऽऽविद्धं भीमसेनेन पादपम्।

विमुच्य द्रौपदीं तत्र प्राद्रवन्नगरं प्रति॥२६॥

Then seeing the tree that had been uprooted by Bhimaseni they set Draupadi free and ran towards the city.

द्रवतस्तांस्तु सम्प्रेक्ष्य स वज्री दानवानिवा

शतं पञ्चाधिकं भीमः प्राहिणोद् यमसादनम्॥२७॥

वृक्षेणैतेन राजेन्द्र प्रभङ्गानसुतो बली।

तत आम्नासयत् कृष्णां स विमुच्य विशाम्पते॥२८॥

Beholding them thus taking to their heels, the powerful Bhima, the son of the Wind-god, dispatched with that tree, O king, hundred and five of them to the abode of death, like the wielder of thunder-bolt, the Danavas. Then releasing Krishna he comforted her.

उवाच च महाबाहुः पाञ्चालीं तत्र द्रौपदीम्।

अश्रुपूर्णमुखीं दीनां दुर्धर्षः स वृकोदरः॥२९॥

Then the irrepressible mighty-armed Vrikodara Bhima said to the poor Panchali, Draupadi, with tearful eyes.

एवं ते भीरु वध्यन्ते ये त्वां क्लिश्यन्त्यनागसम्।

प्रेहि त्वं नगरं कृष्णो न भयं विद्यते तवा॥३०॥

अन्येनाहं गमिष्यामि विराटस्य महानसम्॥३१॥

Then, O timid lady, all those from whom proceeded you misery, have been killed. Return O Krishna, to the city, you have no fear. I shall go to Virata's kitchen by another way.

वैशम्पायन उवाच

पञ्चाधिकं शतं तच्च निहतं तेन भारता

महावनमिवच्छिन्नं शिश्ये विगलितदुःखम्॥३२॥

Vaishampayana said

O descendant of Bharata, thus there were slain hundred and five of them (as if) a huge forest over-spread with uprooted trees.

एवं ते निहता राजञ्छतं पञ्च च कीचकाः।

स च सेनापतिः पूर्वमित्येतत् सूतषट्शतम्॥३३॥

Thus, O king, one hundred and five Kichaka's were killed. Including the commander-in-chief who was slain before, they were one hundred and six.

तद् दृष्ट्वा महदश्चर्यं नरा नार्यश्च संगताः।

विस्मयं परमं गत्वा नोद्युः किञ्चन भारता॥३४॥

Beholding that wonderful deed men and women assembled; O descendant of Bharata, they were filled with surprise and could not speak any thing.

CHAPTER 24

(KICHAKA-VADHA PARVA) - Continued

The queen's words to Sairandhri

वैशम्पायन उवाच

ते दृष्ट्वा निहतान् सूतान् राज्ञे गत्वा न्यवेदयन्।

गन्धर्वैर्निहता राजन् सूतपुत्रा महाबलाः॥३५॥

Vaishampayana said

Beholding the Suta's slain, people went and communicated to the king: "O king, the highly powerful sons of Suta have been slain by the Gandharvas.

यथा वज्रेण वै दीर्णं पर्वतस्य महच्छिरः।

व्यतिकीर्णाः प्रदृश्यन्ते तथा सूता महीतले॥३६॥

The Suta's are to be seen scattered on the surface of the earth like huge mountain summits clapped by thunder-bolt.

सैरन्ध्री च विमुक्तासौ पुनरायाति ते गृहम्।

सर्वं संशयितं राघन् नगरं ते भविष्यति॥३७॥

And released Sairandhri comes back to your city; your (whole) city, O king, indeed shall be in danger.

यथारूपा च सैरन्ध्री गन्धर्वाश्च महाबलाः।

पुंसामिष्टश्च विषयो मैथुनाय न संशयः॥३८॥

Sairandhri is highly beautiful and the Gandharvas are greatly powerful and forsooth, men are undoubtedly lustful.

यथा सैरन्ध्रिदोषेण न ते राजन्निदं पुरम्।

विनाशमेति वै क्षिप्रं तथा नीतिर्विधीयताम्॥५॥

Soon find out some means O king, by which your kingdom may not be ruined on account of the injuries done to Sairandhri.'

तेषां तद् वचनं श्रुत्वा विराटो बाहिनीपतिः।

अब्रवीत् क्रियतामेषां सूतानां परमक्रिया॥६॥

Hearing their words, Virata, the king of armies, said : "Perform the obsequial rites of the Sutas."

एकस्मिन्नेव ते सर्वे सुसमिद्धे हुताशने।

दहन्तां कीचकाः शीघ्रं रत्नैर्गन्धैश्च सर्वशः॥७॥

Let all the Kichaka's be burnt down on one burning, funeral pyre with profuse gems and perfumes.

सुदेश्णामब्रवीद् राजा महिषीं जातसाध्वसः।

सैरन्ध्रीमागतां ब्रूया ममैव वचनादिदम्॥८॥

Then filled with fear, the king said to his queen Sudeshna: 'When Sairandhri comes, tell her these words of mine.

गच्छ सैरन्ध्रि भद्रं ते यथाकामं वरानने।

बिभेति राजा सुश्रोणि गन्धर्वेभ्यः पराभवात्॥९॥

Go Sairandhri, wherever you like; may good betide you, O fair one, O you having beautiful eye-brows, the king is afraid of defeat from the Gandharvas.

न हि त्वामुत्सहे वक्तुं स्वयं गन्धर्वरक्षिताम्।

स्त्रियास्त्वदोषस्तां वक्तुमतस्त्वां प्रब्रवीम्यहम्॥१०॥

I dare not speak all this to you in person, protected as you are by the Gandharvas. A woman cannot offend (any body) so I speak this through her.

वैशम्पायन उवाच

अथ मुक्ता भयात् कृष्णा सूतपुत्रान् निरस्य च।

मोक्षिता भीमसेनेन जगाम नगरं प्रति॥११॥

त्रासितेव मृगी बाला शार्दूलेन मनस्विनी।

गात्राणि वाससी चैव प्रक्षाल्य सलिलेन सा॥१२॥

Vaishampayana said

Thus released by Bhimasena after the destruction of Sutas, the intelligent Krishna freed from fear, washed her body and raiment in water and went towards the city like a doe put to fright by a tiger.

तां दृष्ट्वा पुरुषा राजन् प्राद्रवन्त दिशो दश।

गन्धर्वाणां भयत्रस्ताः केचिद् दृष्ट्वा न्यमीलयन्॥१३॥

Beholding her, O king, people fled away in all directions in fear of the Gandharvas and some even shut up their eyes.

ततो महानसद्वारि भीमसेनमवस्थितम्।

ददर्श राजन् पाञ्चाली यथा मत्तं महाद्विपम्॥१४॥

Then, O king, Panchali saw Bhimsena, waiting at the kitchen door like a huge infuriated elephant.

तं विस्मयन्ती शनकैः संज्ञाभिरिदमब्रवीत्।

गन्धर्वराजाय नमो येनास्मि परिमोचिता॥१५॥

She wonderingly said to him in words intelligible to them: "Salutation to that king of Gandharvas by whom I have been released.

भीमसेन उवाच

ये पुरा विचरन्तीह पुरुषा वशवर्तिनः।

तस्यास्ते वचनं श्रुत्वा हनूणा विहरन्वतः॥१६॥

Bhima said

Hearing these words of hers under which those persons were till then living in that city, they will now live there freed from debt.

वैशम्पायन उवाच

ततः सा नर्तनागारे धनंजयमपश्यत।

राज्ञः कन्या विराटस्य नर्तयानं महाभुजम्॥१७॥

Vaishampayana said

She there saw the mighty-armed Dhananjaya in the dancing hall giving instructions in dancing to the daughter of the king Virata.

ततस्ता नर्तनागाराद् विनिष्क्रम्य सहार्जुनाः।

कन्या ददृशुरायन्तीं क्लिष्टां कृष्णामनागसम्॥१८॥

Then coming out with Arjuna from the dancing hall, those daughters saw the innocent

Krishna (though) sorely persecuted coming. Beholding her arrive there they all delightedly said.

कन्या ऊचुः

दिष्ट्या सैरन्ध्रि मुक्तासि दिष्ट्यासि पुनरागता।

दिष्ट्या विनिहताः सूता ये त्वां क्लिश्यन्त्यनागसम्॥

The Daughters said

By good luck, O Sairandhri, you have been released and by good-luck you have returned. And by good luck the Sutas have been slain from whom this your misery came.

बृहन्नलोवाच

कथं सैरन्ध्रि मुक्तासि कथं पापश्च ते हताः।

इच्छामि वै तव श्रोतुं सर्वमेव यथातथम्॥२०॥

Brihannala said

Have you been released, O Sairandhri, and have those wicked men been slain? I wish to hear all this exactly as it happened.

सैरन्ध्र्युवाच

बृहन्ने किं नु तव सैरन्ध्र्या कार्यमद्य वै।

या त्वं वससि कल्याणि सदा कन्यापुरे सुखम्॥२१॥

Sairandhri said

O blessed Brihannala, you always live happily in the apartment of the girls, what have you to do with Sairandhri?

न हि दुःखं समाप्नोषि सैरन्ध्री यदुपाप्नुते।

तेन मां दुःखितामेवं पृच्छसे प्रहसन्निवा॥२२॥

You shall not meet with grief when Sairandhri does it. You are asking me thus in jest who am stricken with sorrow.

बृहन्नलोवाच

बृहन्नापि कल्याणि दुःखमाप्नोत्यनुत्तमम्।

तिर्यग्योनिगता बाले न चैनामवबुध्यसे॥२३॥

Brihannala said

O blessed lady, Brihannala also has sorrow of her own without any comparison; she has been born in the species of brutes, you do not understand this, O girl.

त्वया सहोषिता चास्मि त्वं च सर्वैः सहोषिता।

क्लिश्यन्त्यां त्वयि सुश्रोणि को नु दुःखं न चिन्तयेत्॥२४॥

I have lived with you and you also have lived with us; why should not one, O you of beautiful hips, feel sorrow for you who are afflicted with sorrow.

न तु केनचिदत्यन्तं कस्यचिद्भूदयं क्वचित्।

वेदितुं शक्यते नूनं तेन मां नावबुध्यसे॥२५॥

No one can definitely read another's heart; therefore O fair one, you cannot understand me.

वैशम्पायन उवाच

ततः सहैव कन्याभिर्द्रौपदी राजवेश्म तत्।

प्रविवेश सुदेष्णायाः समीपमुपगमिनी॥२६॥

Then accompanied by those girls Draupadi entered the palace with a view to appear before Sudeshna.

तामब्रवीद् राजपुत्री विराटवचनादिदम्।

सैरन्ध्रि गम्यतां शीघ्रं यत्र कामयसे गतिम्॥२७॥

Then the queen communicated to her Virata's words: 'Sairandhri, soon go wherever you wish.

राजा बिभेति ते भद्रे गन्धर्वेभ्यः पराभवात्।

त्वं चापि तरुणी सुष्ठु रूपेणाप्रतिमा भुवि।

पुंसामिष्टश्च विषयो गन्धर्वाश्चातिकोपनाः॥२८॥

O fair one, the king is afraid of the defeat from the Gandharvas. O you of beautiful eye-brows, you are youthful and in beauty, unparalleled on earth. You are an object of desire to men and the Gandharvas are wrathful.

सैरन्ध्र्युवाच

त्रयोदशाहमात्रं मे राजा क्षाम्यतु भामिनि।

कृतकृत्या भविष्यन्ति गन्धर्वास्ते न संशयः॥२९॥

Sairandhri said

O fair queen, let the king permit me to live here for thirteen days more. Undoubtedly the Gandharvas shall be highly obliged for this.

ततो मामुपनेष्यन्ति करिष्यन्ति च ते प्रियम्।

ध्रुवं च श्रेयसा राजा योक्ष्यते सह बाण्यवैः॥३०॥

They will then take me away from here and will do what is agreeable to you. Forsooth the king with his friends shall meet with well-being.

CHAPTER 25

(GOHARANA PARVA)

The return of the spies

वैशम्पायन उवाच

कीचकस्य तु घातेन सानुजस्य विशाम्पते।

अत्याहितं चिन्तयित्वा व्यस्मयन्त पृथग् जनाः॥१॥

Vaishampayana said

O king, at the destruction of Kichaka and his brothers and thinking of this calamity, people were filled with surprise.

तस्मिन् पुरे जनपदे संजल्पोऽभूच्च सङ्घः।

शौर्याद्धि वल्लभो राज्ञो महासत्त्वः स कीचकः॥२॥

All over the city and provinces, it was widely known that the kings Vallabha and Kichaka were both brave and powerful heroes.

आसीत् प्रहर्ता सैन्यानां दारामर्शी च दुर्मतिः।

स हतः खलु पापात्मा गन्धर्वैर्दुष्टपूरुषः॥३॥

The wicked-minded Kichaka was the oppressor of men and the ravisher of soldier's wives; that vicious, wicked man has been slain by the Gandharvas.

इत्यजल्पन् महाराज परानीकविनाशनम्।

देशे देशे मनुष्याश्च कीचकं दुष्प्रवर्षणम्॥४॥

It is in this way, O great king, that people of various countries spoke about the irrepressible Kichaka, the slayer of hostile armies.

अथ वै धार्तराष्ट्रेण प्रयुक्ता ये बहिराः।

मृगयित्वा बहून् ग्रामान् राष्ट्राणि नगराणि च॥५॥

In the meantime spies, engaged by Dhritarashtra's son, searching many villages, provinces and cities.

संविधाय यथादृष्टं यथादेशप्रदर्शनम्।

कृतकृत्या न्यवर्तन्त ते चरा नगरं प्रति॥६॥

Accomplishing all they had been commanded and seeing all countries, returned to the city, being successful (in one thing).

तत्र दृष्ट्वा तु राजानं कौरव्यं धृतराष्ट्रजम्।

द्रोणकर्णकपैः सार्धं भीष्मेण च महात्मना॥७॥

संगतं भ्रातृभिश्चापि त्रिगर्तेश्च महारथैः।

दुर्योधनं सभामध्ये आसीनमिदमब्रुवन्॥८॥

Then beholding Dhritarashtra's son, king Duryodhana of the Kuru race, seated in his court, with Drona, Karna, Kripa, the noble Bhishma, his brothers and the great heroes, the Trigarthas, they said to him.

चरा ऊचुः

कृतोऽस्माभिः परो यत्नस्तेषामन्वेषणे सदा।

पाण्डवानां मनुष्येन्द्र तस्मिन् महति कानने॥९॥

The spies said

O king of men, we have with great care searched the sons of Pandu in that huge forest.

निर्जने मृगसंकीर्णे नानाद्रुमलताकुले।

लताप्रतानबहुले नानागुल्मसमावृते॥१०॥

Solitary, abounding in wild animals, filled with various trees, creepers, entwining creepers and various groves.

न च विद्वो गता येन पार्थाः सुदृढविक्रमाः।

मार्गमाणाः पदन्यासं तेषु तेषु तथा तथा॥११॥

But we haven't failed to find out the way (stamped) with their footsteps, by which the highly powerful sons of Pritha might have gone.

गिरिकूटेषु तुङ्गेषु नानाजनपदेषु च।

जनाकीर्णेषु देशेषु खर्वटेषु पुरेषु च॥१२॥

On mountain summits, in fastness, in various countries, in provinces filled with men, in encampments and cities.

नरेन्द्र बहुशोऽन्विष्टा नैव विद्वश्च पाण्डवान्।

अत्यन्तं वा विनष्टास्ते भद्रं तुभ्यं नरर्षभा॥१३॥

We have made many inquiries, O king, but we have not found out the Pandavas; may good betide you. O king; it seems they have perished.

वर्त्मन्यन्वेष्यमाणा वै रथिनां रथिसत्तम।

न हि विद्वो गतिं तेषां वासं हि नरसत्तम॥१४॥

O foremost of car-warriors, we pursued (also) the track of those car-warriors, but O foremost of men, we have not found out their whereabouts and movements.

किंचित्काले मनुष्येन्द्र सूतानामनुगा वयम्।

मृगयित्वा यथान्यायं वेदितार्थाः स्म तत्त्वतः॥१५॥

O king of men, for sometime we pursued their charioteers; and making due enquiries we have got at the truth.

प्राप्ता द्वारवतीं सूता विना पार्थैः परंतप।

न तत्र कृष्णा राजेन्द्र पाण्डवाश्च महाव्रताः॥१६॥

O slayer of enemies, the charioteers reached, Dvaravati without the son of Pritha. O king, there is neither Krishna nor are the Pandavas of great vows.

सर्वथा विप्रणष्टास्ते नमस्ते भरतर्षभा।

न हि विद्मो मर्ति तेषां वासं वापि महात्मनाम्॥१७॥

They have all perished. We bow to you. O foremost of Bharata. We do not know the movements and whereabouts of those high-souled ones.

पाण्डवानां प्रवृत्तिं च विद्मः कर्माणि वा कृतम्।

स नः शाधि मनुष्येन्द्र अत ऊर्ध्वं विशाम्यते॥१८॥

We know of the inclination of the Pandavas and some of their deeds. After this, give us instructions, O king, O lord of men.

अन्वेषणे पाण्डवानां भूयः किं करवामहे।

इमां च नः प्रियां वीर वाचं भद्रवतीं शृणु॥१९॥

As to what we should again do in our search after the Pandavas. O heroes, listen to these pleasing words tending to your well-being.

येन त्रिगर्ता निहता बलेन महता नृपा।

सूतेन राज्ञो मत्स्यस्य कीचकेन बलीयसा॥२०॥

O king, the Trigarthas were repeatedly vanquished by the great prowess of Kichaka, the charioteer of the king of Matsya.

स हतः पतितः शेते गन्धर्वैर्निशि भारता।

अदृश्यमानैर्दुष्टात्मा भ्रातृभिः सह सोदरैः॥२१॥

O descendant of Bharata, that vicious-souled one lies slain on earth with his brother by some invisible Gandharvas at night.

प्रियमेतदुपश्रुत्य शत्रूणां च परामवम्।

कृतकृत्यश्च कौरव्य विधत्स्व यदनन्तरम्॥२२॥

Hearing this pleasant news of the defeat of our enemy, do you decide, O Kauravya, as to what you should do hereafter.

CHAPTER 26

(GOHARANA PARVA) - Continued

The words of Karna and Dushasana

वैशम्पायन उवाच

ततो दुर्योधनो राजा ज्ञात्वा तेषां वचस्तदा।

चिरमन्तर्मना भूत्वा प्रत्युवाच सभासदः॥१॥

Vaishampayana said

Thereupon hearing their words, the king Duryodhana thought in his mind and then said to his courtiers.

सुदुःखा खलु कार्याणां गतिर्विज्ञातुमन्ततः।

तस्मात् सर्वे निरीक्षध्वं क्व नु ते पाण्डवा गताः॥२॥

It is very difficult to ascertain definitely the tide of affairs. Do you all ascertain where the Pandavas have gone.

अल्पावशिष्टं कालस्य गतभूयिष्ठमन्ततः।

तेषामज्ञातचर्यायामस्मिन् वर्षे त्रयोदशे॥३॥

Of these thirteen years which they have to pass hidden from us all, the greater portion has well-high elapsed and only a little remains.

अस्य वर्षस्य शेषं चेद् व्यतीयुरिह पाण्डवाः।

निवृत्तसमयास्ते हि सत्यव्रतपरायणाः॥४॥

And if they can truly pass the remaining portion of this year hidden from our view in pursuance of their vow they will then have fulfilled their pledge.

क्षरन्त इव नागेन्द्राः सर्वे ह्याशीविषोपमाः।

दुःखा भवेयुः संख्याः कौरवान् प्रति ते ध्रुवम्॥५॥

Forsooth, they, worked up with anger, will torment the Kauravas like the elephants in rut or virulent snakes.

सर्वे कालस्य वेतारः कृच्छ्ररूपधराः स्थिताः।

प्रविशेयुर्जितक्रोधास्तावदेव पुनर्वनम्॥६॥

Let them, with anger controlled, acquainted with all seasons, living in painful disguise, enter the woods again.

तस्मात् क्षिप्रं बुभूषध्वं यथा तेऽत्यन्तमव्ययम्।

राज्यं निर्द्वन्द्वमव्यग्रं निःसपत्नं चिरं भवेत्॥७॥

Do you all concert measures speedily for this, so that our kingdom may remain without enemies, rivals and diminution.

अथाब्रवीत् ततः कर्णः क्षिप्रं गच्छन्तु भारता।

अन्ये धूर्ता नरा दक्षा निभृताः साधुकारिणः॥८॥

Thereupon Karna said : "O descendant of Bharata, let other spies, more, cunning, capable and better fitted for this work, proceed in disguise.

चरन्तु देशान् संवीताः स्फीताज्ञानपदाकुलान्।

तत्र गोष्ठीषु रम्यासु सिद्धप्रव्रजितेषु च॥९॥

Let them range all over the country, various provinces over-flowing with population, assemblies of learned men and charming retreats of ascetics.

परिचारेषु तीर्थेषु विविधेष्व्वाकरेषु च।

विज्ञातव्या मनुष्यैस्तैस्तर्कया सुविनीतया॥१०॥

In inner apartments, places of pilgrimage, mines and various other places (they should be searched after) with vigilance and humility.

विविधैस्तत्परैः सम्यक् तज्जैर्निपुणसंवृतैः।

अन्वेष्टव्याः सुनिपुणैः पाण्डवाश्छन्नवासिनः॥११॥

The Pandavas, living in disguise, should be searched after by a number of expert spies, devoted to this work, themselves disguised and well acquainted with the object of search.

नदीकुट्टेषु तीर्थेषु ग्रामेषु नगरेषु च।

आश्रमेषु च रम्येषु पर्वतेषु गुहासु च॥१२॥

On the banks of the rivers, in sacred shrines, villages, cities, hermitages, charming mountains and caves.

अथाग्रजानन्तरजः पापभावानुरागवान्।

ज्येष्ठं दुःशासनस्तत्र भ्राता भ्रातरमब्रवीत्॥१३॥

Thereupon his younger brother Dushasana, taking delight in sins, said before his elder brother.

येषु नः प्रत्ययो राजंश्चारेषु मनुजाधिप।

ते यान्तु दत्तदेया वै भूयस्तान् परिमार्गितुम्॥१४॥

O king, O lord of men, let those spies, in whom we have confidence, receive their remuneration in advance and proceed in search of them.

एतच्च कर्णो यत् प्राह सर्वमीहामहे तथा।

यथोद्दिष्टं चराः सर्वे मृगयन्तु यतस्ततः॥१५॥

This and what Karna has said have my full approbation. As directed let all those spies search at all those places.

एते चान्ये च भूयांसो देशाद् देशं यथाविधि।

न तु तेषां गतिर्वासः प्रवृत्तिश्चोपलभ्यते॥१६॥

Let those and others make a due search in various countries. My belief is that their movements and whereabouts are not to be known.

अत्यन्तं वा निगूढास्ते पारं चोर्मिमतो गताः।

व्यालैश्चापि महारण्ये भक्षिताः शूरमानिनः॥१७॥

They are living in very great secrecy; or perhaps they have gone to the other side of the ocean. Those respecters of heroes might have been devoured by wild animals in that huge forest.

अथवा विषमं प्राप्य विनष्टाः शाश्वतौः समाः।

तस्मान्मानसमव्यग्रं कृत्वा त्वं कुस्नन्दन।

कुरु कार्यं महोत्साहं मन्यसे यन्नराधिप॥१८॥

Or overtaken by some dreadful calamity, they have perished for ever. Therefore, O Kuru chief, removing all anxiety from your heart, acquire what you may, working with your energy, O king.

CHAPTER 27

(GOHARANA PARVA) - Continued

The words of Drona

वैशम्पायन उवाच

अथाब्रवीन्महावीर्यो द्रोणस्तत्त्वार्थदर्शिवान्।

न तादृशा विनश्यन्ति न प्रयान्ति पराभवम्॥१॥

Vaishampayana said

Thereupon the highly energetic and greatly wise Drona said : "Persons like them can never meet with destruction of discomfiture."

शूराश्च कृतविद्याश्च बुद्धिमन्तो जितेन्द्रियाः।
धर्मज्ञाश्च कृतज्ञाश्च धर्मराजमनुव्रताः॥२॥
नीतिधर्मार्थतत्त्वज्ञं पितृवच्च समाहितम्।
धर्मे स्थितं सत्यवृत्तिं ज्येष्ठं ज्येष्ठानुयायिनः॥३॥
अनुव्रता महात्मानं भ्रातरो भ्रातरं नृप।
अजातशत्रुं श्रीमन्तं सर्वभ्रातृनुव्रतम्॥४॥

Heroic, well educated, intelligent, self-controlled, pious, grateful, observant of vows, ever following their eldest brother, the pious Yudhishthira like a father, stationed in morality and truthful - all these brothers, O king, are obedient to this high-souled brother, graceful and having no enemy and himself (also) obeying his brothers.

तेषां तथा विधेयानां निभृतानां महात्मनाम्।
किमर्थं नीतिमान् पार्थः श्रेयो नैषां करिष्यति॥५॥

Why not Partha conversant with policy should look to the well being of such high-souled brothers obedient to him?

तस्माद् यत्नात् प्रतीक्षन्ते कालस्योदयमागतम्।
न हि ते नाशमृच्छेरुरिति पश्याम्यहं धिया॥६॥

It is for this they are carefully waiting for the opportune hour. Such persons never die; this is what I perceive by my good sense.

साम्प्रतं चैव यत् कार्यं तच्च क्षिप्रमकालिकम्।
क्रियतां साधु संचिन्त्य वासश्चैषां प्रचिन्त्यताम्॥७॥
यथावत् पाण्डुपुत्राणां सर्वार्थेषु धृतात्मनाम्।
दुर्ज्ञेयाः खलु शूरास्ते दुरापास्तपसा वृताः॥८॥

Do you immediately without any loss of time and after proper thought what should be done. Also appoint duly the habitation of those sons of Pandu, who are self-controlled in all things. Those heroic, sinless and devout Pandavas are hard to be discovered.

शुद्धात्मा गुणवान् पार्थः सत्यवान् नीतिमाञ्जुचिः।
तेजोराशिरसंख्येयो गृहीयादपि चक्षुषा॥९॥

The pure-souled, accomplished, truthful, honest son of Pritha, conversant with policy,

and a very collection of effulgence, is capable of consuming by his very look.

विज्ञाय क्रियतां तस्माद् भूयश्च मृगयामहे।
ब्राह्मणैश्चारकैः सिद्धैर्ये चान्ये तद्विदो जनाः॥१०॥

Knowing this, do (what you should); we shall again search them through Brahmana spies, Siddhas and others who know them.

CHAPTER 28

(GOHARANA PARVA)- Continued

Bhishma's words

वैशम्पायन उवाच

ततः शान्तनवो भीष्मो भरतानां पितामहः।
श्रुतवान् देखकालज्ञस्तत्त्वज्ञः सर्वधर्मवित्॥१॥
आचार्यवाक्योपरमे तद्वाक्यमभिसंदधत्।
हितार्थं समुवाचैनं भारतीं भारतान् प्रति॥२॥

Vaishampayana said

Thereupon the grand-father, of Bharatas, Shantanu's son, Bhishma, well-read in the Vedas, and informed of the truth of the place and time and endued with a knowledge of his own duties, after the speech of the preceptor Drona, applauded it and said the following words to the descendants of Bharata for their interest.

युधिष्ठिरे समासक्तां धर्मज्ञे धर्मसंवृताम्।
असत्सु दुर्लभां नित्यं सतां चाभिमतां सदा॥३॥

Bespeaking his attachment to the pious Yudhishthira, words that are rarely given vent to by the dishonest men and always liked by the honest.

भीष्मः समवदत् तत्र गिरं साधुभिरर्चिताम्।
यश्चैष ब्राह्मणः प्राह द्रोणः सर्वार्थतत्त्ववित्॥४॥

Bhishma gave bent to impartial words always liked by the wise: "I have nothing to say on and fully approve of the words, which the Brahmana Drona, acquainted with the truth of all things, has said.

सर्वलक्षणसम्पन्नाः साधुव्रतसमन्विताः।
श्रुतवर्तोपपन्नाश्च नानाश्रुतिसमन्विताः॥५॥

वृद्धानुशासने युक्ताः सत्यव्रतपरायणाः।
 समयं समयज्ञास्ते पालयन्तः शुचिव्रताः॥६॥
 क्षत्रधर्मरता नित्यं केशवानुगताः सदा।
 प्रवीरपुरुषास्ते वै महात्मानो महाबलाः।
 नावसीदितुमर्हन्ति उद्वहन्तः सतां धुरम्॥७॥

Gifted with all auspicious marks, observant of religious vows, well-read in the Vedas and intent upon the performance of various religious observances, (always) engaged in carrying out the orders of elderly men, of truthful vows, acquainted with the use of time, always satisfying their condition, pure, always performing the duties of the Kshatriya order, always following Keshava, those high-souled and highly powerful heroes.

धर्मतश्चैव गुप्तास्ते सुवीर्येण च पाण्डवाः।
 न नाशमधिगच्छेयुरिति मे धीयते मतिः॥८॥
 तत्र बुद्धिं प्रवक्ष्यामि पाण्डवान् प्रति भारत।
 न तु नीतिः सुनीतस्य शक्यतेऽन्वेषितुं परैः॥९॥

Carrying the burden of the wise do not seem to wither away. Protected, by their own great energy, the Pandavas ever treading virtue shall not die. This is what I surmise. O descendant of Bharata, I tell you what I think we should do towards the Pandavas.

यत् तु शक्यमिहास्माभिस्तान् वै संचिन्त्य पाण्डवान्।
 बुद्ध्या प्रयुक्तं न द्रोहात् प्रवक्ष्यामि निबोध तत्॥१०॥

To search them through mean spies would not be the policy of a (really wise man.) Consulting with others we should decide what we should do towards the Pandavas.

न त्वयं मादृशैर्नीतिस्तस्य वाच्या कथंचन।
 सा त्वयं साधु वक्तव्या न त्वनीतिः कथंचन॥११॥

Know that I say nothing out of ill will towards you. I shall never give such counsels to him who is dishonest.

वृद्धानुशासने तात तिष्ठता सत्यशीलिना।
 अवश्यं त्विह धीरेण रुतां मध्ये विवक्षता॥१२॥

Good counsels should be given and never evil. O child, one following the words of the aged and truthful.

यथार्हमिह वक्तव्यं सर्वथा धर्मलिप्सया।
 तत्र नाहं तथा मन्ये यतायमितरो जनः॥१३॥

And calm, while speaking in the midst of an assembly, should always speak the truth if he wishes to acquire virtue.

निवासं धर्मराजस्य वर्षेऽस्मिन् वै त्रयोदशे।
 तत्र तात न तेषां हि राज्ञां भाव्यमसाम्प्रतम्॥१४॥
 पुरे जनपदे चापि यत्र राजा युधिष्ठिरः।

I think differently from all these ordinary people here regarding the whereabouts of the pious Yudhishtira in this thirteenth year of his exile.

दानशीलो वदान्यश्च निभृतो ह्रीनिषेवकः।
 जनो जनपदे भाव्यो यत्र राजा युधिष्ठिरः॥१५॥

Wherever the king Yudhishtira lives O my child, the rulers, either of cities or of provinces there never meet with calamity.

The people, of the country where the king Yudhishtira lives, become charitable, liberal, humble and modest.

प्रियवादी सदा दान्तो भव्यः सत्यपरो जनः।
 हृष्टः पुष्टः शुचिर्दक्षो यत्र राजा युधिष्ठिरः॥१६॥

Where the king Yudhishtira lives the people become sweet-speeched, self-controlled, observant of truth, cheerful, healthy, pure in conduct and expert in works.

नासूयको न चापीर्षुर्नाभिमानो न मत्सरी।
 भविष्यति जनस्तत्र स्वयं धर्ममनुव्रतः॥१७॥

The people of the place where Yudhishtira lives are never envious, malicious, vain or proud but they always perform their respective duties.

ब्रह्मघोषाश्च भूयांसः पूर्णाहुत्यस्तथैव च।
 क्रतवश्च भविष्यन्ति भूयांसो भूरिदक्षिणाः॥१८॥

There the Vedic hymns are chanted all over, sacrifices are performed, the last full libations are offered to clarified butter and the gifts to Brahmanas are always abundant.

सदा व तत्र पर्जन्यः सम्यग्वर्षी न संशयः।
 सम्पन्नसस्या च मही निरातङ्का भविष्यति॥१९॥

There undoubtedly the clouds always pour heavy showers; the earth, filled with crops, shall be freed from fear.

गुणवन्ति च धान्यानि रसवन्ति फलानि च।

गन्धवन्ति च माल्यानि शुभशब्दा च भारती॥२०॥

There the paddy is full of grain and the fruits are juicy - the garlands are fragrant and the conversation is full of auspicious words.

वायुश्च सुखसंस्पर्शो निष्करीषं च दर्शनम्।

न भयं त्वाविशेत् तत्र यत्र राजा युधिष्ठिरः॥२१॥

Where the king Yudhishtira lives the breezes are sweet, the meetings of men are friendly and there exists no cause of fear.

गावश्च बहुलास्तत्र न कृशा न च दुर्बलाः।

पयांसि दधिसर्पीषि रसवन्ति हितानि च॥२२॥

The kine there are plentiful, none of them being weak or lean and milk, curd and butter are all savoury and nutritious.

गुणवन्ति च पेयानि भोज्यानि रसवन्ति च।

तत्र देशे भविष्यन्ति यत्र राजा युधिष्ठिरः॥२३॥

Where the king Yudhishtira lives the drinks and edibles are sweet and wholesome.

रसाः स्पर्शाश्च गन्धश्च शब्दश्चापि गुणान्विताः।

दृश्यानि च प्रसन्नानि यत्र राजा युधिष्ठिरः॥२४॥

Where the king Yudhishtira lives the objects of taste, touch, smell and hearing are all of excellent quality and the views are all delightful.

धर्माश्च तत्र सर्वेस्तु सेविताश्च द्विजातिभिः।

स्वैः स्वैर्गुणैश्च संयुक्ता अस्मिन् वर्षे त्रयोदशे॥२५॥

In those places, religious duties are observed by twice-born ones endued with all their respective qualities in this thirteenth year.

देशे तस्मिन् भविष्यन्ति तात पाण्डवसंयुते।

सम्प्रीतिमावृणस्तत्र संतुष्टः शुचिरव्ययः॥२६॥

O my child, in countries where the Pandavas will live, people will all be contented, cheerful, pure and of eternal virtue.

देवतातिथिपूजासु सर्वभावानुरागवान्।

इष्टदानो महोत्साहः स्वस्वधर्मपरायणः॥२७॥

Whole-mindedly devoted to the worship of guests and deities they, with great energy, perform charities and shall be devoted to eternal virtue.

अशुभाद्धि शुभप्रेप्सुरिष्टयज्ञः शुभव्रतः।

भविष्यति जनस्तत्र यत्र राजा युधिष्ठिरः॥२८॥

Where the king Yudhishtira lives people, discarding all that is evil, acquire what is good only, they always perform sacrifices and observe pure vows.

त्यक्तवाक्यानृतस्तात शुभकल्याणमङ्गलः।

शुभार्थेप्सुः शुभमतिर्यत्र राजा युधिष्ठिरः॥२९॥

Where the king Yudhishtira is, people, renouncing untruth, shall acquire what is good, auspicious and beneficial and thus good mind shall be inclined towards the good.

भविष्यति जनस्तत्र नित्यं चेष्टप्रियव्रतः।

धर्मात्मा शक्यते ज्ञातुं नापि तात द्विजातिभिः॥३०॥

किं पुनः प्राकृतैस्तात पार्थो विज्ञायते क्वचित्।

यस्मिन् सत्यं धृतिर्दानं परा शान्तिर्धृत्वा क्षमा॥३१॥

ह्रीः श्रीः कीर्तिः परं तेज आनृशंस्यमथार्जवम्।

तस्मात् तत्र निवासं तु छत्रं यत्नेन धीमतः।

गतिं च परमां तत्र नोत्सहे वक्तुक्कमन्यथा॥३२॥

People there shall daily perform sacrifices and observe holy vows. O child, the pious son of Pritha, in whom exist, truth fortitude, intelligence, excellent forgiveness, highest tranquility, modest, prosperity, fame, great energy, simplicity and love for all creatures, cannot even with care be known by Brahmanas, what to speak of ordinary people.

एवमेतत् तु संचिन्त्य यत्कृते मन्यसे हितम्।

तत् क्षिप्रं कुरु कौरव्य यद्येवं श्रद्धासि मे॥३३॥

I have with great care described the secret habitation of that intelligent one; about his excellent mode of life I do not dare speak anything more. Thinking well of this do you without any loss of time what you think proper, foremost of Kurus, if you have any faith in my words.

CHAPTER 29

(GOHARANA PARVA) - Continued

The words of Kripa

वैशम्पायन उवाच

ततः शारद्वतो वाक्यमित्युवाच कृपस्तदा।

युक्तं प्राप्तं च वृद्धेन पाण्डवान् प्रति भाषितम्॥१॥

Vaishampayana said

Thereupon Sharadvata's son Kripa said the following words: "What the aged Bhishma has said about the Pandavas is reasonable and suited to the occasion.

धर्मार्थसहितं श्लक्ष्णं तत्त्वतश्च सहेतुकम्।

तत्रानुरूपं भीष्मेण ममाप्यत्र गिरं शृणु॥२॥

Consistent with Dharma and Artha, praise worthy, reasonable, truthful and is worthy of him. Hear my words on this.

तेषां चैव गतिस्तोर्थैर्वासश्चैषां प्रचिन्त्यताम्।

नीतिर्विधीयतां चापि साम्प्रतं या हिता भवेत्॥३॥

It is proper for you to find out the way they have followed and their whereabouts through spies and adopt what may conduce to your well-being.

नावज्ञेयो रिपुस्तात प्राकृतोऽपि बुभूषता।

किं पुनः पाण्डवास्तात सर्वास्त्रकुशला रणे॥४॥

O my child, one seeking his welfare should not disregard an enemy, even if he be an ordinary man, what to speak of the Pandavas, well-versed in forms of warfare.

तस्मात् सत्रं प्रविष्टेषु पाण्डवेषु महात्मसु।

गूढभावेषु छन्नेषु काले चोदयमागते॥५॥

स्वराष्ट्रे परराष्ट्रे च ज्ञातव्यं बलमात्मनः।

उदयः पाण्डवानां च प्राप्ते काले न संशयः॥६॥

When the time for the return of the high-soul Pandavas comes, who are now passing their days in close disguise in woods you should gauge your own strength in your own kingdom and in those of other kings. Forsooth, the time of the return of the Pandavas is near at hand.

निवृत्तसमयाः पार्था महात्मानो महाबलाः।

महोत्साहा भविष्यन्ति पाण्डवा ह्यमितौजसः॥७॥

When the time of their exile shall be over, the high-minded and the greatly powerful son of Pritha, of incomparable prowess, shall be brimful with energy.

तस्माद् बलं च कोषश्च नीतिश्चापि विधीयताम्।

यथा कालोदये प्राप्ते सम्यक् तैः संदधामहे॥८॥

Therefore (replenish) your treasury and (increase) your forces; and take recourse to a sound policy to conclude an advantageous treaty with them, when the proper time of their return comes.

तात बुद्ध्यापि तत् सर्वं बुध्यस्व बलमात्मनः।

नियतं सर्वमित्रेषु बलवत्स्वबलेषु च॥९॥

Knowing all this, determine your own strength, O my child, with respect to your allies, weak and powerful.

उच्चावचं बलं ज्ञात्वा मध्यस्थं चापि भारत।

प्रहृष्टमप्रहृष्टं च संदधाम तथा परैः॥१०॥

Determining the efficiency, weakness or indifference of your forces, as well as who amongst them are satisfied and dissatisfied we should enter into fight with our enemies or form a treaty.

साम्ना दानेन भेदेन दण्डेन बलिकर्मणा।

न्यायेनाक्रम्य च परान् बलाच्चानभ्य दुर्बलान्॥११॥

सान्त्वयित्वा तु मित्राणि बलं चाभाष्यतां सुखम्।

सुकोषबलसंवृद्धः सम्यक् सिद्धिमवाप्स्यसि॥१२॥

Resorting to the expedients of conciliation, disunion, chastisement, bribery, presents and fair conduct attack your-enemies and vanquish the weak by strength and reconcile the allies and soldiers by sweet speeches. When you shall be able to reinforce your army and replenish your treasury success shall be yours.

योत्स्यसे चापि बलिभिररिभिः प्रत्युपस्थितैः।

अन्यैस्त्वं पाण्डवैर्वापि हीनैः स्वबलवाहनैः॥१३॥

You shall then be able to fight with the powerful enemies who will come - what of Pandavas, weak in soldiers and animals.

एवं सर्वं विनिश्चित्य व्यवसायं स्वधर्मतः।

यथाकालं मनुष्येन्द्र चिरं सुखमवाप्स्यसि॥१४॥

Having determined all these expedients according to the practice of your order, you shall, O king of men, acquire lasting happiness in due time.

CHAPTER 30

(GOHARANA PARVA) - Continued

The going of Susharma and others to Matsya country

वैशम्पायन उवाच

अथ राजा त्रिगर्तानां सुशर्मा रथयूथपः।

प्राप्तकालमिदं वाक्यमुवाच त्वरितो बली॥१॥

असकृन्निकृताः पूर्वं मत्स्यशाल्वेयकैः प्रभो।

सूतेनैव च मत्स्यस्य कीचकेन पुनः पुनः॥२॥

Vaishampayana said

Vanquished repeatedly by the Matsya king's charioteer, Kichaka, backed by other Matsya's, the powerful king of Trigartas, Susharma, owning many cars, gave vent to the following words at the opportune moment.

वाधितो वन्धुभिः सार्धं बलाद् बलवता विभो।

स कर्णमभ्युदीक्ष्याथ दुर्योधनमभाषत॥३॥

O King of the powerful, being forcibly defeated along with his relatives, he, looking askance at Karna, said to Duryodhana.

असकृन्मत्स्यराज्ञा मे राष्ट्रं बाधितमोजसा।

प्रणेता कीचकस्तस्य बलवानभवत् पुरा॥४॥

My kingdom has been again and again forcibly invaded by the king of Matsya's. Formerly the mighty Kichaka was his general.

क्रूरोऽमर्षी स दुष्टात्मा भुवि प्रख्यातविक्रमः।

निहतः स तु गन्धर्वैः पापकर्मा नृशंसवान्॥५॥

Crooked, wrathful, wicked-minded, having his powers known all over the world, that cruel and vicious one has been slain by the Gandharvas.

तस्मिन् विनिहते राजा हतदर्पो निराश्रयः।

भविष्यति निरुत्साहो विराट इति मे मतिः॥६॥

He being slain, the king Virata, me-thinks, shorn of pride an refuge, will lose energy.

तत्र यात्रा मम मता यदि ते रोचतेऽनघ।

कौरवाणां च सर्वेषां कर्णस्य च महात्मनः॥७॥

I think, O sinless one, we should go there, if it pleases you as well as all the Kauravas and the high-souled Karna.

एतत् प्राप्तमहं मन्ये कार्यमात्ययिकं हि नः।

राष्ट्रं तस्याभियास्यामो बहुधान्यसमाकुलम्॥८॥

I consider, this accident, which has occurred, as favorable to us. Let us all go to his kingdom abounding in corn.

आददामोऽस्य रत्नानि विविधानि वसूनि च।

ग्रामान् राष्ट्राणि वा तस्य हरिष्यामो विभागशः॥९॥

We will all take his various jewels and wealth and divide amongst ourselves his villages and provinces.

अथवा गोसहस्राणि शुभानि च बहूनि च।

विविधानि हरिष्यामः प्रतिपीड्य पुरं बलात्॥१०॥

Invading his city by force we shall carry away his thousands of excellent kine of various kinds.

कौरवैः सह संगत्य त्रिगर्तेश्च विशाम्पते।

गास्तस्यापहरामोऽद्य सर्वैश्चैव सुसंहताः॥११॥

O emperor, uniting the Kaurava army with Trigarta, we will today carry away his collections of kine with all.

संविभागेन कृत्वा तु निबन्धीमोऽस्य पौरुषम्।

हत्वा चास्य चमूं कृत्स्नां वशमेवानयामहे॥१२॥

Arranging our army we shall destroy his manliness; or completely destroying his army we shall bring him under our subjection.

तं वशे न्यायतः कृत्वा सुखं वत्स्यामहे वयम्।

भवतां बलवृद्धिश्च भविष्यति न संशयः॥१३॥

Having brought him under our control by lawful means we shall live happily in our kingdom and undoubtedly your power shall increase.

तच्छ्रुत्वा वचनं तस्य कर्णो राजानमब्रवीत्।

सूक्तं सुशर्मणा वाक्यं प्राप्तकालं हितं च नः॥१४॥

Hearing those words Karna said to the king Susharman has spoken well; it is a good opportunity and is likely to be beneficial to us.

तस्मात् क्षिप्रं विनिर्यामो योजयित्वा वरूथिनीम्।

विभज्य चाप्यनीकानि यथा वा मन्यसेऽनघ॥१५॥

If you like, O sinless one, we shall speedily issue out by collecting our forces and arranging them in divisions.

प्राज्ञो वा कुरुवृद्धोऽयं सर्वेषां नः पितामहः।

आचार्यश्च यथा द्रोणः कृपः शारद्वतस्तथा।

मन्यन्ते ते यथा सर्वे तथा यात्रा विधीयताम्॥१६॥

Or so arrange the expedition, as is liked by Sharadvata's son Kripa, the preceptor Drona and the wise and the aged grand-father of the Kurus; O king of the earth, consulting with each other we shall speedily start to gain our end.

सम्मन्य चाशु गच्छामः साधनार्थं महीपतेः।

किं च नः पाण्डवैः कार्यं हीनार्थबलपौरुषैः॥१७॥

What business have we with the Pandavas who have been shorn of wealth, army and manliness. They have either gone away for good or repaired to the abode of Yama.

अत्यन्तं वा प्रणष्टास्ते प्राप्ता वापि यमक्षयम्।

यामो राजन् निरुद्धिम्ना विराटनगरं वयम्।

आदास्यामो हि गास्तस्य विविधानि वसूनि च॥१८॥

Shorn of anxiety, O king, we will repair to the city of Virata and bring his kine and diverse wealth.

वैशम्पायन उवाच

ततो दुर्योधनो राजा वाक्यमादाय तस्य तत्।

वैकर्तनस्य कर्णस्य क्षिप्रमाज्ञापयत् स्वयम्॥१९॥

शासने नित्यसंयुक्तं दुःशासनमनन्तरम्।

सह वृद्धैस्तु सम्मन्य क्षिप्रं योजय वाहिनीम्॥२०॥

Vaishampayana said

Thereupon accepting the words of Karna, the son of Vikartana, the king Duryodhana, himself speedily commanded Dushasana, born immediately after him, and always obeying his behest: "Consulting with our elders, arrange our army without any delay."

यथोद्देशं च गच्छामः सहितास्तत्र कौरवैः।

सुशर्मा च यथोद्दिष्टं देशं यातु महारथः।

We, with all the Kauravas will go to the place, appointed. Let the mighty car-warrior Susharma also go as commanded.

त्रिगर्तैः सहितो राजा समग्रबलवानहः॥२१॥

प्रागेव हि सुसंवीतो मत्स्यस्य विषयं प्रति।

Accompanied by Trigartas and the entire army and conveyances to the kingdom of Matsya concealing his intention.

जघन्यतो वयं तत्र यास्यामो दिवसान्तरे।

विषयं मत्स्यराजस्य सुसमृद्धं सुसंहताः॥२२॥

Following them, we will start the next day, well-prepared, for the prosperous territory of the king of Matsya's.

ते यान्तु सहितास्तत्र विराटनगरं प्रति।

क्षिप्रं गोपान् समासाद्य गृह्णन्तु विपुलं धनम्॥२३॥

Let them with (Trigarta) go to the city of Virata and securing speedily his kine, let them take his immense wealth.

गवां शतसहस्राणि श्रीमन्ति गुणवन्ति च।

वयमप्यनुगृह्णीमो द्विधा कृत्वा वरूथिनीम्॥२४॥

Going there in two detachments we will also take his thousand excellent kine endued with all qualities.

वैशम्पायन उवाच

ते स्म गत्वा यथोद्दिष्टां दिशं बह्वैर्महीपते।

संनद्धा रथिनः सर्वे सपदाता बलोत्कटाः॥२५॥

प्रति वैरं चिकीर्षन्तो गोषु गृन्था महाबलाः।

आदातुं गाः सुशर्माथ कृष्णपक्षस्य सप्तमीम्॥२६॥

अपरे दिवसे सर्वे राजन् सम्भूय कौरवाः।

अष्टम्यां ते न्यगृह्णन्तु गोकुलानि सहस्रशः॥२७॥

O king, those heroes, Trigartas, accompanied by their terribly powerful infantry, proceeded towards the south east wishing to fight with Virata in order to take possession of his kine. Susharma also started on the dark half of the month. Then on the day following the Kauravas, accompanied by their army, began to seize kine by thousands.

CHAPTER 31

(GOHARANA PARVA) - Continued

The marching of the army

वैशम्पायन उवाच

ततस्तेषां महाराज तत्रैवामिततेजसाम्।
छद्मलिङ्गप्रविष्टानां पाण्डवानां महात्मनाम्॥१॥
व्यतीतः समयः सम्यग् वसतां वै पुरोत्तमे।
कुर्वतां तस्य कर्माणि विराटस्य महीपतेः॥२॥

Vaishampayana said

O great king, entering the service of the king Virata and living in that excellent city, the high-souled Pandavas of immeasurable prowess, passed the promised period in disguise, without being detected.

कीचके तु हते राजा विराटः परवीरहा।
परां सम्भावनां चक्रे कुन्तीपुत्रे युधिष्ठिरे॥३॥

After the death of Kichaka, the powerful king Virata, the slayer of hostile heroes, began to form great expectations of the sons of Kunti.

ततस्त्रयोदशस्यान्ते तस्य वर्षस्य भारता।
सुशर्मणा गृहीतं तद् गोधनं तरसा बहु॥४॥

Thereupon, O descendant of Bharata, after the expiration of the thirteenth year, Susharma by force seized many of his kine.

ततो जवेन महता गोपः पुरमथाव्रजत्।
स दृष्ट्वा मत्स्यराजं च स्थात् प्रस्कन्ध कुण्डली॥५॥
शूरैः परिवृतं योधैः कुण्डलाङ्गदधारिभिः।

संवृतं मन्त्रिभिः सार्धं पाण्डवैस्व महात्मभिः॥६॥

Then a herdsman came with great speed to the city; coming down from the car and seeing the king of Matsya with ear-rings, consulting with his counsellors, the high-souled Pandavas and surrounded by heroes and warriors, adorned with ear-rings and bracelets,

तं सभायां महाराजमासीनं राष्ट्रवर्धनम्।
सोऽब्रवीदुपसंगम्य विराटं प्रणतस्तदा॥७॥

And approaching the great king Virata, the enhancer of kingdom, seated in the court, he, with humility, said.

अस्मान् युधि विनिर्जित्य परिभूय सबाण्डवान्।
गवां शतसहस्राणि त्रिगर्ताः कालयन्ति ते॥८॥

Vanquishing and humiliating us with our relatives in battle, the Trigartas are taking away thousands of your kine.'

तान् परीप्सस्व राजेन्द्र मा नेशुः पशवस्तवा।
तच्छ्रुत्वा नृपतिः सेनां मत्स्यानां समयोजयत्॥९॥

O king of kings, "rescue them speedily so that they may not be lost." Hearing his words the king collected his Matsya, army.

रथनागाश्चकलिलां पत्तिध्वजसमाकुलाम्।
राजानो राजपुत्रश्च तनुत्राण्यथ भेजिरे॥१०॥

Consisting of cars, elephants, horses, infantry and pennons. The kings and princes put on their respective armours.

भानुमन्ति विचित्राणि शूरसेव्यानि भागशः।
सवज्रायसगर्भं तु कवचं तत्र काञ्चनम्॥११॥
विराटस्य प्रियो भ्राता शतानीकोऽभ्यहारयत्।
सर्वपारसवं वर्म कल्याणपटलं दृढम्॥१२॥
शतानीकादवरजो मदिराक्षोऽभ्यहारयत्।
शतसूर्यं शतावर्तं शतबिन्दुं शताक्षिमत्॥१३॥
अभेद्यकल्पं मत्स्यानां राजा कवचमाहरत्।
उत्सेधे यस्य पद्मानि शतं सौगन्धिकानि च॥१४॥

सुवर्णपृष्ठं सूर्याभं सूर्यदत्तोऽभ्यहारयत्।
दृढमायसगर्भं च श्वेतं वर्म शताक्षिमत्॥१५॥
विराटस्य सुतो ज्येष्ठो वीरः शङ्खोऽभ्यहारयत्।
शतशश्च तनुत्राणि यथास्वं ते महारथाः॥१६॥
योत्स्यमाना अनहन्त देवरूपाः प्रहारिणः।

सूपस्क्रेषु शुभ्रेषु महत्सु च महारथाः॥१७॥

Brilliant, variegated and worthy of being worn by heroes according to their respective divisions. Virata's beloved brother Shatanika put on an armour made of adamant and adorned with gold. Madiraksha, next born to Shatanika, put on a strong armour plaited with gold and capable of withstanding every weapon. The armour, which the king of Matsya's himself wore, was invincible, adorned with a hundred suns, a hundred

circles, a hundred spots, and a hundred eyes. The armour, that Suryadatta put on, was radiant like the sun, plaited with gold and broad like a hundred fragrant lotuses. The one, that Virata's eldest son Sankasha put on, was invulnerable, made of burnished steel and adorned with a hundred golden eyes. In this way hundreds of god-like and powerful heroes, mighty car-warriors, adorned with weapons, put on their coats of mail.

पृथक् काञ्चनसंनाहान् रथेष्वश्वानयोजयन्।
सूर्यचन्द्रप्रतीकाशे रथे दिव्ये हिरण्मये॥१८॥

महानुभावो मत्स्यस्य ध्वज उच्छिश्रिये तदा।

अथान्यान् विविधाकारान् ध्वजान् हेमपरिष्कृतान्॥१९॥

यथास्वं क्षत्रियाः शूरा रथेषु समयोजयन्।

अथ मत्स्योऽब्रवीद् राजा शतानीकं जघन्यजम्॥२०॥

Then they yoked to their excellent white cars, horses, equipped in mail. Matsya's glorious standard was hoisted on his beautiful car decked with gold and resembling the sun or moon in lustre. Other Kshatriya heroes too hoisted on their own cars golden flags of various forms and contrivances. Then the king of Matsya said to his younger brother Shatanika.

कङ्कबल्लवगोपाला जामग्रन्थिश्च वीर्यवान्।

युद्धयेयुरिति मे बुद्धिर्वर्तते नात्र संशयः॥२१॥

There is no doubt Kanka, Ballava, Tantipala and the greatly energetic Damagranthi will fight.

एतेषामपि दीयन्तां रथा ध्वजपताकनः।

कवचानि च चित्राणि दृढानि च मृदूनि च॥२२॥

Give them cars adorned with flags and pennons, and variegated armours, invulnerable, and easy to wear.

प्रतिमुद्गन्तु गात्रेषु दीयन्तामायुधानि च।

वीराङ्गरूपाः पुरुषा नागराजकरोपमाः॥२३॥

Let them put on these on their persons; give them also weapons. That persons thus assuming heroic forms and resembling arms of elephant chiefs,

नेमे जातु न युद्धेरन्निति मे धीयते मतिः।

एतच्छ्रुत्वा तु नृपतेर्वाक्यं त्वरितमानसः।

Cannot fight, I can not lead myself to believe." Hearing those words of the king, who was anxiously hurrying on,

शतानीकस्तु पार्थेभ्यो रथान् राजन् समादिशत्॥२४॥

सहदेवाय राज्ञे च भीमाय नकुलाय च।

O king, Shatanika, ordered chariots for the sons of Pritha - Sahadeva, the king Bhima and Nakula.

तान् प्रहृष्टांस्ततः सूता राजभक्तिपुरस्कृताः॥२५॥

निर्दिष्टा नरदेवेन रथाञ्छीघ्रमयोजयन्।

Then those charioteers, delightedly having the devotion to the king always before them, speedily got the cars ready as commanded by the king.

कवचानि विचित्राणि मृदूनि च दृढानि च॥२६॥

विराटः प्रादिशद् यानि तेषामक्लिष्टकर्मणाम्।

तान्यामुच्य शरीरेषु दंशितास्ते परंतपाः॥२७॥

रथान् हयैः सुसम्पन्नानास्थाय च नरोत्तमाः।

Those slayers of foes then put on their persons those strong, easy and variegated armours which the king Virata had ordered for (those heroes) of unwearied actions. Then ascending cars drawn by good horses, those best of men,

निर्ययुर्मुदिताः पार्थाः शत्रुसंघावमर्दिनः॥२८॥

तरस्विनश्छन्नरूपाः सर्वे युद्धविशारदाः।

रथान् हेमपरिच्छन्नानास्थाय च महारथाः॥२९॥

विराटमन्वयुः पार्थाः सहिताः कुरुपुङ्गवाः।

चत्वारो भ्रातरः शूराः पाण्डवाः सत्यविक्रमाः॥३०॥

भीमाश्च मत्तमातङ्ग प्रभिन्नकरटामुखाः।

क्षरन्तश्चैव नागेन्द्राः सुदन्ताः षष्टिहायनाः॥३१॥

स्वारूढा युद्धकुशलैः शिक्षिता हस्तिसादिभिः।

राजानमन्वयुः पश्चाच्चलन्त इव पर्वताः॥३२॥

विशारदानां मुख्यानां हृष्टानां चारुजीविनाम्।

अष्टौ रथसहस्राणि दश नागशतानि च॥३३॥

षष्टिश्चाश्वसहस्राणि मत्स्यानामभिर्निर्ययुः।

The repressors of hostile army, the sons of Pritha, delightedly issued out. Those mighty

car-warriors, the four heroic brothers, the Pandavas, of unfailing prowess, living in disguise, endue with celerity of movements and all well-skilled in the art of war, the sons of Pritha, ascending golden cars, those foremost of Kurus, followed Virata. Dreadful and infuriated elephants, sixty years old with beautiful tusks and rent temples and temporal juice trickling down, appearing like clouds pouring rain, driven by trained and skilled heroes, followed the king like so many moving hills. The leading heroes of Matsya who delightedly followed the king had eight thousand cars, a thousand elephants and sixty thousand horses.

तदनीकं विराटस्य शुशुभे भरतर्षभा॥३४॥

सम्प्रयातं तदा राजन् निरीक्षन्तं गवां पदम्।

O foremost of the Bharatas, that army of Virata, issuing out marking the foot-prints of the kine, looked beautiful.

तद् बलाग्यं विराटस्य सम्प्रस्थितमशोभत।

दृढायुधजनाकीर्णं गजाम्बरसंकुलम्॥३५॥

While marching, that best of armies, belonging to Virata, filled with soldiers armed with strong weapons, abounding in elephants, horses and cars, looked really splendid.

CHAPTER 32

(GOHARANA PARVA) - Continued

The encounter between Susharma and
- Virata

वैशम्पायन उवाच

निर्याय नगराच्छूरा व्यूढानीकाः प्रहारिणः।

त्रिगर्तानिस्पृशन् मत्स्याः सूर्ये परिणते सति॥१॥

Vaishampayana said

Issuing out from the city, those heroic repressors, the Matsya's, arranged in battle array, met the Trigartas when the sun had passed the meridian.

ते त्रिगर्ताश्च मत्स्याश्च संख्या युद्धदुर्मदाः।

अन्योन्यमभिगर्जन्तो गोषु गृद्धा महाबलाः॥२॥

The mighty and powerful Trigartas and Matsya's, both worked up with ire and

irrepressible in battle, desirous of possessing kine, sent up a loud war-cry.

भीमश्च मत्तमातङ्गस्तोमराङ्कुशर्नोदिताः।

ग्रामणीयैः समारूढाः कुशलैर्हस्तिसादिभिः॥३॥

Terrible and infuriated elephants, mounted by skillful heroes of both sides, were urged on with spikes and hooks.

तेषां समागमो घोरस्तुमुलो लोहमर्षणः।

घ्नतां परस्परं राजन् यमराष्ट्रविवर्धनः॥४॥

देवासुरसमो राजन्नासीत् सूर्येऽवलम्बति।

पदातिस्थनागेन्द्रहयारोहबलौघवान्॥५॥

The combat that took place, O king, when the sun was declining, between the infantry and cavalry, chariots and elephants of both sides, resembling that which took place in the days of yore between the gods and demons, was dreadful, fierce, hair-stirring and calculated to increase the dominion of Yama.

अन्योन्यमभ्यापततां निघ्नतां चेतरेतरम्।

उदतिष्ठद् रजो भौमं प्राज्ञायत् किञ्चन॥६॥

As the combatants rushed on slaying each other there arose a thick cloud of dust in which nothing could be seen.

पक्षिणश्चापतन् भूमौ सैन्येन रजसाऽऽवृताः।

इषुभिर्व्यतिसर्पद्भिरादित्योऽन्तरधीयत॥७॥

Covered with dust raised by the soldiers the birds began to drop down on earth and the sun himself disappeared behind the thick cloud of arrows.

खद्योतैरिव संयुक्तमन्तरिक्षं व्यराजत।

रुक्मपृष्ठानि चापानि व्यतिषिक्तानि धन्विनाम्॥८॥

पततां लोकवीराणां सव्यदक्षिणमस्यताम्।

स्था रथैः समाजग्मुः पादातैश्च पदातयः॥९॥

The sky shone resplendent as if with (a number of) fire-flies. Changing their bows feathered in gold from one hand to another, the heroes began to smite each other discharging their shafts right and left. The charioteers fought with charioteers, the infantry fought with infantry.

सादिनः सादिभिश्चैव गजैश्चापि महागजाः।

असिभिः पद्भिः प्रासैः शक्तिभिस्तोमरैरपि॥१०॥

The cavalry with cavalry and elephants with mighty elephants. With sword axes, Prasas, Shaktis, and Tomaras,

संरब्धाः समरे राजन् निजघ्नुरितरेतरम्।

निघ्नन्तः समरेऽन्योन्यं शूराः परिघबाहवः॥११॥

They, enraged, O king, struck each other in the encounter. Although these mighty armed heroes struck each other,

न शेकुरभिसंरब्धाः शूरान् कर्तुं पराङ्मुखान्।

कृतोत्तरोष्ठं सुनसं कृत्तकेशमलंकृतम्॥१२॥

अदृश्यत शिरश्छिन्नं रजोध्वस्तं सकुण्डलम्।

अदृश्यंस्तत्र गात्राणि शरैश्छिन्नानि भागशः॥१३॥

शालस्कन्धनिकाशानि क्षत्रियाणां महामृधे।

नागभोगनिकाशैश्च बाहुभिश्चन्दनोक्षितैः॥१४॥

आस्तीर्णा वसुधा भाति शिरोभिश्च सकुण्डलैः।

रथिनां रथिभिश्चात्र सम्प्रहरोऽभ्यवर्तत॥१५॥

None of them succeeded in weakening the other. And severed heads, some with beautiful noses, some with upper lips wounded, some adorned with ear-rings, some cut into twain about the well-arranged hair, were seen rolling in the field covered with dust. And in that battle field were seen the limbs of Kshatriya heroes cut off by shafts and lying like trunks of Sala trees. And spread over with heads adorned with ear-rings and arms smeared with sandal looking like the bodies of snakes the battle-field appeared in beauty. The charioteers approached the charioteers striking each other.

सादिभिः सादिनां चापि पदातीनां पदातिभिः।

उपाशाम्यद् रजो भौमं रुद्धिरेण प्रसर्पता॥१६॥

The cavalry (encountered) the cavalry and the infantry the infantry and the dreadful dust was drenched by the over-spreading blood.

कश्मलं चाविशद् घोरं निर्मर्यादमवर्तत।

उपाविशन् गरुत्मन्तः शरैर्गाढं प्रवेजिताः।

अन्तरिक्षे गतिर्येषां दर्शनं चाप्यसूयत॥१७॥

ते घ्नन्तः समरेऽन्योन्यं शूराः परिघबाहवः।

न शेकुरभिसंरब्धाः शूरान् कर्तुं पराङ्मुखान्॥१८॥

शतानीकः शतं हत्वा विशालक्षश्चतुःशतम्।

प्रविष्टौ महतीं सेनां त्रिगर्तानां महारथौ॥१९॥

There arose a dreadful combat shorn of all considerations. And having their course and vision obstructed by the shower of arrows the vultures began to come down. Although these mighty-armed heroes struck each other in the battle none of them could overpower his antagonist. Shatanika slaying a hundred, and Vishalaksha a four hundred,

तौ प्रविष्टौ महासेनां बलवन्तौ मनस्विनौ।

आर्च्छतां बहुसंरब्धौ केशाकेशि रथारथिः॥२०॥

These two mighty car-warriors entered into the huge army of Trigartas. And having entered into the great army those two intelligent and powerful.

लक्षयित्वा त्रिगर्तानां तौ प्रविष्टौ रथव्रजम्।

अग्रतः सूर्यदत्तश्च मदिराक्षश्च पृष्ठतः॥२१॥

(Heroes) (began an encounter) hand-to-hand, hair to hair and car to car. And marking they entered into the collection of cars belonging to the Trigartas.

विराटस्तत्र संग्रामे हत्वा पञ्चशतान् रथान्।

हयानां च शतान्यष्टौ हत्वा पञ्च महारथान्॥२२॥

Destroying five hundred cars in that encounter with Suryadatta before and Madiraksha after him,

चरन् स विविधान् मार्गान् रथेन रथसत्तमः।

त्रिगर्तानां सुशर्माणमार्च्छद् रुक्मरथं रणे॥२३॥

And slaying eight hundred horses, five mighty car-warriors, that foremost of charioteers began to display many manuvaares in that field of battle.

तौ व्यवहरतां तत्र महात्मानौ महाबलौ।

अन्योन्यमभिगर्जन्तौ गोष्ठेषु वृषभाविवा॥२४॥

He then came upon Susharma, the king of Trigartas mounted on a golden chariot; there those two high-souled and highly powerful (heroes) struck (each other)

ततो राजा त्रिगर्तानां सुशर्मा युद्धदुर्मदः।

मत्स्य समायाद् राजानं द्वैरथेन नरर्वभः॥२५॥

Roaring like two bulls in a pasture.
Thereupon the king of Trigartas, Susharman,
irrepressible in battle,

ततो रथाभ्यां रथिनौ व्यतीयतुर्मर्षणौ।

शरान् व्यसृजतां शीघ्रं तोयधारा घना इवा॥२६॥

That foremost of men invited the king of
Matsya to a single combat on the chariot.
Thereupon those two car-warriors, worked up
with fury, rushed upon each other in their cars.

अन्योन्यं चापि संरब्धौ विचेरतुर्मर्षणौ।

कृतास्त्रौ निशितैर्बाणैरसिंशक्तिगदाधृतौ॥२७॥

They discharged arrows quickly like
clouds pouring torrents of rain. Enraged with
each other the (two) wrathful (heroes) moved
about,

ततो राजा सुशर्माणं विव्याध दशभिः शरैः।

पञ्चभिः पञ्चभिश्चास्य विव्याध चतुरो हयान्॥२८॥

Skilled in weapons, and armed with
sharpened arrows, swords, shaktis and maces.
Then the king pierced Susharman with ten
arrows,

तथैव मत्स्यराजानं सुशर्मा युद्धदुर्मदः।

पञ्चाशतां शितैर्बाणैर्विव्याध परमास्त्रवित्॥२९॥

ततः सैन्यं महाराज मत्स्यराजसुशर्मणोः।

नाभ्यजानात् तदान्योन्यं सैन्येन रजसाऽऽवृतम्॥३०॥

Each of his four horses also with five
arrows. Susharma too, irrepressible in battle
and acquainted with the use of fatal weapons,
pierced, the king of Matsya with fifty
sharpened arrows. Then, O great king, on
account of the dust in the field of battle, the
soldiers of both Susharma and the king of
Matsya could not recognise each other.

CHAPTER 33

(GOHARANA PARVA) - Continued

The discomfiture of Susharma in Goharana

वैशम्पायन उवाच

तमसाभिप्लुते लोके रजसा चैव भारत।

अतिष्ठन् वै मुहूर्तं तु व्यूढानीकाः प्रहारिणः॥३१॥

Vaishampayana said

O descendant of Bharata, the whole world
being enshrouded in dust and natural darkness,
the soldiers of both sides, without breaking the
battle array, stopped for some time.

ततोऽन्धकारं प्रणुदन्नुदतिष्ठत चन्द्रमाः।

कुर्वाणो विमलां रात्रिं नन्दयन् क्षत्रियान् युधि॥३२॥

Then dispelling the darkness the moon
rose, making the night clear and gladdening the
Kshatriyas in the battle field.

ततः प्रकाशमासाद्य पुनर्युद्धमवर्तत।

घोररूपं ततस्ते स्म नावैक्षन्त परस्परम्॥३३॥

When every thing came in view, the battle
began again; and it became so dreadful that
they could not see each other.

ततः सुशर्मा त्रैगर्तः सह भ्रात्रा यवीयसा।

अभ्यद्रवन्मत्स्यराजं रथव्रातेन सर्वशः॥३४॥

Then Susharma, the king of Trigartas, with
his younger brother and surrounded by his cars,
encountered the king of Matsya.

ततो रथाभ्यां प्रस्कन्धं भ्रातरौ क्षत्रियर्षभौ।

गदापाणी सुसंरब्धौ समभ्यद्रवतां स्थान्॥३५॥

Then descending from their chariots, those
two brothers, the foremost of Kshatriyas,
worked up with anger, with mace in hands,
rushed towards (the enemy's) cars.

तथैव तेषां तु बलानि तानि

कुब्धान्यथान्योन्यमभिद्रवन्ति।

गदासिखद्वैश्च परश्वधैश्च

प्रासैश्च तीक्ष्णाग्रसुपीतधारैः॥३६॥

The hostile armies fiercely assailed each
other with maces, swords, scimitars, axes,
nooses, and with sharpened points.

बलं तु मत्स्यस्य बलेन राजा

सर्वं त्रिगर्ताधिपतिः सुशर्मा।

प्रमथ्य जित्वा च प्रसह्य मत्स्यं

विराटमोजस्विनमभ्यधावत्॥३७॥

Having assailed and vanquished with
energy the entire army of the king of Matsya's,
Susharman, the king of Trigartas, rushed
furiously at the highly energetic Virata.

तौ निहत्य पृथग् धुर्यावुभौ तौ पार्थिवसारथी।

विरथं मत्स्यराजानं जीवग्राहमगृह्णताम्॥८॥

Having slain severally his two horses, his charioteer as also the soldiers who protected him in the rear they took the king of Matsya captive, even alive, deprivation of his car.

तमुन्मथ्य सुशर्माथ युवतीमिव कामुकः।

स्यन्दनं स्वं समारोप्य प्रययौ शीघ्रवाहनः॥९॥

Then assailing him fiercely like a lustful person (oppressing) a female, they placed him on the car and speedily went out.

तस्मिन् गृहीते विरथे विराटे बलवत्तरे।

प्राद्वन्त भयान्मत्स्यास्त्रिगर्तेरदिता भृशम्॥१०॥

After the powerful Virata, deprived of his car, had been taken captive, the Matsya's, greatly assailed by Trigartas, fled away to different directions in fear.

तेषु संत्रस्यमानेषु कुन्तीपुत्रो युधिष्ठिरः।

प्रत्यभाषन्महाबाहुं भीमसेनमरिदमम्॥११॥

Beholding them thus terrified Yudhishthira, the son of Kunti, said to the mighty-armed Bhimasena, the slayer of enemies.

मत्स्यराजः परामृष्टस्त्रिगर्तेन सुशर्मणा।

तं मोचय महाबाहो न गच्छेद् द्विषतां वशम्॥१२॥

The king of Matsya has been captivated by Susharman, the king of Trigartas; O you of mighty arms, release him so that he may not be subject to the enemies.

उषिताः स्म सुखं सर्वे सर्वकामैः सुपूजिताः।

भीमसेन त्वया कार्या तस्य वासस्य निष्कृतिः॥१३॥

We have lived happily in his house with our desire satisfied O Bhimasena, you should satisfy that debt.

भीमसेन उवाच

अहमेनं परित्रास्ये शासनात् तव पार्थिव।

पश्य मे सुमहत् कर्म युध्यतः सह शत्रुभिः॥१४॥

Bhimasena said

By your command, O king, I shall set him free: behold my great feat of fighting with the enemies.

स्वबाहुबलमाश्रित्य तिष्ठ त्वं भ्रातृभिः सह।

एकान्तमाश्रितो राजन् पश्य मेऽद्य पराक्रमम्॥१५॥

Stay aside with brothers at a corner depending on the strength of your arms and behold my prowess today.

सुस्कन्धोऽयं महावृक्षो गदारूप इव स्थितः।

अहमेनमपारुज्य द्रावयिष्यामि शात्रवान्॥१६॥

uprooting this huge tree with a trunk looking like a mace I shall assail the enemies.

वैशम्पायन उवाच

तं मत्तमिव मातङ्गं वीक्षमाणं वनस्पतिम्।

अब्रवीद् भ्रातरं वीरं धर्मराजो युधिष्ठिरः॥१७॥

Vaishampayana said

Seeing Bhima look at that tree like an infuriated elephant the heroic and pious king Yudhishthira said to his brother.

मा भीम साहसं कार्षीस्तिष्ठत्वेष वनस्पतिः।

मा त्वां वृक्षेण कर्माणि कुर्वाणमतिमानुषम्॥१८॥

"Do not commit such a rash act, O Bhima, let the tree stand there." You should not with a tree perform superhuman deeds.

जनाः समवबुध्येन् भीमोऽयमिति भारत।

अन्यदेवायुधं किञ्चित् प्रतिपद्यस्व मानुषम्॥१९॥

O descendant of Bharata, people will then recognize you and say "This is Bhima". Take you therefore, some other human weapon,

चापं वा यदि वा शक्तिं निस्त्रिशं वा परश्वधम्।

यदेव मानुषं भीम भवेदन्यैरलक्षितम्॥२०॥

तदेवायुधमादाय मोक्षयाशु महीपतिम्।

यमौ च चक्ररक्षौ ते भवितारौ महाबलौ॥२१॥

सहिताः समरे तत्र मत्स्यराजं परीप्सता।

A bow, or a dart, sword or battle-axe. Taking a weapon that is human, release the king, O Bhima, speedily, so that people may not recognize you. The highly powerful twins will be the protectors of your wheels. Being united together in battle, release the king of Matsya.

वैशम्पायन उवाच

एवमुक्तस्तु वेगेन भीमसेनो महाबलः॥२२॥

गृहीत्वा तु धनुः श्रेष्ठं जवेन सुमहाजवः।

Thus accosted the highly powerful Bhimasena, gifted with great speed, took up with great force his best of bows,

व्यमुञ्चच्छरवर्षाणि सतोय इव तोयदः॥२३॥

तं भीमो भीमकर्माणं सुशर्माणमथाद्रवत्।

And discharged from it a shower of shafts like a cloud surcharged with water. Bhima then fell upon Susharma of dreadful deeds.

विराटं समवीक्ष्यैनं तिष्ठ तिष्ठेति चावदत्॥२४॥

सुशर्मा चिन्तयामास कालान्तकयमोपमम्।

Casting his looks on Virata he said to (Susharma) "stay stay." Susharma thought him to be Yama - the very regent of death.

तिष्ठ तिष्ठेति भाषन्तं पृष्ठतो रथपुङ्गवः।

पश्यतां सुमहत् कर्म महद् युद्धमुपस्थितम्॥२५॥

That foremost of charioteers saw him at his back exclaiming "stay, stay, behold a highly great feat - a mighty encounter is at hand."

परावृत्तो धनुर्गृह्य सुशर्मा धातुभिः सह।

निमेषान्तरमात्रेण भीमसेनेन ते रथाः॥२६॥

Taking up his bow, Susharma with his brothers turned back and within the twinkling of an eye those cars (were destroyed by) Bhimasena.

स्थानां च गजानां च वाजिनां च ससादिनाम्।

सहस्रशतसङ्घाता शूराणामुग्रधन्विनाम्॥२७॥

And hundreds of thousand of chariots, elephants, horses, horsemen and brave and powerful bowmen were over thrown by him before the very presence of Virata.

पातिता भीमसेनेन विराटस्य समीपतः।

पत्तयो निहतास्तेषां गदां गृह्य महात्मना॥२८॥

Their infantry was slain by the high-souled (Bhima with mace in hand): Beholding such a fight Susharma, irrepressible in battle,

तद् दृष्ट्वा तादृशं युद्धं सुशर्मा युद्धदुर्मदः।

चिन्तयामास मनसा किं शेषं हि बलस्य मे।

अपरो दृश्यते सैन्ये पुरा मग्नो महाबले॥२९॥

Thought within his mind: "Is this the end of my army. I see my brother drowned in the midst of his powerful army."

आकर्मपूर्णेन तदा धनुषा प्रत्यदृश्यता।

सुशर्मा सायकांस्तीक्ष्णान् क्षिपते च पुनः पुनः॥३०॥

Stretching his bow to his ear Susharma began to retreat and discharge repeatedly sharpened shafts.

ततः समस्तास्ते सर्वे तुरगानभ्यचोदयन्।

दिव्यमस्त्रं विकुर्वाणास्त्रिगर्तान् प्रत्यमर्षणाः॥३१॥

तान् निवृत्तरथान् दृष्ट्वा पाण्डवान् सा महाचमूः।

वैराटिः परमक्रुद्धो युयुधे परमाल्लुतम्॥३२॥

Beholding the Pandavas return to their cars the entire huge army urged on their horses and began to assail the Trigartas with excellent weapons. Virata's son, greatly enraged, began to display highly wonderful feats in battle.

सहस्रमवधीत् तत्र कुन्तीपुत्रो युधिष्ठिरः।

भीमः सप्त सहस्राणि यमलोकमदर्शयत्॥३३॥

Kunti's son Yudhishtira killed one thousand and Bhima dispatched seven thousand.

नकुलश्चापि सप्तैव शतानि प्राठिच्छरैः।

शतानि त्रीणि शूराणां सहदेवः प्रतापवान्॥३४॥

युधिष्ठिरसमादिष्टो निजघ्ने पुरुषर्षभः।

ततोऽभ्यपतदत्युग्रः सुशर्माणमुदायुधः॥३५॥

हत्वा तां महतीं सेनां त्रिगर्तानां महारथः।

ततो युधिष्ठिरो राजा त्वरमाणो महारथः॥३६॥

Nakula killed with arrows seven hundred and powerful Sahadeva the foremost of men, commanded by Yudhishtira, slew three hundreds of heroes. Slaying that huge army of Trigartas, the mighty car-warrior, Yudhishtira, with uplifted weapon, attacked him sorely with shafts.

अभिपत्य सुशर्माणं शरैरभ्याहनद् भृशम्।

सुशर्मापि सुसंरब्धस्त्वरमाणो युधिष्ठिरम्॥३७॥

अविध्यन्नवभिर्बाणैश्चतुर्भिश्चतुरो हयान्।

ततो राजन्नाशुकारी कुन्तीपुत्रो वृकोदरः॥३८॥

समासाद्य सुशर्माणमश्वानस्य व्यपोथयत्।

पृष्ठगोपांश्च तस्याथ हत्वा परमसायकैः॥३९॥

अथास्य सारथिं क्रुद्धो रथोपस्थादपातयत्।

चक्ररक्षश्च शूरो वै मदिराक्षोऽतिविश्रुतः॥४०॥

Susharma, too greatly enraged, with impetuosity pierced Yudhishtira with nine shafts and his four horses with four. Then O king, the quick-coursing son of Kunti, Vrikodara, nearing Susharma, assailed his horses. Having slain the soldiers that were in the rear with huge shafts, he, in anger, brought down his (Susharma's) charioteer from his car. The heroic protector of the wheels celebrated as Madiraksha,

समायाद् विस्थं दृष्ट्वा त्रिगर्तं प्राहरत् तदा।

ततो विराटः प्रस्कन्ध रथादथ सुशर्मणः॥४१॥

Seeing Trigarta deprived of his car, came there. Then coming down from Susharma's car Virata.

गदां तस्य परामृश्य तमेवाभ्यद्रवद् बली।

स चचार गदापाणिर्वृद्धोऽपि तरुणो यथा॥४२॥

Heroic (as he was) took up his Susharma's mace and rushed upon him, And he, with mace in hand moved about like a young man, although an old man.

पलायमानं त्रैगर्तं दृष्ट्वा भीमोऽभ्यभाषत।

राजपुत्रं निवर्तस्व न ते युक्तं पलायनम्॥४३॥

Beholding the king of Trigarta taking to his heels, Bhima said : "Desist, O prince, it does not behove you to fly away.

अनेन वीर्येण कथं गास्त्वं प्रार्थयसे बलात्।

कथं चानुचरांस्त्यक्त्वा शत्रुमध्ये विषीदसि॥४४॥

With such powers how could you think of taking away the kine? Why forsaking your followers do you droop in the midst of your enemies?

इत्युक्तः स तु पार्थेन सुशर्मा रथयूथपः।

तिष्ठ तिष्ठेति भीमं स सहसाऽभ्यद्रवद् बली॥४५॥

Being thus addressed by Partha, the powerful Susharma, owner of cars, all on a

sudden rushed upon Bhima (saying "stay! stay!!").

भीमस्तु भीमसंकाशो रथात् प्रस्कन्ध पाण्डवः।

प्राद्रवत् तूर्णमव्यग्रो जीवितेप्सुः सुशर्मणः॥४६॥

Getting down from the car the dreadful Bhimasena, the son of Pandu, rushed towards him with coolness, desirous of taking Susharma's life.

तं भीमसेनो धावन्तमभ्यधावत् वीर्यवान्।

त्रिगर्तराजमादातुं सिंहः क्षुद्रमृगं यथा॥४७॥

With a view to get hold of the king of Trigarta approaching towards him the energetic Bhimasena rushed upon him like a lion upon a small deer.

अभिद्रुत्य सुशर्माणं केशपक्षे परामृशत्।

समुद्यम्य तु रोधात् तं निष्पिपेष महीतले॥४८॥

Rushing upon Susharma he held him by the hair; and lifting him up in anger he dashed him against the earth.

पदा मूर्ध्नि महाबाहुः प्राहरद् विलपिष्यतः।

तस्य जानुं ददौ भीमो जघ्ने चैनमरलिना।

The mighty-armed (Bhima) struck him on the head, who was weeping, with his foot and placing his keen on his breast dealt him severe blows.

स मोहमगमद् राजा प्रहारवरपीडितः॥४९॥

तस्मिन् गृहीते विरथे त्रिगर्तानां महारथे।

Assailed by the stroke the king lost consciousness. The mighty car-warrior, the king of Trigartas, deprived of car, being seized,

अभज्यत बलं सर्वं त्रैगर्तं तद् भयातुरम्॥५०॥

निवर्त्य गास्ततः सर्वाः पाण्डुपुत्रा महारथाः।

The entire army, of Trigarta afflicted with fear, were dispersed. Thereupon preventing the kine from being taken away, all the mighty car-warriors, the sons of Pandu,

अवजित्य सुशर्माणं धनं चादाय सर्वशः॥५१॥

स्वबाहुबलसम्पन्ना हीनिषेवा यतव्रताः।

Discomfitting Susharma and taking all his wealth - they, endued with the strength of their own arms, humble and observant of vows,

विराटस्य महात्मानः परिक्लेशविनाशनाः॥५२॥

स्थिताः समक्षं ते सर्वे त्वथ भीमोऽभ्यभाषत॥५३॥

The destroyers of the affliction of the high-souled Virata, all stationed themselves before him. Then Bhima said:

नायं पापसमाचारो मत्तो जीवितुमर्हति।

किं तु शक्यं मया कर्तुं यद् राजा सततं घृणी॥५४॥

This perpetrator of impious deeds does not deserve living at my hands. But what can I do, the king is always merciful.

गले गृहीत्वा राजानमानीय विवशं वशम्।

तत एनं विचेष्टन्तं बद्ध्वा पार्थो वृकोदरः॥५५॥

Then holding the king (Susharma) by the neck who was unconscious, bringing him and binding him who could make no exertion, Vrikodara, the son of Pritha,

स्थमारोपयामास विसंज्ञं पांसुगुण्ठितम्।

अभ्येत्य रणमध्यस्थमभ्यगच्छद् युधिष्ठिरम्॥५६॥

Placed him on the chariot who was insensible and covered with dust. Then approaching Yudhishtira who was in the midst of the battle field,

दर्शयामास भीमस्तु सुशर्माणं नराधिपम्।

प्रोवाच पुरुषव्याघ्रो भीममाहवशोभिनम्॥५७॥

Bhima showed to him the king Susharma. The foremost of men then said to Bhima, beautifying the battle field.

तं राजा प्राहसद् दृष्ट्वा मुच्यतां वै नराधमः।

एवमुक्तोऽब्रवीद् भीमः सुशर्माणं महाबलम्॥५८॥

Then seeing him the king smilingly said: "Release this wretch." Thus addressed Bhima said to the highly powerful Susharma.

भीम उवाच

जीवितुं चेच्छसे मूढ हेतुं मे गदतः शृणु।

दासोऽस्मीति त्वया वाच्यं संसत्सु च सभासु च॥५९॥

"If you wish to live, O wretch, hear my words. You should say in courts and assemblies that you are our slave.

एवं ते जीवितं दद्यामेष युद्धजितो विधिः।

तमुवाच ततो ज्येष्ठो भ्राता सप्रणयं वचः॥६०॥

Under this condition I can grant you your life: such is the custom of the victorious." Then his eldest brother addressed to him affectionate words.

युधिष्ठिर उवाच

मुञ्च मुञ्चाधमाचारं प्रमाणं यदि ते वयम्।

दासभावं गतो ह्येष विराटस्य महीपतेः।

अदासो गच्छ मुक्तोऽसि मैवं कार्षीः कदाचन॥६१॥

"If you regard me, release this wicked wretch. He has already become the slave of the great king Virata. (Then he said to Susharma): "You are free, go and never do such a thing."

CHAPTER 34

(GOHARANA PARVA) - Continued

The announcement of Virata's victory

वैशम्पायन उवाच

एवमुक्ते तु सव्रीडः सुशर्माऽऽसीदधोमुखः।

स मुक्तोऽभ्येत्य राजानमभिवाद्य प्रतस्थिवान्॥१॥

Vaishampayana said

Thus addressed Susharma was filled with shame and bent down his head. And liberated and bowing to the king he went away.

विसृज्य तु सुशर्माणं पाण्डवास्ते हतद्विषः।

स्वबाहुबलसम्पन्ना ह्रीनिषेवा यतव्रताः॥२॥

संग्रामशिरसो मध्ये तां रात्रिं सुखिनोऽवसन्।

ततो विराटः कौन्तेयानतिमानुषविक्रमान्।

अर्चयामास वित्तेन मानेन च महारथान्॥३॥

Having released Susharma, the Pandavas, then enemies slain, endowed with the strength of arms, observant of vows, and modest, passed that night happily in the midst of the battle-field. Then Virata honoured, with wealth and respect, those mighty car-warriors, the sons of Kunti, who were gifted with superhuman prowess.

विराट उवाच

यथैव मम रत्नानि युष्माकं तानि वै तथा।

कार्यं कुरुत वै सर्वे यथाकामं यथासुखम्॥४॥

Virata said

All these my jewels are as much mine as yours; do you all work as you like and as may conduce to your happiness.

ददाम्यलंकृताः कन्या वसूनि विविधानि च।

मनसश्चाप्यभिप्रेतं युद्धे शत्रुनिबर्हणाः॥५॥

O repressors of foes in battle, I shall center upon you women adorned with ornaments, plentiful riches and other things that you may like.

युष्माकं विक्रमादद्य मुक्तोऽहं स्वस्तिमानिह।

तस्माद् भवन्तो मत्स्यानामीश्वराः सर्व एव हि॥६॥

By your prowess today I have been saved from peril. I am now crowned with victory. Do you all become the kings of Matsya's.

वैशम्पायन उवाच

तथेतिवादिनं मत्स्यं कौरवेयाः पृथक् पृथक्।

ऊचुः प्राङ्गालयः सर्वे युधिष्ठिरपुरोगमाः॥७॥

Vaishampayana said

Those Kauravas, headed by Yudhishtira, with folded heads, said each severally to the king of the Matsya who had addressed them thus.

प्रतिनन्दाम ते वाक्यं सर्वं चैव विशाम्पते।

एतेनैव प्रतीताः स्म यत् त्वं मुक्तोऽद्य शत्रुभिः॥८॥

O king, we have been perfectly pleased with what you have said. It is a matter of gratification to us that you have been released from the enemies.

ततोऽब्रवीत् प्रीतमना मत्स्यराजो युधिष्ठिरम्।

पुनरेव महाबाहुर्विराटो राजसत्तमः॥९॥

Then the mighty armed, Virata, the king of Matsya's, the foremost of monarchs, again delightedly said to Yudhishtira.

एहि त्वामभिवेक्ष्यामि मत्स्यराजस्तु नो भवान्॥१०॥

मनसश्चाप्यभिप्रेतं यथेष्टं भुवि दुर्लभम्।

Come, I shall install you and be the king of us, the Matsya's. Whatever you desire in mind, any thing, even though rare on earth,

तत् तेऽहं सम्प्रदास्यामि सर्वमर्हति नो भवान्॥११॥

रत्नानि गाः सुवर्णं च मणिमुक्तमथापि च।

I shall confer upon you all - jewels, kine, gold, pearls, jems and all; you deserve every thing.

वैयाघ्रपद्य विप्रेन्द्र सर्वथैव नमोऽस्तु ते॥१२॥

त्वत्कृते ह्यद्य पश्यामि राज्यं संतानमेव च।

I bow to you, it is for you that once more today I see my kingdom and children.

यतश्च जातसंरम्भो न च शत्रुवशं गतः॥१३॥

ततो युधिष्ठिरो मत्स्यं पुनरेवाभ्यभाषत।

Through you, afflicted with fear I did not pass into the hands of the enemies." Yudhishtira then again said to the king of Matsya's.

प्रतिनन्दामि ते वाक्यं मनोज्ञं मत्स्य भाषसे॥१४॥

आनृशंस्यपरो नित्यं सुसुखी सततं भव।

O king of Matsya, we highly relish the delightful words you have given vent to. Being humane towards all do you live happily ever and anon.

गच्छन्तु दूतास्त्वरितं नगरं तव पार्थिव॥१५॥

सुहृदां प्रियमाख्यातुं घोषयन्तु च ते जयम्।

O king, let emissaries speedily go to your city, to communicate this pleasant tidings to your friends and announce your victory.

ततस्तद्वचनान्मत्स्यो दूतान् राजा समादिशत्॥१६॥

आचक्षुष्वं पुरं गत्वा संग्रामविजयं मम।

At his words the king of Matsya's dispatched his emissaries, saying: "Going to my city do you announce my victory.

कुमार्यः समलंकृत्य पर्यागच्छन्तु मे पुरात्॥१७॥

वादित्राणि च सर्वाणि गणिकाश्च स्वलंकृताः।

Let damsels and courtezans, adorned with ornaments, come out of the city with various musical instruments.

एतां चाज्ञां ततः श्रुत्वा राजा मत्स्येन नोदिताः।

तामाज्ञां शिरसा कृत्वा प्रस्थिता हृष्टमानसाः॥१८॥

Hearing this his command and being thus addressed by the Matsya king, they, placing his command on their heads, delightedly went away.

ते गत्वा तत्र तां रात्रिमथ सूर्योदयं प्रति।

विराटस्य पुराभ्यांशे दूता जयमघोषयन्॥१९॥

Going to the city that very night they announced, at the hour of sun-rise, the victory of the king.

CHAPTER 35

(GOHARANA PARVA) - Continued

The praise of Uttara in Goharana

वैशम्पायन उवाच

याते त्रिगर्तान् मत्स्ये तु पशून्स्तान् वै परीप्सति।

दुर्योधनः सामात्यो विराटमुपयादथ॥१॥

Vaishampayana said

After the king of Matsya's had gone out in pursuit of Trigartas for recovering his kine, Duryodhana, with his courtiers, attacked his kingdom.

भीष्मो द्रोणश्च कर्णश्च कृपश्च परमास्त्रवित्।

द्रौणिश्च सौबलश्चैव तथा दुःशासन प्रभो॥२॥

विर्विशतिर्विकर्णश्च चित्रसेनश्च वीर्यवान्।

दुर्मुखो दुःशलश्चैव ये चैवान्ये महारथाः॥३॥

एते मत्स्यानुपागम्य विराटस्य महीपतेः।

घोषान् विद्राव्य तरसा गोघ्नं जहुरोजसा॥४॥

Bhishma, Drona, Karna, Kripa, versed in the use of the best of weapons, Ashvathama, Subala's son, Dushasana, O king, Vivinshati, Vikarana, the greatly energetic Chitrasena, Durmukha, Dushasana and many other highly powerful heroes, overtaking Matsya, speedily drove away his cow-herds and got possession of the king by force.

षष्टिं गवां सहस्राणि कुरवः कालयन्ति च।

महता रथवंशेन परिवार्य समन्ततः॥५॥

Encircling all sides with a huge array of cars, the Kauravas seized the sixty thousand kine.

गोपालानां तु घोषस्य हन्यतां तैर्महारथैः।

आरावः सुमहानासीत् सम्प्रहारे भयंकरे॥६॥

A great cry was set up in that dreadful combat by the cow-herds struck by those mighty car-warriors.

गोपध्याक्षो भयत्रस्तो रथमास्थाय सत्वरः।

जगाम नगरायैव परिक्रोशंस्तदाऽऽर्तवत्॥७॥

Greatly stricken with grief the chief, of the cow-herds, quickly got upon a chariot and started for the city bewailing in affliction.

स प्रविश्य पुरं राज्ञो नृपवेश्माभ्ययात् ततः।

अवतीर्य रथात् तूर्णमाख्यातुं प्रविवेश ह॥८॥

Entering the city of the king, he went to the palace and getting down from the car proceeded to relate (what took place).

दृष्ट्वा भूमिजयं नाम पुत्रं मत्स्यस्य मानिनम्।

तस्मै तत् सर्वमाचष्ट राष्ट्रस्य पशुकर्षणम्॥९॥

Seeing the haughty son of Matsya Bhuminjaya, he described to him everything about the royal kine being taken away.

षष्टिं गवां सहस्राणि कुरवः कालयन्ति ते।

तद् विजेतुं समुत्तिष्ठ गोघ्नं राष्ट्रवर्धन॥१०॥

The Kauravas are taking away your sixty thousand kine; rise up, O increaser of territories, to bring them back.

राजपुत्र हितप्रेप्सुः क्षिप्रं निर्याहि च स्वयम्।

त्वां हि मत्स्यो महीपालः शून्यपालमिहाकरोत्॥११॥

If you wish your well-being, speedily go out yourself, O prince. The emperor Matsya left you alone in the city.

त्वया परिषदो मध्ये श्लाघते स नराधिपः।

पुत्रो ममानुरूपश्च शूस्त्रेति कुलोद्बहः॥१२॥

The king speaks highly of you in the court: My son, after me, is heroic and the supporter (of the prestige) of the race.

इष्वस्रे निपुणो योधः सदा वीरश्च मे सुतः।

तस्य तत् सत्यमेवास्तु मनुष्येन्द्रस्य भाषितम्॥१३॥

My son is a heroic warrior, and an expert in the use of shafts. Make good these words of the Emperor.

आवर्तय कुरूद्वित्वा पशून् पशुमतां वर।

निर्दहैषामनीकानि भीमेन शरतेजसा॥१४॥

O you the foremost of those who own cattle, having discomfited the Kurus, do you bring back the animals, consume their soldiers with the dreadful prowess of your shafts,

धनुश्च्युतै रुक्मपुङ्खैः शरैः संनतपर्वभिः।

द्विषतां भिष्यनीकानि गजानामिव युथपः॥१५॥

Crush down the enemies' life, with straight shafts feathered in gold discharged off your bow like an elephant chief rushing at a herd.

पाशोपधानां ज्यातन्त्रीं चापदण्डां महास्वनाम्।

शरवर्णां धनुर्वीणां शत्रुमध्ये प्रवादय॥१६॥

Your bow is like a Vina, the two ends being like ivory pillows; the string is the main chord, the staff is the finger board and the arrows represent the time. Strike this Vina of a bow in the midst of the enemies.

श्वेता रजतसंकाशा रथे युज्यन्तु ते हयाः।

ध्वजं च सिंहं सौवर्णमुच्छ्रयन्तु तव प्रभो॥१७॥

Let your horses, white as silver, be yoked to the cars and let your flag, having the emblem of a golden lion, be hoisted up, O lord.

रुक्मपुङ्खः प्रसन्नाग्रा मुक्ता हस्तवता त्वया।

छादयन्तु शराः सूर्यं राज्ञां मार्गनिरोधकाः॥१८॥

Let your sharp arrows, feathered in gold, discharged by your powerful arms, stand in the way of these kings and overshadow the sun.

रणे जित्वा कुरून् सर्वान् वज्रपाणिर्वासुरान्।

यशो महदवाप्य त्वं प्रविशेदं पुरं पुनः॥१९॥

Defeating all the Kurus in battle like the holder of Vajra the Asuras and acquiring great fame, return to your city.

त्वं हि राष्ट्रस्य परमा गतिर्मत्स्यपतेः सुतः।

यथा हि पाण्डुपुत्राणामर्जुनो जयतां वरः॥२०॥

You are the greatest support of the kingdom, the son of Matsya king, like Arjuna, the foremost of the victors amongst the sons of Pandu.

एवमेव गतिर्नूनं भवान् विषयवासिनाम्।

गतिमन्तो वयं त्वद्य सर्वे विषयवासिनः॥२१॥

Even like him you are forsooth the refuge of those who live in this country; we all look upon you as our protector.

वैशम्पायन उवाच

स्त्रीमध्य उक्तस्तेनासौ तद् वाक्यमभयंकरम्।

अन्तःपुरे श्लाघमान इदं वचनमब्रवीत्॥२२॥

Vaishampayana said

Being thus addressed by him in the midst of females with fearless words in the inner apartment he gave vent to the following praiseworthy words.

CHAPTER 36

(GOHARANA PARVA) - Continued

The proposal of making Brihannala

उत्तर उवाच

अद्याहमनुगच्छेयं दृढधन्वा गवां पदम्।

यदि मे सारथिः कश्चिद् भवेदश्वेषु कोविदः॥१॥

Uttara said

An expert in the use of bow as I am, I shall today go out in pursuit of kine, if some body, skilled in the management of horses, becomes my charioteer.

तं त्वहं नावगच्छामि यो मे यन्ता भवेन्नरः।

पश्यध्वं सारथिं क्षिप्रं मम युक्तं प्रयास्यतः॥२॥

I do not know of a man who may be my charioteer; find out therefore quickly a charioteer who may suit me who am going out.

अष्टाविंशतिरात्रं वा मासं वा नूनमन्ततः।

यत् तदासीन्महद् युद्धं तत्र मे सारथिर्हतः॥३॥

My charioteer was killed in the great encounter that lasted for a month or at least twenty nights certain.

स लभेयं यदा त्वन्यं हययानविदं नरम्।

त्वावानद्य यात्वाहं समुच्छ्रितमहाध्वजम्॥४॥

As soon as I shall get a man experienced in the management of horses I shall immediately start hoisting the huge standard.

विगाह्य तत् परानीकं गजवाजिरथाकुलम्।

शस्त्रप्रतापनिर्वीर्यान् कुरूद्वित्वाऽऽनये पशून्॥५॥

Entering into the hostile army filled with elephants, horses and chariots and defeating the Kurus who are weak in power and weapons I shall bring back the animals.

दुर्योधनं शान्तनवं कर्णं वैकर्तनं कृपम्।

द्रोणं च सह पुत्रेण महेष्वासान् समागतान्॥६॥

वित्रासयित्वा संग्रामे दानवानिव वज्रभृत्।

अनेनैव मुहूर्तेन पुनः प्रत्यानये पशून्॥७॥

Having struck terror into Duryodhana, the son of Shantanu, (Bhishma) Vikartana's son (Kripa), Karna, Drona with his son and other powerful bowmen assembled there, like the wielder of thunderbolt afflicting the Danavas I shall this very moment bring back the kine.

शून्यमासाद्य कुरवः प्रयान्त्यादाय गोधनम्।

किं नु शक्यं मया कर्तुं यदहं तत्र नाभवम्॥८॥

Finding none the Kurus are taking away the precious kine; what can I do when I am not there?

पश्येयुरद्य मे वीर्यं कुरवस्ते समागताः।

किं नु पार्थोऽर्जुनः साक्षादयमस्मान् प्रबाधते॥९॥

The assembled Kurus shall see today my prowess: (and they shall say). "Is it Arjuna's self who is contending us?"

वैशम्पायन उवाच

श्रुत्वा तदर्जुनो वाक्यं राज्ञः पुत्रस्य भाषतः।

अतीतसमये काले प्रियां भार्यामनिन्दिताम्॥१०॥

द्रुपदस्य सुतां तन्वीं पाञ्चालीं पावकात्मजाम्।

सत्यार्जवगुणोपेतां भर्तुः प्रियहिते रताम्॥११॥

उवाच रहसि प्रीतः कृष्णां सर्वार्थकोविदः।

उत्तरं ब्रूहि कल्याणि क्षिप्रं मद्बचनादिदम्॥१२॥

अयं वै पाण्डवस्यासीत् सारथिः सम्मतो दृढः।

महायुद्धेषु संसिद्धः स ते यन्ता भविष्यति॥१३॥

Vaishampayana said

Hearing the words of the Prince, Arjuna, informed of all, after some time delightedly spoke in private to his beloved and faultless wife Krishna the princess of Panchala, the slender-made daughter of Drupada, born of sacrifice, gifted with the virtues of truthfulness and honesty and ever devoted to the well-being of her husband. "O auspicious lady, speak quickly to Uttara, at my request, that this (Brihannala) was formerly the firm and approved charioteer of Pandu's son (Arjuna); experienced in very many great battles he shall be your charioteer."

वैशम्पायन उवाच

तस्य तद् वचनं स्त्रीषु भाषतश्च पुनः पुनः।

न सामर्षत पाञ्चाली बीभत्सोः पकिर्कीर्तनम्॥१४॥

Hearing him speak again and again thus to women Panchali could not bear his reference to Arjuna.

अथैनमुपसंगम्य स्त्रीमध्यात् सा तपस्विनी।

ब्रीडमानेव शनकैरिदं वचनमब्रवीत्॥१५॥

Then stepping out from the midst of the women, the poor (princess) bashfully and gently gave vent to the following words.

योऽसौ बृहद्वारणाभो युवा सुप्रियदर्शनः।

बृहन्नलेति विख्यातः पार्थस्यासीत् स सारथिः॥१६॥

"This greatly beautiful youth resembling a huge elephant and known under the name Brihannala was the charioteer of Partha.

धनुष्यनवश्चासीत् तस्य शिष्यो महात्मनः।

दृष्टपूर्वो मया वीर चरन्त्या पाण्डवान् प्रति॥१७॥

A mighty bowman he was the disciple of the high-souled (Arjuna); O hero, I saw him before while I was living with the Pandavas.

यदा तत् पावको दावमदहत् खाण्डवं महत्।

अर्जुनस्य तदानेन संगृहीता हयोत्तमाः॥१८॥

While the fire consumed the forest of Khandava it was he who governed the excellent steeds of Arjuna.

तेन सारथिना पार्थः सर्वभूतानि सर्वशः।

अजयत् खाण्डवप्रस्थे न हि यन्तास्ति तादृशः॥१९॥

Having him as his charioteer Partha vanquished all creatures at Khandavaprastha; indeed there is no charioteer like him.

उत्तर उवाच

सैरन्धि जानासि तथा युवानं

नपुंसको नैव भवेद् यथासौ।

अहं न शक्नोमि बृहन्नलां शुभे

वक्तुं स्वयं यच्छ हयान् ममेति वै॥२०॥

Uttara said

You know this youth, O Sairandhri whether he is of neuter sex or otherwise; O fair

lady, I shall not be able myself to request him to govern my horses.

द्रौपद्युवाच

येयं कुमारी सुश्रोणी भगिनी ते यवीयसी।

अस्याः स वीर वचनं करिष्यति न संशयः॥२१॥

Draupadi said

O hero, he shall, forsooth, satisfy the words of your younger sister, a maiden of beautiful hips.

यदि वै सारथिः स स्यात् कुरुन् सर्वान् न संशयः।

जित्वा गाश्च समादाय ध्रुवमांगमनं भवेत्॥२२॥

If he becomes your charioteer, you will undoubtedly come back with kine having vanquished the Kurus.

एवमुक्तः स सैरज्या भगिनीं प्रत्यभाषत।

गच्छ त्वमनवद्याङ्गि तामानय बृहन्नलाम्॥२३॥

Accosted thus by Sairandhri he said to his sister: "O fair (sister), go and bring Brihannala."

सा भ्रात्रा प्रेषिता शीघ्रमगच्छन्नर्तनागृहम्।

यत्रास्ते स महाबाहुश्छन्नः सत्रेण पाण्डवः॥२४॥

Sent by her brother she quickly went to the dancing hall where that mighty-armed son of Pandu was waiting in disguise.

CHAPTER 37

(GOHARANA PARVA) - Continued

The going out of Uttara in Goharana

वैशम्पायन उवाच

सा प्राद्रवत् काञ्चनमाल्यधारिणी

ज्येष्ठेन भ्रात्रा प्रहिता यशस्विनी।

सुदक्षिणा वेदिविलग्नमध्या

सा पद्मपत्राभनिभा शिखण्डिनी॥१॥

तन्वी शुभाङ्गी मणिचित्रमेखला

मत्स्यस्य राज्ञो दुहिता श्रिया वृता।

तन्नर्तनागारमरालपक्ष्मा

शतहृदा मेघमिवान्वपद्यत॥२॥

Vaishampayana said

Dispatched by her elder brother, the illustrious daughter of the king of Matsya's, wearing a golden necklace, ever obedient, having a waist slender like that of a wasp, beautiful like Lakshmi, adorned with the plumes of a peacock, of a slender make, beautiful limbs, wearing a zone of pearls, graceful, having slightly curved eye-lashes, speedily went to the dancing-hall like a flash of lightning towards of clouds.

सा हस्तिहस्तोपमसंहितोरुः

स्वनिन्दिता चारुदती सुमध्यमा।

आसाद्य तं वै वरमाल्यधारिणी

पार्थ शुभा नागवधूरिव द्विपम्॥३॥

That blameless, youthful (daughter of Virata) having beautiful teeth, and thighs close like the trunk of an elephant and wearing an excellent garland, she sought for Partha like a she-elephant seeking an elephant.

सा रत्नभूता मनसः प्रियाचिता

सुता विराटस्य यथेन्द्रलक्ष्मीः।

सुदर्शनीया प्रमुखे यशस्विनी

प्रीत्याब्रवीदर्जुनमायतेक्षणा॥४॥

That beautiful and illustrious daughter having large eyes, like a precious gem, or the prosperity of Indra, delightedly said to Arjuna.

सुसंहतोरुं कनकोज्ज्वलत्वचं

पार्थः कुमारीं स तदाभ्यभाषत।

किमागमः काञ्चनमाल्यधारिणी

मृगाक्षि किं त्वं त्वरितेव भाषिणि॥

किं ते मुखं सुन्दरि न प्रसन्न-

माचक्ष्व तत्त्वं मम शीघ्रमङ्गने॥५॥

Partha asked the Princess of close thighs and golden hue saying: "Why have you come here, O you wearing a golden garland? Why are you in a hurry, O you having the eyes of a deer? O fair lady, why your face is so cheerless? Tell me all this quickly.

वैशम्पायन उवाच

स तां दृष्ट्वा विशालाक्षीं राजपुत्रीं सखीं तथा।

प्रहसन्नब्रवीद राजन् किमागमनमित्युत॥६॥

Beholding his friend the princess of expansive eyes in that condition, her friend (Arjuna) O king, smilingly asked her of the cause of coming.

तमब्रवीद् राजपुत्री समुपेत्य नरर्षभम्।

प्रणयं भावयन्ती सा सखीमध्य इदं वचः॥७॥

Then approaching that best of men, that princess, bending low with humility addressed to him (the following) words in the midst of her companions.

गावो राष्ट्रस्य कुरुभिः काल्यन्ते नो बृहन्नले।

ता विजेतुं मम भ्राता प्रयास्यति धनुर्धरः॥८॥

O Brihannala, the kine of this kingdom are being carried away by the Kurus; my brother is about to start for their discomfiture, with bow in hand.

नाचिरं निहतस्तस्य संग्रामे रथसारथिः।

तेन नास्ति समः सूतो योऽस्य सारथ्यमाचरेत्॥९॥

Very recently the charioteer of his car was slain in battle; there is none equal to him who can act as his (my brother's) charioteer.

तस्मै प्रयतमानाय सारथ्यं बृहन्नले।

आचक्षे हयज्ञाने सैरन्ध्री कौशलं तवा॥१०॥

O Brihannala, while he was trying to find out a charioteer, Sairandhri spoke to him about your skill in the management of horses.

अर्जुनस्य किलासीस्त्वं सारथिर्दयितः पुरा।

त्वयाजयत् सहायेन पृथिवीं पाण्डवर्षभः॥११॥

Formerly you were the favourite charioteer of Arjuna and with you as his help that foremost of Pandavas conquered the earth; O good Brihannala, act (therefore) as the charioteer of my brother.

सा सारथ्यं मम भ्रातुः कुरु साधु बृहन्नले।

पुरा दूरतरं गावो ह्रियन्ते कुरुभिर्हि नः॥१२॥

Our kine (by this time) have been taken away to a greater distance by the Kurus. If you do not comply with my words as requested.

अथैतद् वचनं मेऽद्य नियुक्ता न करिष्यसि।

प्रणयादुच्यमाना त्वं परित्यक्ष्यामि जीवितम्॥१३॥

I, who have asked you for this, shall give up my life. Being thus accosted by his friend of fair hips, that slayer of foes,

एवमुक्तस्तु सुश्रोण्या तया सख्या परंतपः।

जगाम राजपुत्रस्य सकाशममितौजसः॥१४॥

तमाव्रजन्तं त्वरितं प्राभन्नमिव कुङ्कुमम्।

अन्वगच्छद् विशालक्षी गजं गजवधूरिवा॥१५॥

Of incomparable energy went to the prince. The large eyed (princess) followed him who was proceeding quickly like an elephant in rut as a she-elephant runs after its young one. Seeing him from a distance the prince said.

दूरादेव तु तां प्रेक्ष्य राजपुत्रोऽभ्यभाषत।

त्वया सारथिना पार्थः खाण्डवेऽग्निमर्पयत॥१६॥

Having got you as his charioteer, Kunti's son Partha, the conqueror of the god of riches, offered oblation to Khandava fire and completely subjugated the world.

पृथिवीमजयत् कृत्स्नां कुन्तीपुत्रो धनंजयः।

सैरन्ध्री त्वां समाचष्टे सा हि जानाति पाण्डवान्॥१७॥

Sairandhri spoke of you to me; she knows the Pandavas; O Brihannala, govern in the same way, my horses,

संयच्छ मामकान्श्वांस्तथैव त्वं बृहन्नले।

कुरुभिर्योत्स्यमानस्य गोधनानि परीप्सतः॥१८॥

Who am desirous of fighting with the Kurus and rescuing the precious kine. You were formerly the favourite charioteer of Arjuna.

अर्जुनस्य किलासीस्त्वं सारथिर्दयितः पुरा।

त्वयाजयत् सहायेन पृथिवीं पाण्डवर्षभः॥१९॥

By your help, that foremost of the Pandavas conquered the world. Brihannala replied to the prince who had said this.

एवमुक्ता प्रत्युवाच राजपुत्रं बृहन्नला।

का शक्तिर्मम सारथ्यं कर्तुं संग्राममूर्धनि॥२०॥

गीतं वा यदि वा नृत्यं वादित्रं वा पृथक्विधम्।

तत् करिष्यामि भद्रं ते सारथ्यं तु कुतो मम॥२१॥

(Saying): "What power have I that I can act as your charioteer in the field of battle. If it were singing, dancing, musical instruments or any other similar thing I could have entertained you. But how can I work as a charioteer?"

उत्तर उवाच

बृहन्नले गायनो वा नर्तनो वा पुनर्भव।
क्षिप्रं मे रथमास्थाय निगृहीष्व हयोत्तमान्॥२२॥

Uttara said

O Brihannala, a singer or a dancer, whatever you may be, quickly ascend my chariot and restrain the best of horses.

वैशम्पायन उवाच

स तत्र नर्मसंयुक्तमकरोत् पाण्डवो बहु।
उत्तरायाः प्रमुखतः सर्वं जानन्नरिदमः॥२३॥

Vaishampayana said

Although knowing everything, that slayer of foes, the son of Pandu, as if to make a fun, committed many mistakes before Uttara.

अर्धमुत्क्षिप्य कवचं शरीरे प्रत्यमुञ्चत।
कुमार्यस्तत्र तं दृष्ट्वा प्राहसन् पृथुलोचनाः॥२४॥

And while by raising it upwards he tried to put the coat of mail on his body, the large-eyed maidens, seeing it, began to laugh.

स तु दृष्ट्वा विमुह्यन्तं स्वयमेवोत्तरस्ततः।
कवचेन महार्हेण समनद्वाद् बृहन्नलाम्॥२५॥

Beholding him bewildered Uttara himself dressed Brihannala with a highly precious coat of mail.

स बिभ्रत् कवचं चाङ्गयं स्वयमप्यंशुमत्प्रभम्।
ध्वजं च सिंहमुच्छ्रिय सारथ्ये समकल्पयत्॥२६॥

Himself putting on an armour effulgent like the sun and hoisting the lion flag he appointed him (Brihannala, as his charioteer).

धनूषि च महार्हाणि बाणांश्च रुचिरान् बहून्।
आदाय प्रययौ वीरः स बृहन्नलसारथिः॥२७॥

With Brihannala as his charioteer and taking many costly bows and beautiful arrows the hero issued out.

अथोत्तरा च कन्याश्च सख्यस्तामबुवंस्तदा।
बृहन्नले आनयेथा वासांसि रुचिराणि च॥२८॥
पाञ्चालिकार्थं चित्राणि सूक्ष्माणि च मृदूनि च।
विजित्य संग्रामगतान् भीष्मद्रोणमुखान् कुरून्॥२९॥

His friend Uttara and other maidens then said:- "O Brihannala, bring for our dolls fine, beautiful and soft cloths of various kinds (when you will come back) after defeating the Kurus in battle headed by Bhishma and Drona."

एवं ता ब्रुवतीः कन्याः सहिताः पाण्डुनन्दनः।
प्रत्युवाच हसन् पार्थो मेघदुन्दुभिनिःस्वनः॥३०॥

The maidens thus speaking, Partha, the son of Pandu, smilingly replied in words deep as the muttering of clouds.

बृहन्नलोवाच

यद्युत्तरोऽयं संग्रामे विजेष्यति महारथान्।
अथाहरिष्ये वासांसि दिव्यानि रुचिराणि च॥३१॥

Brihannala said

If Uttara can defeat those mighty car-warriors I shall bring many beautiful clothes for you.

वैशम्पायन उवाच

एवमुक्त्वा तु बीभत्सुस्ततः प्राचोदयद्भयान्।
कुरूनभिमुखः शूरो नानाध्वजपताकिनः॥३२॥

Vaishampayana said

Having said this the heroic Arjuna drove the horses towards the Kuru army over which were flowing many flags.

तमुत्तरं वीक्ष्य रथोत्तमे स्थितं
बृहन्नलायाः सहितं महाभुजम्।
स्त्रियश्च कन्याश्च द्विजाश्च सुव्रताः

प्रदक्षिणं चक्रुथोचुरङ्गनाः॥३३॥

Beholding the mighty-armed Uttara seated on the excellent car along with Brihannala, the females, the maidens and the Brahmanas of hard vows, went round the car.

यदर्जुनस्यर्षभतुल्यगामिनः

पुराभवत् खाण्डवदाहमङ्गलम्।

कुरून् समासाद्य रणे बृहन्नले

सहोत्तरेणाद्य तदस्तु मङ्गलम्॥३४॥

"(They said) O Brihannala, may that victory, which Arjuna, walking like a bull obtained in the days of yore at the time of the

burning of the forest of Khandava, come to you today when you shall with Uttara meet the Kurus.

CHAPTER 38

(GOHARANA PARVA)-Continued

The chastisement of Uttara in Goharana

वैशम्पायन उवाच

स राजधान्या निर्याय वैराटिरकुतोभयः।

प्रयाहीत्यब्रवीत् सूतं यत्र ते कुरवो गताः॥१॥

Vaishampayana said

Having come out of the metropolis the brave son of Virata said to his charioteer:- "Go where the Kurus are."

समवेतान् कुरुन् सर्वाङ्घ्रिगीषूनवजित्य वै।

गास्तेषां क्षिप्रमादाय पुनरेष्याम्यहं पुरम्॥२॥

Having vanquished all the Kurus who have come here for victory and quickly rescued the kine I shall come back to the city of Virata.

ततस्तांश्चोदयामास सदृशान् पाण्डुनन्दनः।

ते हया नरसिंहेन नोदिता वातरंहसः।

आलिखन्त इवाकाशमूहुः काञ्चनमालिनः॥३॥

Thereupon the son of Pandu urged on the beautiful horses. Being urged on by that foremost of men, those horses, endued with the velocity of wind.

नातिदूरमथो गत्वा मत्स्यपुत्रधनंजयौ।

अवेक्षेतामित्रघ्नौ कुरूणां बलिनां बलम्॥४॥

Adorned with gold necklaces, seemed to run through the sky. And not going very far, the son of Matsya and Dhananjaya.

श्मशानमभितो गत्वा आससाद कुरून्नाथ।

तां शमीमन्ववीक्षेतां व्यढानीकांश्च सर्वशः॥५॥

Those two repressors of enemies espied the army of the powerful Kurus. And going towards the cremation ground they reached the Kurus.

तदनीकं महत् तेषां विबभौ सागरोपमम्।

सर्पमाणमिवाकाशे वनं बहुलपादपम्॥६॥

And they saw their army arranged in battle array. That huge army appeared like an ocean.

ददृशे पार्थिवो रेणुर्जनितस्तेन सर्पता।

दृष्टिप्रणाशो भूतानां दिवस्पृक् कुरुसत्तम॥७॥

Or like a forest full of many trees moving through the sky. Then was seen the dust of the earth raised by the moving army.

तदनीकं महद् दृष्ट्वा गजाश्चरथसंकुलम्।

कर्णदुर्योधनकृपैर्गुप्तं शान्तनवेन च॥८॥

Which destroyed the vision of creatures and touched the sky, O best of Kurus. Then beholding that huge army abounding in elephants, horses and chariots.

द्रोणेन च सपुत्रेण महेष्वासेन धीमता।

हृष्टरोमा भयोद्विग्नः पार्थ वैराटिरब्रवीत्॥९॥

And protected by Karna, Duryodhana, Bhishma, the highly intelligent and great bowman Drona with his son, Virata's son, worked up with fear and having hairs erect, said to Partha.

उत्तर उवाच

नोत्सहे कुरुभिर्योद्धुं रोमहर्षं हि पश्य मे।

बहुप्रवीरमत्युग्रं देवैरपि दुरासदम्॥१०॥

प्रतियोद्धुं न शक्यामि कुरुसैन्यमनन्तकम्।

नाशंसे भारतीं सेनां प्रवेष्टुं भीमकार्मुकम्॥११॥

रथनागाश्चकलिलां पत्तिध्वजसमाकुलाम्।

दृष्ट्वैव हि परानाजौ मनः प्रव्यथीतौ मे॥१२॥

Uttara said

I dare not fight with the Kurus: see the hairs of my body have stood erect. I am unable to fight with the vast Kuru army, consisting of many irrepressible heroes and hard to be vanquished even by the celestials. I dare not enter into the army of the Bharatas consisting of the dreadful bowmen, horses, elephants, chariots infantry and flags. My mind is pained at the view of the enemy in the battle-field.

यत्र द्रोणश्च भीष्मश्च कृपः कर्णो विविशतिः।

अश्वत्थामा विकर्णश्च सोमदत्तश्च बाँ कः॥१३॥

Where (stand) Drona, Bhishma, Karna, Kripa, Vivinshati, Ashvatthama, Vikarana, Somadatta, Balhika.

दुर्योधनस्तथा वीरो राजा च रथिनां वरः।

द्युतिमन्तो महेष्वासाः सर्वे युद्धविशारदाः॥१४॥

The heroic king Duryodhana, the foremost of car-warriors and other effulgent, great bowmen, all skilled in warfare.

दृष्ट्वैव हि कुरूनेतान् व्यूढानीकान् प्रहारिणः।

हृषितानि च रोमाणि कश्मलं चागतं मम॥१५॥

Beholding these Kurus, expert in fight, arrayed in battle order I am beside myself with fear and my hairs have stood erect.

वैशम्पायन उवाच

अविजातो विजातस्य मौख्याद् धूर्तस्य पश्यतः।

परिदेवयते मन्दः सकाशे सव्यसाचिनः॥१६॥

Vaishampayana said

The coward and foolish Uttara began to bewail out of foolishness before Savyasachin who was high-spirited and disguised.

Uttara said

त्रिगर्तान् मे पिता यातः शून्ये सम्प्रणिधाय माम्।

सर्वां सेनामुपादाय न मे सन्तीह सैनिकाः॥१७॥

My sire has gone out to fight with Trigartas taking the entire army with him and leaving me alone in the empty city there are no soldiers for me.

सोऽहमेको बहून् बालः कृतास्त्रानकृतश्रमः।

प्रतियोद्धुं न शक्यामि निवर्तस्व बृहन्नले॥१८॥

Single-handed and a mere stripling as I am I have not toiled much over the use of arms. I am not capable of fighting with all these skilled in arms; desist therefore, O Brihannala.

बृहन्नलोवाच

भयेन दीनरूपोऽसि द्विषतां हर्षवर्धनः।

न च तावत् कृतं कर्म परैः किञ्चिद् रणाजिरे॥१९॥

Brihannala said

You are pale with fear; why do you increase the delight of your enemies? Even

now you have done nothing with your enemies in the field of action.

स्वयमेव च मामास्य वह मां कौरवान् प्रति।

सोऽहं त्वां तत्र नेष्यामि यत्रैते बहुला ध्वजाः॥२०॥

You yourself told me "Take me to the Kauravas" and I shall take you there where there are many flags.

मध्यमामिषगृध्राणां कुरूणामाततायिनाम्।

नेष्यामि त्वां महाबाहो पृथिव्यामपि युध्यताम्॥२१॥

O you having large arms, I shall take you to the Kurus ready to fight (for kine) like hawks for meat, (even) if they are prepared to fight for the earth.

तथा स्त्रीषु प्रतिश्रुत्य पौरुषं पुरुषेषु च।

कथमानोऽभिनिर्णय किमर्थं न युयुत्ससे॥२२॥

Vaunting of your manliness while starting before men and women, why do you not desire to fight?

न चेद् विजित्य गास्तास्त्वं गृहान् वै प्रतियास्यसि।

प्रहसिष्यन्ति वीरास्त्वां नरा नार्यश्च संगताः॥२३॥

If you, without defeating them and taking back your kine, return home, all men and women, O hero, when they will meet, will laugh at you.

अहमप्यत्र सैरज्या ख्याता सारथ्यकर्मणि।

न च शक्याम्यनिर्जित्य गाः प्रयातुं पुरं प्रति॥२४॥

As for me I had been highly spoken of by Sairandhri for my skill as a charioteer. I shall not therefore be able to return to the city without taking the kine. correction complete

स्तोत्रेण चैव सैरज्यास्तव वाक्येन तेन च।

कथं न युध्येयमहं कुरून् सर्वान् स्थिरो भवा॥२५॥

For Sairandhri's eulogy, and your words (I have come here) ; why should I not therefore fight with the Kurus; be quiet.

उत्तर उवाच

कार्पं हरन्तु मत्स्यानां भूयांसः कुरवो धनम्।

प्रहसन्तु च मां नार्यो नरा वापि बृहन्नले॥२६॥

Uttara said

Let the Kurus take away the profuse riches of the Matsya's a they like; let men and women laugh at me, O Brihannala.

संग्रामे न च कार्यं मे गावो गच्छन्तु चापि मे।
शून्यं मे नगरं चापि पितुश्चैव बिभेग्यहम्॥२७॥

Let the kine go any where, let my city be
desolate, let me fear my father, but I shall not
enter into battle.

वैशम्पायन उवाच

इत्युक्त्वा प्राद्रवत् भीतो रथात् प्रस्कन्द्य कुण्डली।
त्यक्त्वा मानं च दर्पं च विसृज्य सशरं धनुः॥२८॥

Vaishampayana said

Saying this, that one, adorned with ear-
rings, got down from the chariot, and leaving
behind, in fear, his bow and arrows fled away
at the sacrifice of his honour and pride.

बृहन्नलोवाच

नैव शूरैः स्मृतो धर्मः क्षत्रियस्य पलायनम्।
श्रेयस्तु मरणं युद्धे न भीतस्य पलायनम्॥२९॥

Brihannala said

To fly is not the practice of the brave and
the Kshatriyas; death in battle is preferable to
flight in fear.

वैशम्पायन उवाच

एवमुक्त्वा तु कौन्तेयः सोऽवप्लुत्य रथोत्तमात्।
तमन्वधावद् धावन्तं राजपुत्रं धनंजयः॥३०॥

Vaishampayana said

Saying this Dhananjaya, the son of Kunti,
coming down from the excellent car, pursued
the prince who was thus running away.

दीर्घां वेणीं विधुन्वानः साधु रक्ते च वाससी।
विधूय वेणीं धावन्तमजानन्तोऽर्जुनं तदा॥३१॥

सैनिकाः प्राहसन् केचित् तथारूपमवेक्ष्य तम्।
तं शीघ्रमभिधावन्तं सम्प्रेक्ष्य कुरवोऽब्रुवन्॥३२॥

His long braid of hair and pure white
garments were fluttering in the air. Not
knowing that Arjuna was running with his long
braid of hair flowing and seeing him some
soldiers burst out into laughter. And seeing him
thus run quickly the Kurus said.

क एष नृपसंछन्नो भस्मन्येव हुताशनः।

किञ्चिदस्य यथा पुंसः किञ्चिदस्य यथा स्त्रियः॥३३॥

Who is this man who is concealed like fire
in ashes. He is partly a man and partly a
woman.

सारूप्यमर्जुनस्येव क्लीपरूपं बिभर्ति च।
तदेवैतच्छिरो ग्रीवं तौ बाहू परिघोपमौ।

तद्वदेवास्य विक्रान्तं नायमन्यो धनंजयात्॥३४॥

Although assuming a neuter form he
appears like Arjuna. His is the same, head,
same neck, and are the same arms resembling
maces.

अमरेष्विव देवेन्द्रो मानुषेषु धनंजयः।

एकः कोऽस्मानुपायायादन्यो लोके धनंजयात्॥३५॥

His movement is also like his; he cannot be
but Dhananjaya. As Indra is amongst the
immortals so is Dhananjaya amongst men.

एकः पुत्रो विराटस्य शून्ये संनिहितः पुरे।

स एष किल निर्यातो बालभावाच्च पौरुषात्॥३६॥

Excepting Dhananjaya who, in this world,
alone can come to fight with us? Only one son
of Virata has been left in the empty city.

सत्रेण नूनं छन्नं हि चरन्तं पार्थमर्जुनम्।

उत्तरः सारथिं कृत्वा निर्यातो नगराद् बहिः॥३७॥

स नो मन्यामहे दृष्ट्वा भीत एष पलायते।

तं नूनमेष धावन्तं जिघृक्षति धनंजयः॥३८॥

He has come out of childishness and not of
heroism. Uttara must have issued out of the
city making Arjuna the son of Pritha his
charioteer who is living in disguise. It appears
to us that he, seeing us, is flying away in fear.
And forsooth Dhananjaya is following him to
bring him back.

वैशम्पायन उवाच

इति स्म कुरवः सर्वे विमृशन्तः पृथक् पृथक्।

न च व्यवसितुं किञ्चिदुत्तरं शक्नुवन्ति ते॥३९॥

छन्नं तथा तं सत्रेण पाण्डवं प्रेक्ष्य भारत।

उत्तरं तु प्रधावन्तमभिद्रुत्य धनंजयः।

गत्वा पदशतं तूर्णं केशपक्षे परामृशत्॥४०॥

सोऽर्जुनेन परामृष्टः पर्यदेवयदातवत्।

बहुलं कृपणं चैव विराटस्य सुतस्तदा॥४१॥

O Bharata, seeing the son of Pandu in disguise all the Kurus thus thought separately but they could not arrive at a conclusion. Dhananjaya however, quickly following the fleeing Uttara, seized him within a hundred steps by the hair. Held by Arjuna the son of Virata began to lament piteously like one forlorn.

उत्तर उवाच

शृणुयास्त्वं हि कल्याणि बृहन्नले सुमध्यमे।
निर्वर्तय रथं क्षिप्रं जीवन् भद्राणि पश्यति॥४२॥

Uttara said

Hear, O youthful Brihannala, turn back the chariot. He, who lives, secures prosperity.

शतकुम्भस्य शुद्धस्य शतं निष्कान् ददामि ते।
मणीनष्टौ च वैदूर्यान् हेमबद्धान् महाप्रभान्॥४३॥
हेमदण्डप्रतिच्छन्नं रथं युक्तं च सुव्रतैः।
मत्तांश्च दश मातङ्गान् मुञ्च मां त्वं बृहन्नले॥४४॥

I will give you a hundred coins of pure gold, eight highly brilliant jems Vaidurya set with gold, one car with a golden flag-staff and drawn by excellent horses and ten infuriated elephants. Release me, Brihannala.

वैशम्पायन उवाच

एवमादीनि वाक्यानि विलपन्तमचेतसम्।
प्रहस्य पुरुषव्याघ्रो रथस्यान्तिकमानयत्॥४५॥

Vaishampayana said

Holding him forcibly who was bewailing in these strains being beside himself that foremost of men brought him near the car.

अथैनमब्रवीत् पार्थो भयार्तं नष्टचेतसम्।
यदि नोत्सहसें योद्धुं शत्रुभिः शत्रुकर्षणा।
एहि मे त्वं हयान् यच्छ युध्यमानस्य शत्रुभिः॥४६॥

Partha then said to him who was stricken with fear and deprived of his senses. "O repressor of foes, if you do not like to fight with your enemies, come, govern the horses while I fight with them.

प्रयाहोतद् स्थानीकं मद्बाहुबलरक्षितः।
अप्रवृष्यतमं घोरं गुप्तं वीरैर्महारथैः॥४७॥

मा भैस्त्वं राजपुत्राग्र्य क्षत्रियोऽसि परंतप।

Protected by the strength of my arms do you enter into the dreadful and inaccessible collection of arms guarded by brave and powerful horses. Fear not, O repressor of foes, for you are the foremost of princes and a Kshatriya.

कथं पुरुषशार्दूल शत्रुमध्ये विषीदसि॥४८॥

अहं वै कुरुभिर्योत्स्ये विजेष्यामि च ते पशून्।

Why are you pulled down in the midst of enemies O foremost of men? I shall fight with the Kurus and release your animals.

प्रविश्यैतद् स्थानीकमप्रवृष्यं दुरासदम्॥४९॥

यन्ता भव नरश्रेष्ठ योत्स्येऽहं कुरुभिः सह।

Entering into the formidable and impenetrable army. Be you my charioteer, O foremost of men, I shall fight with the Kurus.

एवं ब्रुवाणो बीभत्सुर्वैराटिमपराजितः।

समाश्लास्य मुहूर्तं तमुत्तरं भरतर्षभ॥५०॥

Thus speaking to Uttara, the son of Virata, Bibhatsu, never defeated in battle, excited him for the time being, O foremost of Viratas.

तत एनं विचेष्टन्तमकामं भयपीडितम्।

रथमारोपयामास पार्थः प्रहरतां वरः॥५१॥

Then Partha, the foremost of repressors took upon the car that unwilling and fainting prince, assailed with fear.

CHAPTER 39

(GOHARANA PARVA)-Continued

The praise of Arjuna in Goharana

वैशम्पायन उवाच

तं दृष्ट्वा क्लीबवेषेण रथस्थं नरपुङ्गवम्।
शमीमभिमुखं यान्तं रथमारोप्य चोत्तरम्॥५१॥

Vaishampayana said

Beholding that foremost of men seated on car in the dress of a person of the neuter sex, going towards the Shami tree, having placed Uttara on the chariot.

भीष्मद्रोणमुखास्तत्र कुरवो रथिसत्तमाः।

वित्रस्तमनसः सर्वे धनंजयकृताद् भयात्॥१॥

All the mighty car-warriors of the Kurus headed by Bhishma and Drona had their minds agitated by the fear of Dhananjaya.

तानवेक्ष्य हतोत्साहानुत्पातानपि चाद्भुतान्।

गुरुः शस्त्रभृतां श्रेष्ठो भारद्वाजोऽभ्यभाषत॥३॥

Seeing them dispirited and many wonderful omens, the preceptor Drona, the foremost of wielders of weapon, Bharadvaja's son, said.

चण्डाश्च वाताः संवान्ति रूक्षाः शर्करवर्षिणः।

भस्मवर्णप्रकाशेन तमसा संवृतं नभः॥४॥

Violent and dreadful winds are blowing, showering profuse gravels. The sky is also enshrouded with darkness of ashy colour.

रूक्षवर्णाश्च जलदा दृश्यन्तेऽद्भुतदर्शनाः।

निःसरन्ति च कोशेभ्यः शस्त्राणि विविधानि च॥५॥

The wonderful clouds are looking dry and divine weapons are as if coming out of their cases.

शिवाश्च विनदन्त्येता दीप्तायां दिशि दारुणाः।

हयाश्चाश्रूणि मुञ्चन्ति ध्वजाः कम्पन्त्यकम्पिताः॥६॥

Frightened by the conflagration on all sides the jackals are yelling hideously, the horses are shedding tears and flags are being shaken although moved by none.

यादृशान्यत्र रूपाणि संदृश्यन्ते बहूनि च।

यत्ता भवन्तस्तिष्ठन्तु साध्वसं समुपस्थितम्॥७॥

Since many such dreadful omens are being seen, a mighty calamity is at hand.

रक्षध्वमपि चात्मानं व्यूहध्वं वाहिनीमपि।

वैशसं च प्रतीक्षध्वं रक्षध्वं चापि गोधनम्॥८॥

Protect yourselves and arrange the army, Expect a slaughter and guard well the kine.

एष वीरो महेष्वासः सर्वशस्त्रभृतां वरः।

आगतः क्लीबवेष्टेण पार्थो नास्त्यत्र संशयः॥९॥

This great bowman, this best of heroes, who has come in the guise of a person of the neuter sex is undoubtedly the son of Pritha.

नदीज लङ्केशवनारिकेतु-

नगाह्वयो नाम नगारिसूनुः।

एषोऽङ्गनावेषधरः किरीटी

जित्वा वयं नेष्यति चाद्य गावः॥१०॥

O you born of a river (Bhishma), this man dressed as a woman, is Kiriti (Arjuna) the son of the enemy of mountains (Indra) and having on his banner the emblem of the destroyer of Lanka's gardens. Defeating us today he will surely take away the kine.

स एष पार्थो विक्रान्तः सव्यसाची परंतपः।

नायुद्धेन निर्वर्तेत सर्वैरपि सुरासुरैः॥११॥

He is the powerful Partha, Savyasachin, the repressor of enemies-he does not desist even in the encounter with all the celestials.

क्लेशितश्च वने शूरो वासवेनापि शिक्षितः।

अमर्षवशमापन्नो वासवप्रतिमो युधि।

नेहास्य प्रतियोद्धारमहं पश्यामि कौरवाः॥१२॥

The hero suffered hardships in the forest and was instructed by Indra. Indignant (as he is) he is equal to Vasava in battle.

महादेवोऽपि पार्थेन श्रूयते युधि तोषितः।

किरातवेषप्रच्छन्नो गिरौ हिमवति प्रभुः॥१३॥

O Kauravas, I do not see here any one who can withstand him in battle. It is heard, that on the mountain Himavan, the lord Mahadeva too, disguised as a hunter, was pleased by Partha in battle.

कर्ण उवाच

सदा भवान् फाल्गुनस्य गुणैरस्मान् विकल्पसे।

न चार्जुनः कलापूर्णो मम दुर्योधनस्य च॥१४॥

Karna said

You always make light of us by speaking of Phalguni's accomplishments. He is not even one sixteenth of either myself or Duryodhana.

दुर्योधन उवाच

यद्येष पार्थो राधेय कृतं कार्यं भवेन्मम।

ज्ञाताः पुनश्चरिष्यन्ति द्वादशाब्दान् विशाम्यते॥१५॥

Duryodhana said

If he be Partha, O son of Radha, then my work is fulfilled. If found out the Pandavas shall have to live in the forest for twelve years again.

अथैष कश्चिदेवान्यः क्लीबवेषेण मानवः।

शरैरेनं सुनिशितैः पातयिष्यामि भूतले॥१६॥

If he be any one else in a eunuch's guise I shall soon place him on the ground with sharp arrows.

वैशम्पायन उवाच

तस्मिन् ब्रुवति तद् वाक्यं धार्तराष्ट्रे परंतप।

भीष्मो द्रोणः कृपो द्रौणिः पौरुषं तदपूजयन्॥१७॥

Vaishampayana said

O slayer of foes, on Duryodhana saying this, Bhishma, Drona, Kripa, and Drona's son all spoke highly of his manliness.

CHAPTER 40

(GOHARANA PARVA)-Continued

The description of Arjuna's weapon in Goharana

वैशम्पायन उवाच

तां शमीमुपसंगम्य पार्थो वैराटिम्ब्रवीत्।

सुकुमारं समाज्ञाय संग्राहे नातिकोविदम्॥११॥

Vaishampayana said

Having approached the Shami tree and found out that the son of Virata was highly delicate and inexperienced in battle Partha said to him.

समादिष्टो मया क्षिप्रं धनुष्यवहरोत्तर।

नेमानि हि त्वदीयानि सोढुं शक्यन्ति मे बलम्।

भारं चापि गुरुं वोढुं कुङ्गुरं वा प्रमर्दितुम्॥१२॥

Commanded by me, O Uttara, bring down some arrows that are on the tree. These your shafts cannot stand my strength.

मम वा बाहुविक्षेपं शत्रूनिह विजेष्यतः।

तस्माद् भूमिजयारोह शमीमेतां पलाशिनीम्॥१३॥

Heavy as it is when I grind the horses, elephants and the stretch of my arms when I defeat the enemies.

अस्यां हि पाण्डुपुत्राणां धनुर्वि निहितान्युत।

युधिष्ठिरस्य भीमस्य भीमत्सोर्यमयोस्तथा॥१४॥

ध्वजाः शरश्च शूराणां दिव्यानि कवचानि च।

Therefore, O prince, climb this tree full of fruits for in it are tied the bows, shafts, banners and beautiful armours of the heroic sons of Pandu, Yudhishtira, Bhima, Arjuna and the twins.

अत्र चैतन्महावीर्यं धनुः पार्थस्य गाण्डिवम्॥१५॥

एकं शतसहस्रेण सम्मितं राष्ट्रवर्धनम्।

There is also the mighty bow, Gandiva, of Partha, which alone is equal to hundred thousand of others and is capable of extending kingdom.

व्यायामसहमत्यर्थं तृणराजसमं महत्॥१६॥

सर्वायुधमहामात्रं शत्रुसम्बाधकारकम्।

सुवर्णविकृतं दिव्यं श्लक्ष्णमायतमन्नम्॥१७॥

अलं भारं गुरुं वोढुं दारुणं चारुदर्शनम्।

Capable of standing the greatest exercise, huge like a palmyra tree, the largest of all weapons, capable of withstanding the enemy, embellished with gold, celestials, smooth broad without a knot, beautiful and straight and capable of bearing a heavy weight.

तादृशान्येव सर्वाणि बलवन्ति दृढानि च।

युधिष्ठिरस्य भीमस्य भीमत्सोर्यमयोस्तथा॥१८॥

The other bows, that are there of Yudhishtira, Bhima, Arjuna and twins are equally strong and tough.

CHAPTER 41

(GOHARANA PARVA)-Continued

The attempt of getting down weapons in Goharana

उत्तर उवाच

अस्मिन् वृक्षे किलोद्बद्धं शरीरमिति नः श्रुतम्।

तदहं राजपुत्रः सन् स्पृशेयं पाणिना कथम्॥११॥

Uttara said

It is heard that a corpse is tie to the tree. How can I, being a prince, touch it with my own hands.

नैवविधं मया युक्तमालब्धु क्षत्रयोनिना।

महता राजपुत्रेण मन्त्रयज्ञविदा सता॥२॥

To touch it does not become me who am born in the Kshatriya race, a mighty prince and observant of Mantras and vows.

स्पृष्टवन्तं शरीरं मां शववाहमिवाशुचिम्।

कथं वा व्यवहार्यं वै कुर्वीथास्त्वं बृहन्नले॥३॥

Why should you, O Brihannala, make my body sullied and unclean by making me touch this corpse?

बृहन्नलोवाच

व्यवहार्यश्च राजेन्द्र शुचिश्चैव भविष्यसि।

धनूंष्येतानि मा भैस्त्वं शरीरं नात्र विद्यते॥४॥

Brihannala said

You shall remain clean and unpolluted, O foremost of kings. Fear not, there are only bows on this tree and not a corpse.

दायादं मत्स्यराजस्य कुले जातं मनस्विनाम्।

त्वां कथं निन्दितं कर्म कारयेयं नृपात्मजा॥५॥

O prince, why should I make you do a cursed deed, born as you are of a noble family and a heir to the king of Matsya's.

वैशम्पायन उवाच

एवमुक्तः स पार्थेन रथात् प्रस्कन्द्य कुण्डली।

आरुरोह शमीवृक्षं वैराटिरवशस्तदा॥६॥

Thus addressed by Partha, Virata's son, adorned with ear-rings, got down from the car and climbed up the Shami tree unwillingly.

तमन्वशासच्छत्रुघ्नो रथे तिष्ठन् धनंजयः।

अवरोपय वृक्षाग्राद् धनूंष्येतानि मा चिरम्॥७॥

Dhananjaya, the slayer of enemies, waiting on the car, ordered him:- "Quickly bring down those bows from the top of the tree."

परिवेष्टनमेतेषां क्षिप्रं चैव व्यपानुद।

सोऽपहत्य महार्हाणि धनूंषि पृथुवक्षसाम्।

परिवेष्टनपत्राणि विमुच्य समुपानयत्॥८॥

तथा संनहनान्येषां परिमुच्य समन्ततः।

Cut off soon the wrappers of all these. Cutting off the covering and the ropes with

which they were tied on all sides he brought those valuable bows having spacious rods.

अपश्यद् गाण्डिवं तत्र चतुर्भिरपरैः सह॥९॥

तेषां विमुच्यमानानां धनुषामर्कवर्चसाम्।

विनिश्चेरुः प्रभा दिव्यां ग्रहाणामुदयेष्विव॥१०॥

स तेषां रूपमालोक्य भोगिनामिव जृम्भताम्।

हृष्टरोमा भयोद्विग्नः क्षणेन समपद्यत॥११॥

संस्पृश्य तानि चापानि भानुमन्ति बृहन्ति च।

वैरार्जुनं राजन्निदं वचनमब्रवीत्॥१२॥

He saw there Gandiva along with four other bows. The celestials effulgence of these bows resplendent like the rays of the sun, when got out, appeared like that of the planet at the time of rising. Beholding their forms like sighing snakes he, in no time, was overwhelmed with fear and the hairs of his body stood on ends. Then touching those huge and mighty lustrous bows Virata's son said to Arjuna.

CHAPTER 42

(GOHARANA PARVA)-Continued

The seeing of weapon by Uttara in Goharana

उत्तर उवाच

बिन्दवो जातरूपस्य शतं यस्मिन् निपातिताः।

सहस्रकोटि सौवर्णाः कस्यैतद् धनुरुत्तमम्॥१॥

Uttara said

To what illustrious hero does this excellent bow belong, having a hundred golden bosses and shining ends?

वारणा यत्र सौवर्णाः पृष्ठे भासन्ति दंशिताः।

सुपर्श्वं सुग्रहं चैव कस्यैतद् धनुरुत्तमम्॥२॥

Whose is this most excellent bow of good sides and easy hold, on the staff of which shine golden elephants with such a brilliance?

तपनीयस्य शुद्धस्य षष्टिर्यस्येन्द्रगोपकाः।

पृष्ठे विभक्ताः शोभन्ते कस्यैतद् धनुरुत्तमम्॥३॥

Whose is this excellent bow embellished with three scores of golden insects placed with proper divisions on its back?

सूर्या यत्र च सौवर्णास्त्रयो भासन्ति दंशितः।
तेजसा प्रज्वलन्तो हि कस्यैतद् धनुस्तमम्॥४॥

Whose is this most excellent bow burning
in lustre on which shine three suns of great
effulgence?

शलभा यत्र सौवर्णास्तपनीयविभूषिताः।
सुवर्णमणिचित्रं च कस्यैतद् धनुस्तमम्॥५॥

Whose is this most excellent weapon
variegated with gold and gems on which are
golden insects set with brilliant stones?

इमे च कस्य नाराचाः साहस्रा लोमवाहिनः।
समन्तात् कलधौदाग्रा उपासंगे हिरण्मये॥६॥

Whose are these thousand winged arrows
having golden points and put in golden
quivers?

विपाठाः पृथवः कस्य गार्धपत्राः शिलाशिताः।
हारिद्रवर्णाः सुमुखाः पीताः सर्वायसाः शराः॥७॥

Whose are these huge shafts, thick-winged
like vultures, whetted, of yellow hue entirely
made of iron, and sharp?

कम्पायमसितश्चापः पञ्चशार्दूललक्षणः।
वराहकर्णव्यामिश्रान् शरान् धारयते दश॥८॥

Whose is this sable bow having the
emblem of five tigers, with boar-eared arrows
numbering ten?

कस्येमे पृथवो दीर्घाश्चन्द्रबिम्बार्धदर्शनाः।
शतानि सप्त तिष्ठन्ति नाराचा रुधिराशनाः॥९॥

Whose are these long and thick five
hundred arrows like the crescent shaped moon,
capable of drinking blood?

कस्येमे शुकपत्राभैः पूर्वैर्यैः सुवाससः।
उत्तरैरायसैः पीतैर्हेमपुङ्खैः शिलाशितैः॥१०॥

Whose are these gold feathered arrows
whetted on stone, the lower halves of which
are embellished with wings of the colour of a
parrot's feathers and the upper halves of which
are made of well-tempered steel?

गुरुभारसहो दिव्यः शात्रवाणां भयंकरः।
कस्यायं सायको दीर्घः शिलीपृष्ठः शिलीमुखः॥११॥

Whose is this celestial long sword, capable
of having heavy weight, irresistible, dreadful to

the enemies, having the mark of a bee on it and
with the head of a bee?

वैयाघ्रकोशे निहितो हेमचित्रो दुरासदः।
सुफलश्चित्रकोशश्च किङ्किणीसायको महान्॥१२॥

Whose is this huge sword of excellent
blade, variegated with gold and tinkling bells
and put in a variegated sheath of tiger skin?

कस्य हेमत्सरुर्दिव्यः खड्गः परमनिमलः।
कस्यायं विमलः खड्गो गव्ये कोशे समर्पितः॥१३॥

Whose is this beautiful scimitar of golden
hilt, celestials and highly polished and cased in
a scab-bard of cow-skin?

हेमत्सरुनाशुष्यो नैषध्यो भारसाधनः।
कस्य पाञ्चनखे कोशे सायको हेमविग्रहः॥१४॥

Whose is this sword made of gold,
manufactured in the country of Nishadas,
capable of bearing heavy weight and cased in a
sheath of goat skin?

प्रमाणरूपसम्पन्नः पीत आकाशसंनिभः।
कस्य हेममये कोशे सुतप्ते पावकप्रभे॥१५॥

Whose is this sword sable like the cloud
and cased in a case of burning gold shining like
fire?

निस्त्रिशोऽयं गुरुः पीतः सायकः परनिर्व्रणः।
कस्यायमसितः खड्गो हेमबिन्दुभिरावृतः॥१६॥

Whose is this huge sable Nishtringha
capable of assaulting others? Whose is this iron
sword covered with golden points.

आशीविषसमस्पर्शः परकायप्रभेदनः।
गुरुभारसहो दिव्यः सपत्नानां भयप्रदः॥१७॥

Dreadful in touch like a serpent capable of
piercing other's bodies and bearing heavy
weight, celestial and creating terror in the
minds of the enemies?

निर्दिशस्व यथातत्त्वं मया पृष्टा बृहन्नले।
विस्मयो मे परो जातो दृष्ट्वा सर्वमिदं महत्॥१८॥

O Brihannala, asked by me, speak out the
real truth; great is my wonder on seeing all
these.

CHAPTER 43

(GOHARANA PARVA)-Continued

The description of weapons in Goharana

बृहन्नलोवाच

यन्मां पूर्वमिहापृच्छः शत्रुसेनापहारिणम्।

गाण्डीवमेतत् पार्थस्य लोकेषु विदितं धनुः॥१॥

Brihannala said

The one about which you first enquired is the world-wide known Gandiva bow of Arjuna, capable of destroying the enemy's army.

सर्वायुधमहामात्रं शातकुम्भपरिष्कृतम्।

एतत् तदर्जुनस्यासीद् गाण्डीवं परमायुधम्॥२॥

Polished like pure gold, the greatest of all weapons this is the greatest of all weapons this is the great weapon of Arjuna, Gandiva.

यत् तच्छतसहस्रेण सम्मितं राष्ट्रवर्द्धनम्।

येन देवान् मनुष्यांश्च पार्थो विजयते मृधे॥३॥

It is equal to a hundred thousand bows and capable of extending kingdoms: by this Partha defeated in battle celestials and men.

चित्रमुच्चावचैवर्णैः श्लक्ष्णमायतमव्रणम्।

देवदानवगन्धर्वैः पूजितं शाश्वतीः समाः॥४॥

Adored repeatedly by the celestials, demons and Gandharvas, and variegated with excellent colours, the huge and smooth bow is without any stain or knot.

एतद् वर्षसहस्रं तु ब्रह्मा पूर्वमधारयत्।

ततोऽनन्तरमेवाथ प्रजापतिरधारयत्॥५॥

त्रीणि पञ्चशतं चैव शक्रोऽशीतिं च पञ्च च।

सोमः पञ्चशतं राजा तथैव वरुणः शतम्।

Brahma held it first for a thousand years and thereafter Prajapati held it for five hundred and three years. Afterwards Shakra did it for five and eighty years. Soma did it for five hundred years and Varuna for a hundred.

पार्थः पञ्च च षष्टिं च वर्षाणि श्वेतवाहनः॥६॥

महावीर्यं महादिव्यमेतत् तद् धनुस्तमम्।

And lastly Partha, having white steeds, has held, for sixty five years, this highly powerful, heavenly and most excellent bow.

एतत् पार्थमनुप्राप्तं वरुणाच्चारुदर्शनम्॥७॥

पूजितं सुरमर्त्येषु बिभर्ति परमं वपुः।

This beautiful bow has come to Partha from Varuna. Worshipped by god and men it has taken a handsome form.

सुपार्श्वं भीमसेनस्य जातरूपग्रहं धनुः।

येन पार्थोऽजयत् कृत्स्नां दिशं प्राचीं परंतपः॥८॥

That bow of beautiful sides and golden handle belongs to Bhima with which, the son of Pritha, the slayer of enemies, conquered the entire eastern region.

इन्द्रगोपकचित्रं च यदेतच्चारुदर्शनम्।

राज्ञो युधिष्ठिरस्यैतद् वैराटे धनुस्तमम्॥९॥

the other most excellent and beautiful bow, variegated with insects, belongs to the king Yudhishtira.

सूर्या यस्मिंस्तु सौवर्णाः प्रकाशन्ते प्रकाशिनः।

तेजसा प्रज्वलन्तो वै नकुलस्यैतदायुधम्॥१०॥

The other, in which golden suns of brilliant effulgence shed lustre all around, belongs to Nakula.

शलभा यत्र सौवर्णास्तपनीय विचित्रिताः।

एतन्माद्रीसुतस्यापि सहदेवस्य कार्मुकम्॥११॥

The bow, embellished with golden images of insects and set also with jems and stones, belongs to that son of Madri who is called Sahadeva.

ये त्विमे क्षुरसंकाशाः सहस्रा लोमवाहिनः।

एतेऽर्जुनस्य वैराटे शराः सर्पविषोपमाः॥१२॥

The thousand winged shafts, sharp as razors and dreadful like the venom of snakes, belong to Arjuna, O son of Virata.

एते ज्वलन्तः संग्रामे तेजसा शीघ्रगामिनः।

भवन्ति वीरस्याक्षय्या व्यूहतः समरे रिपून्॥१३॥

These swift arrows, of the hero burning in energy in battle when discharged against the enemies, become inexhaustible.

ये चेमे पृथवो दीर्घाश्चन्द्रबिम्बार्धदर्शनाः।

एते भीमस्य निशिता रिपुक्षयकराः शराः॥१४॥

These sharp, long and heavy arrows, resembling the crescent of the moon in shape

and capable of destroying the enemies, belong to Bhima.

हारिद्रवर्णा ये त्वेते हेमपुङ्खः शिलाशिताः।

नकुलस्य कलापोऽयं पञ्चशार्दूललक्षणः॥१५॥

The quiver, having the five images of tigers full of yellow, gold winged shafts whetted on stone, belongs to Nakula.

येनासौ व्यजयत् कृत्स्नां प्रतीचीं दिशमाहवे।

कलापो ह्येष तस्यासीन्माद्रीपुत्रस्य धीमतः॥१६॥

This quiver belongs to the intelligent son of Madri with which he had conquered the entire western region.

ये त्विमे भास्कराकाराः सर्वपारसवाः शराः।

एते चित्रक्रियोपेताः सहदेवस्य धीमतः॥१७॥

These arrows, lustrous like the sun, painted all over with various colours and capable of destroying enemies by thousands, belong to Sahadeva.

ये त्विमे निशिताः पीताः पृथ्वो दीधवाससः।

हेमपुङ्खस्त्रिपर्वाणो राज एते महाशराः॥१८॥

These great arrows, sharpened, yellow, heavy, long, gold feathered and consisting of three knots, belong to the king (Yudhishtira).

यस्त्वयं सायको दीर्घः शिलीपृष्ठः शिलीमुखः।

अर्जुनस्यैष संग्रामे गुरुभारसहो दृढः॥१९॥

This long sword, with the emblem of a bee on its back and sharp as the sting of a bee, firm and capable of bearing heavy weight in battle, belongs to Arjuna.

वैयाघ्रकोशः सुमहान् भीमसेनस्य सायकः।

गुरुभारसहो दिव्यः शात्रवाणां भयंकरः॥२०॥

This celestial huge sword, cased in tiger skin, capable of bearing heavy weight and dreadful to the enemies, belongs to Bhimasena.

सुफलश्चित्रकोशश्च हेमत्सरनुत्तमः।

निस्त्रिशः कौरवस्यैष धर्मराजस्य धीमतः॥२१॥

This most excellent sword, of a sharp blade, golden hilt and cased in a painted sheath, belongs to the intelligent Dharmaraja of the Kuru race.

यस्तु पाञ्चनखे कोशे निहिताश्चित्रयोधने।

नकुलस्यैष निस्त्रिशो गुरुभारसहो दृढः॥२२॥

This strong sword, capable of bearing heavy weight intended for various forms of fight and cased in a sheath of goat-skin belongs to Nakula.

यस्त्वयं विपुलः खड्गो गव्ये कोशे समर्पितः।

सहदेवस्य विद्धयेनं सर्वभारसहं दृढम्॥२३॥

This huge, strong and dreadful sword, capable of bearing heavy weight and put in a sheath of cow-skin, belongs to Sahadeva.

CHAPTER 44

(GOHARANA PARVA)-Continued

The recognition of Arjuna in Goharana

उत्तर उवाच

सुवर्णविकृतानिमान्यायुधानि महात्मनाम्।

रुग्निराणि प्रकाशन्ते पार्थानामाशुकारिणाम्॥१॥

Uttara said

Truly these golden weapons, belonging to the light handed and noble sons of Pritha, are greatly beautiful.

क्व नु स्विदर्जुनः पार्थः कौरव्यो वा युधिष्ठिरः।

नकुलः सहदेवश्च भीमसेनश्च पाण्डवः॥२॥

But where are that Arjuna, the son of Pritha, Yudhishtira of the Kuru race, Nakula, Sahadeva and Bhimasena the son of Pandu?

सर्व एव महात्मानः सर्वाभिन्नविनाशनाः।

राज्यमक्षैः पराकीर्य न श्रूयन्ते कथंचन॥३॥

We never hear of all those noble (heroes), capable of destroying all enemies, who lost their kingdom at dice.

द्रौपदी क्व च पाञ्चली स्त्रीरत्नमिति विश्रुता।

जितानक्षैस्तदा कृष्णा तानेवान्वगमद वनम्॥४॥

Where is Draupadi, the princess of Panchala, known as a jewel of a female who followed them to woods after their defeat at dice.

अर्जुन उवाच

अहमस्म्यर्जुनः पार्थः सभास्तारो युधिष्ठिरः।

बल्लवो भीमसेनस्तु पितुस्ते रसपाचकः॥५॥

Arjuna said

I am Arjuna, the son of Pritha, your father's courtier is Yudhishtira and the clever cook of your father, Ballava, is Bhimasena.

अम्बबन्धोऽथ नकुलः सहदेवस्तु योकुले।

सैरन्ध्रीं द्रौपदीं विद्धि यत्कृते कीचका हताः॥६॥

Nakula is in charge of steeds and Sahadeva is in cow-pen and know Sairandhri as Draupadi for whom Kichaka's were slain.

उत्तर उवाच

दश पार्थस्य नामानि यानि पूर्वं श्रुतानि मे।

प्रब्रूयास्तानि यदि मे श्रद्धयां सर्वमेव ते॥७॥

Uttara said

I shall place confidence in your words if you can mention the ten names of Partha of which I had heard before.

अर्जुन उवाच

हन्त तेऽहं समाचक्षे दश नामानि यानि मे।

वैराटे शृणु तानि त्वं यानि पूर्वं श्रुतानि ते॥८॥

Arjuna said

I shall tell you my ten names; hear them, O son of Virata, which you heard before.

एकाग्रमानसो भूत्वा शृणु सर्वं समाहितः।

अर्जुनः फाल्गुनो जिष्णुः किरीटी श्वेतवाहनः।

बीभत्सुर्विजयः कृष्णः सव्यसाची धनंजयः॥९॥

Hear all with concentrated mind and attention-Arjuna, Phalguni, Jishnu, Kiritin Shvetavahana, Bibhatsu, Vijaya, Krishna, Savyasachin, Dhananjaya.

उत्तर उवाच

केनासि विजयो नाम केनासि श्वेतवाहनः।

किरीटी नाम केनासि सव्यसाची कथं भवान्॥१०॥

Uttara said

Why is your name Vijaya? Why Shvetavahana? Why is your name Kiritin and why Savyasachi?

अर्जुनः फाल्गुनो जिष्णुः कृष्णो बीभत्सुरेव च।

धनंजयश्च केनासि ब्रूहि तन्मम तत्त्वतः॥११॥

Tell me all truly why your names are Arjuna, Phalguni, Jishnu, Krishna, Bibhatsu and Dhananjaya.

श्रुता मे तस्य वीरस्य केवला नामहेतवः।

तत् सर्वं यदि मे ब्रूयाः श्रद्धयां सर्वमेव ते॥१२॥

I have heard o the origin of the names of the hero; if you can tell them all I shall confide in your words.

अर्जुन उवाच

सर्वाज्ञानपदाङ्गित्वा वित्तमादाय केवलम्।

मध्ये धनस्य तिष्ठामि तेनाहुर्मां धनंजयम्॥१३॥

Arjuna said

Having conquered all countries, and collected their wealth I lived in the midst of riches and so they call me Dhananjaya.

अभिप्रयामि संग्रामे यदहं युद्धदुर्मदान्।

नाजित्वा विनिवर्तामि तेन मां विजयं विदुः॥१४॥

When I go out to fight with invincible kings I never return without defeating them; hence they call me Vijaya.

श्वेताः काञ्चनसंनाहा स्थे युज्यन्ति मे हयाः।

संग्रामे युध्यमानस्य तेनाहं श्वेतवाहनः॥१५॥

When I fight in the battle field the steeds that are yoked to my car are white and golden hued and hence they call me Shvetavahana.

उत्तराभ्यां फल्गुनीभ्यां नक्षत्राभ्यामहं दिवा।

जातो हिमवतः पृष्ठे तेन मां फाल्गुनं विदुः॥१६॥

I was born on the Himavat when the constellation Uttara Phalguna was on the ascendant and hence they call me Phalguni.

पुरा शक्रेण मे दत्तं युध्यतो दानववर्षभैः।

किरीटं मूर्ध्नि सूर्याभं तेनाहुर्मां किरीटिनम्॥१७॥

A diadem, brilliant like the sun, was formerly placed on my head by Indra during my fight with the Danavas and hence they call me Kiritin.

न कुर्यां कर्म बीभत्सं युध्यमानः कथंचन।

तेन देवमनुष्येषु बीभत्सुरिति विश्रुतः॥१८॥

I have never committed a hateful work in the field of battle and hence I am known as Bibhatsu amongst men and celestials.

उभौ मे दक्षिणौ पाणी गाण्डीवस्य विकर्षणे।

तेन देवमनुष्येषु सव्यसाचीति मां विदुः॥१९॥

Both of my hands are capable of drawing Gandiva: hence they know me as Savyasachi amongst men and celestials.

पृथिव्यां चतुरन्तायां वर्णो मे दुर्लभः समः।

करोमि कर्म शुक्लं च तस्मान्मामर्जुनः विदुः॥२०॥

My complexion is rare on earth with four boundaries and I perform pure deeds and hence they call me Arjuna.

अहं दुराणो दुर्धर्षो दमनः पाकशासनिः।

तेन देवमनुष्येषु जिष्णुर्नामास्मि विश्रुतः॥२१॥

I am unapproachable, irrepressible, dreadful and the chastiser of Paka; hence I am known as Vishnu amongst men and celestials.

कृष्ण इत्येव दशमं नाम चक्रे पिता मम।

कृष्णावदातस्य ततः प्रियत्वाद् बालकस्य वै॥२२॥

Krishna, my tenth name, was given to me by my father out of affection for a black boy of great purity.

वैशम्पायन उवाच

ततः स पार्थ वैराटिरभ्यवादयदन्तिकात्।

अहं भूमिजयो नाम नाम्नाहमपि चोत्तरः॥२३॥

Vaishampayana said

Then approaching Partha the son of Virata said "I am Bhuminjaya by name as well as Uttara.

दिष्ट्या त्वां पार्थ पश्यामि स्वागतं ते धनंजय।

लोहिताक्ष महाबाहो नागराजकरोपमा॥२४॥

By good luck I have seen you, O Partha, Welcome, O Dhananjaya, O you with red eyes and mighty arms resembling the trunk of elephants.

यदज्ञानादवोचं त्वां क्षन्तुमर्हसि तन्मम।

यतस्त्वया कृतं पूर्वं चित्रं कर्म सुदुष्करम्।

अतो भयं व्यतीतं मे प्रीतिश्च परमा त्वयि॥२५॥

You should pardon me for what I said out of ignorance. You performed before many wonderful and difficult fears: hence my fears have been removed and I bear a great love for you."

CHAPTER 45

(GOHARANA PARVA)-Continued

The beginnings of Arjuna's fighting in Goharana

उत्तर उवाच

आस्थाय रुचिरं वीर रथं सारथिनां मया।

कतमं यास्यसेऽनीकमुक्तो यास्याम्यहं त्वया॥१॥

Uttara said

O hero, mounting this beautiful car with me as the charioteer, which division would you enter into? Commanded by you I shall take you there.

अर्जुन उवाच

प्रीतोऽस्मि पुरुषव्याघ्र न भयं विद्यते तव।

सर्वान् नुदामि ते शत्रून् रणे रणविशारद॥२॥

Arjuna said

I am pleased with you, O best of men, you have no fear. I shall disperse all your enemies in battle, O you conversant with all forms of warfare.

स्वस्थो भव महाबाहो पश्य मां शत्रुभिः सह।

युध्यमानं विमर्देऽस्मिन् कुर्वाणं भैरवं महत्॥३॥

Be at ease, O you mighty armed hero, behold me fighting with your enemies in battle, making a dreadful feat.

एतान् सर्वानुपासङ्गान् क्षिप्रं बध्नीहि मे रथे।

एकं चाहर निस्त्रिशं जातरूपपरिष्कृतम्॥४॥

The quickly all these quivers to my chariot and take a sword of polished blade embellished with gold.

वैशम्पायन उवाच

अर्जुनस्य वचः श्रुत्वा त्वरावानुत्तरस्तदा।

अर्जुनस्यायुथान् गृह्य शीघ्रेणावातरत् ततः॥५॥

Vaishampayana said

Hearing those words of Arjuna, Uttara became active He quickly got down from the tree with Arjuna's weapon.

अर्जुन उवाच

अहं वै कुरुभिर्योत्स्याम्यवजेष्यामि ते पशून्॥६॥

संकल्पपक्षविक्षेपं बाहुप्राकारतोरणम्।

Arjuna said

I will fight with the Kurus and bring back your animals. Guarded by me the top of this car shall be like a citadel to you; these my arms shall be like ramparts and gates.

त्रिदण्डतूणसम्बाधमनेकध्वजसंकुलम्॥७॥

ज्याक्षेपणं क्रोधकृतं नेमीनिनददुन्धुभि।

This treble pole and this my quiver will be like defensive works; here are my many flags; the twang of my bow, when I am in anger, will be like the sound of Dundhubi.

नगरं ते मया गुप्तं रथोपस्थं भविष्यति॥८॥

अधिष्ठितो मया संख्ये रथो गाण्डीवधन्वना।

अजेयः शत्रुसैन्यानां वैराटे व्येतु ते भयम्॥९॥

Such a city of yours, protected by me, will be on the car driven by me; holding the bow of Gandiva it will be incapable of being vanquished by the hostile army. So, O son of Virata, let your fear be dispelled.

उत्तर उवाच

बिभेमि नाहमेतेषां जानामि त्वां स्थिरं युधि।

केशवेनापि संग्रामे साक्षादिन्द्रेण वा समम्॥१०॥

Uttara said

I do not fear all these-I know your steadiness in battle like that of Keshava or Indra himself.

इदं तु चिन्तयन्नेवं परिमुह्यामि केवलम्।

निश्चयं चापि दुर्मेधा च गच्छामि कथंचन॥११॥

Thinking of this I am continually bewildered. Foolish as I am I cannot get a definite conclusion.

एवं युक्ताङ्गरूपस्य लक्षणैः सूचितस्य च।

केन कर्मविपाकेन क्लीबत्वमिदमागतम्॥१२॥

By what adverse circumstances may such a handsome person, gifted with all auspicious marks, become deprived of men hood?

मन्ये त्वां क्लीबवेषेण चरन्तं शूलपाणिनम्।

गन्धर्वराजप्रतिमं देवं वापि शतक्रतुम्॥१३॥

Methinks you are a Mahadeva, or Indra, or the king of the Gandharvas living in the guise of a eunuch.

अर्जुन उवाच

भ्रातुर्नियोगाज्येष्ठस्य संवत्सरमिदं व्रतम्।

चरामि व्रतचर्यं च सत्यमेतद् ब्रवीमि ते॥१४॥

Arjuna said

To tell you the truth I am observing this vow for one year in satisfaction of the command of my elder brother.

नास्मि क्लीबो महाबाहो परवान् धर्मसंयुतः।

समाप्तव्रतमुर्त्तीर्णं विद्धि मां त्वं नृपात्मजा॥१५॥

O mighty-armed hero, I am not in reality a eunuch; (but I observe this vow) for acquiring religious merit and the satisfaction of another's will. Know, O prince, that I have completed my vow.

उत्तर उवाच

परमोऽनुग्रहो मेऽद्य यतस्तर्को न मे वृथा।

न हीदृशाः क्लीबरूपा भवन्ति तु नरोत्तमा॥१६॥

Uttara said

you have done me a great favour today for I now see that my suspicion was not altogether unfounded. Persons like you, O foremost of men, cannot be eunuchs.

सहायवानस्मि रणे युध्येयममरैरपि।

साध्वसं हि प्रणष्टं मे किं करोमि ब्रवीहि मे॥१७॥

I have now got one to help me in battle; I can fight with the immortals. My fears have been dispelled. Tell me what I shall do.

अहं ते संग्रहीष्यामि हयान् शत्रुस्थारूजान्।

शिक्षितो ह्यस्मि सारथ्ये तीर्थतः पुरुषर्षभ॥१८॥

I have been trained in horsemanship by a good teacher, O foremost of men; I shall govern your horses that are capable of breaking the ranks of enemy's cars.

दारुको वासुदेवस्य यथा शक्रस्य मातलिः।

तथा मां विद्धि सारथ्ये शिक्षितं नरपुङ्गव॥१९॥

Know me, O best of men, as clever a charioteer as Daruka of Vasudeva or Matali of Shakra.

यस्य याते न पश्यन्ति भूमौ क्षिप्तं पदं पदम्।

दक्षिणां यो धुरं युक्तः सुग्रीवसदृशो हयः॥२०॥

The horse, that is yoked to the right pole (of your car) and whose hoofs, as they are placed on the ground are hardly visible when running, is like Sugriva of Krishna.

योऽयं धुरं धुर्यवरो वामां वहति शोभनः।

तं मन्ये मेघपुष्पस्य जवेन सदृशं हयम्॥२१॥

The other beautiful steed, the best of its race, that is yoked to the left pole, is, I think, equal in speed to Meghapushpa.

योऽयं काञ्चनसंनाहः पार्श्विं वहति शोभनः।

समं शैब्यस्य तं मन्ये जवेन बलवत्तरम्॥२२॥

The beautiful horse, clad in golden mail, that draws the car by the rear pole, is equal to Shaivya in speed but superior in strength.

योऽयं वहति मे पार्श्विं दक्षिणामभितः स्थितः।

बलाहकादपि मतः स जवे वीर्यवत्तरः॥२३॥

This fourth, yoked to the rear pole on the right, is considered superior to Balahaka in both speed and strength.

त्वामेवायं रथो वोढुं संग्रामेऽर्हति धन्विनम्।

त्वं चेमं रथमास्थाय योद्धुमर्हो मतो मम॥२४॥

This car is capable of carrying a bowman like you in battle and you are also worthy of fighting on this car. This is my conviction.

वैशम्पायन उवाच

ततो विमुच्य बाहुभ्यां वलयानि स वीर्यवान्।

चित्रे काञ्चनसंनाहे प्रत्यमुञ्चत् तदा तले॥२५॥

Vaishampayana said

Then taking off from his arms the bracelets, the powerful (Arjuna) put on his hands a pair of beautiful gloves embroidered with gold.

कृष्णान् भङ्गिमतः केशान् श्वेतोदग्रथ्य वाससा।

अथासौ प्राङ्मुखो भूत्वा शुचिः प्रयतमानसः।

अभिदध्यौ महाबाहुः सर्वास्त्राणि रथोत्तमे॥२६॥

ऊचुश्च पार्थ सर्वाणि प्राञ्जलीनि नृपात्मजम्।

He then tied his black and curling locks with a piece of white cloth. Then seated on that

excellent car with his face turned towards the east the mighty-armed hero, purifying his body and controlling his mind, thought of all his weapons. Then all the weapons said to the prince, the son of Pritha.

इमे स्म परमोदाराः किंकराः पाण्डुनन्दन॥२७॥

प्रणिपत्य ततः पार्थः समालभ्य च पाणिना।

सर्वाणि मानसानीह भवतेत्यभ्यभाषत॥२८॥

"We are here, O illustrious one, we are your servants, O son of Pandu." Then saluting and taking them with his hands he said "Do you all live in my memory." Then taking all those weapons he became of delighted countenance.

प्रतिगृह्य ततोऽस्त्राणि प्रहृष्टवदनोऽभवत्।

अधिज्यं तरसा कृत्वा गाण्डीवं व्याक्षिपद् धनुः॥२९॥

तस्य विक्षिप्यमाणस्य धनुषोऽभून्महाध्वनिः।

यथा शैलस्य महतः शैलेनैवावजघ्नतः॥३०॥

Quickly stringing his bow Gandiva he twanged it. Then from the twang of the bow was produced a great sound like that of a mountain clashed by another mighty one. Dreadful was the sound that filled the earth and impetuous was the wind that blew on all sides.

स निर्घातोऽभवद् भूभिद् दिक्षु वायुर्ववौ भृशम्।

पपात महती चोत्का दिशो न प्रचकाशिरे।

भ्रान्तध्वजं खं तदासीत् प्रकम्पितमहाडुमम्॥३१॥

Big fire-brands fell down, quarters were not clear, birds began to move about in the skies and the trees began to tremble.

तं शब्दं कुरवोऽजानन् विस्फोटमशनेरिव।

यदर्जुनो धनुःश्रेष्ठं बाहुभ्यामाक्षिपद् रथे॥३२॥

From that sound great as it was like that of thunder, the Kurus came to know that Arjuna drew, with his hands, the string of the best of his bows from the car.

उत्तर उवाच

एकस्त्वं पाण्डवश्रेष्ठ बहूनेतान् महारथान्।

कथं जेष्यसि संग्रामे सर्वशस्त्रास्त्रपारगान्॥३३॥

Uttara said

You are alone, O best of Pandavas, and those powerful car-warriors are many. How will you vanquish in battle those who have mastered all art of fighting?

असहायोऽसि कौन्तेय ससहायश्च कौरवाः।

अतएव महाबाहो भीतस्तिष्ठामि तेऽग्रतः॥३४॥

You have none to help you, O son of Kunti, but Kurus have many to help them. Therefore, O mighty-armed hero, I wait before you afraid.

उवाच पार्थो मा भैषीः प्रहस्य स्वनवत् तदा॥३५॥

युध्यमानस्य मे वीर गन्धर्वैः सुमहाबलैः।

सहायो घोषयात्रायां कस्तदाऽऽसीत्सखा मम॥३६॥

तथा प्रतिभये तस्मिन् देवदानवसंकुले।

खाण्डवे युध्यमानस्य कस्तदाऽऽसीत्सखा मम॥३७॥

निवातकवचैः सार्धं पौलोमैश्च महाबलैः।

युध्यतो देवराजार्थे कः सहायस्तदाभवत्॥३८॥

स्वयंवरे तु पाञ्चाल्या राजभिः सह संयुगे।

युध्यतो बहुभिस्तात कः सहायस्तदाभवत्॥३९॥

उपजीव्य गुरुं द्रोणं शक्रं वैश्रवणं यमम्।

वरुणं पावकं चैव कृपं कृष्णं च माधवम्॥४०॥

पिनाकपाणिनं चैव कथमेतान् न योधये।

रथं वाहय मे शीघ्रं व्येतु ते मानसो ज्वरः॥४१॥

Then smiling Partha said to him- "What friendly follower I had, O hero, while fighting with the powerful Gandharvas on the occasion of Ghoshayatra? Who was my friend while fighting at a terrible battle at Khandava with so many celestials and Danavas? Who was my friend, when I fought for the celestials with the powerful Nivatakavachas and the Paulamas? And who was my friend when I fought with the numberless kings at the Svayamvara of the princess of Panchala? Learning the art of fighting from the preceptor Drona, Shakra, Vaishravana, Yama, Varuna, Agni, Kripa, Krishna of Madhu's race and the holder of trident why shall I not fight with these? Drive this car speedily -and let the fears of your heart be removed.

CHAPTER 46

(GOHARANA PARVA)-Continued

The seeing of omens in Goharana

वैशम्पायन उवाच

उत्तरं सारथि कृत्वा शमीं कृत्वा प्रदक्षिणम्।

आयुधं सर्वमादाय प्रययौ पाण्डवर्षभः॥१॥

Vaishampayana said

Making Uttara his charioteer and going round the Shami tree the son of Pandu taking all his weapons set out.

ध्वजं सिंहं रथात् तस्मादपनीय महारथिः।

प्रणिधाय शमीमूले प्रायादुत्तरसारथः॥२॥

Having taken down the banner with the lion's figure and placed it at the foot of the Shami tree the mighty car-warrior set out with Uttara as his charioteer.

दैवीं मायां रथे युक्तां विहितां विश्वकर्मणा।

काञ्चनं सिंहलाङ्गलं ध्वजं वानरलक्षणम्॥३॥

He hoisted on his chariot the golden flag having the emblem of a monkey which was a celestials illusion created by Vishvakarman.

मनसा चिन्तयामास प्रसादं पावकस्य च।

स च तच्चिन्तितं ज्ञात्वा ध्वजे भूतान्यदेशयत्॥४॥

As soon as he thought of the favour of Agni in his mind the deity, knowing his desire, ordered the creatures (to sit) on the flag.

सपताकं विचित्राङ्गं सोपासङ्गं महाबलम्।

खात् पपात रथे तूर्णं दिव्यरूपं मनोरमम्॥५॥

A celestial and charming flag-staff adorned with gold, furnished with a handsome banner and quivers attached to it, immediately fell on the car from the sky.

रथं तमागतं दृष्ट्वा दक्षिणं प्राकरोत् तदा।

रथमास्थाय बीभत्सुः कौन्तेयः श्वेतवाहनः॥६॥

बद्धगोधाद्गुलित्राणः प्रगृहीतशरासनः।

ततः प्रायादुदीर्चि च कपिप्रवरकेतनः॥७॥

Seeing the banner reach his car the hero went round it reverentially. Then getting on his car, Bibhatsu, the son of Kunti, having white

steeds and the emblem of a monkey on his banner, having his fingers protected by the gloves of Inguana skin, and taking up his bow and arrows, started in a northerly direction.

स्वनवन्तं महाशङ्खं बलवानरिर्मदनः।

प्राथमद् बलमास्थाय द्विषतां लोमहर्षणम्॥८॥

Then that highly powerful repressor of foes, energetically blew his large conch-shell of thundering sound, capable of making the hairs of the body of his enemies stand erect.

ततस्ते जवना धुर्या जानुभ्यामगमन्महीम्।

उत्तश्चापि संत्रस्तो रथोपस्थ उपाविशत्॥९॥

At that sound the quick-coursing horses dropped down their knees on earth. Uttara too, stricken with fear, sat down on the car.

संस्थाप्य चाश्वान् कौन्तेयः समुद्यम्य च रश्मिभिः।

उत्तरं च परिष्वज्य समाश्रासयदर्जुनः॥१०॥

Then raising the horses up with reins and keeping them in their proper places and embracing Uttara, Arjuna, the son of Kunti, consoled him.

अर्जुन उवाच

मा भैस्त्वं राजपुत्रान्य क्षत्रियोऽसि परंतप।

कथं तु पुरुषव्याघ्र शत्रुमध्ये विषीदसि॥११॥

Arjuna said

O foremost of princes, O slayer of foes, be not afraid; you are a Kshatriya; why do you look sorry, O foremost of men, in the midst of enemies?

श्रुतास्ते शङ्खशब्दाश्च भेरीशब्दाश्च पुष्कलाः।

कुञ्जराणां च नदतां व्यूढानीकेषु तिष्ठताम्॥१२॥

You have heard enough of the sound of my conch shells as well as that of trumpets and the roar of many elephants in the midst of soldiers arranged for battle.

स त्वं कथमिहानेन शङ्खशब्देन भीषितः।

विवर्णरूपो वित्रस्तः पुरुषः प्राकृतो यथा॥१३॥

Why are you therefore, so dispirited agitated and terrified by the sound of the conch like an ordinary man.

उत्तर उवाच

श्रुता मे शङ्खशब्दाश्च भेरीशब्दाश्च पुष्कलाः।

कुञ्जराणां निनदतां व्यूढानीकेषु तिष्ठताम्॥१४॥

नैवंविधः शङ्खशब्दः पुरा जातु मया श्रुतः।

ध्वजस्य चापि रूपं मे दृष्टपूर्वं न हीदृशम्॥१५॥

Uttara said

I have heard the sound of many a conch and many a trumpet and the roar of many an elephant in the battle field but never have I heard the sound of such a conch. Never have I seen before a flag like this.

धनुषश्चैव निर्घोषः श्रुतपूर्वो न मे क्वचित्।

अस्य शङ्खस्य शब्देन धनुषो निस्वनेन च॥१६॥

अमानुषाणां शब्देन भूतानां ध्वजवासिनाम्।

रथस्य च निनादेन मनो मुह्यति मे भृशम्॥१७॥

Never have I heard before the twang of such a bow. With the blowing of this conch, the twang of this bow, the superhuman cries of creatures placed on the banner, and with the rattle of this chariot my mind has been greatly agitated.

व्याकुलाश्च दिशः सर्वा हृदयं व्यथतीव मे।

ध्वजेन पिहिताः सर्वा दिशो न प्रतिभान्ति मे॥१८॥

गाण्डीवस्य च शब्देन कर्णौ मे बहिरीकृतौ।

स मुहूर्तं प्रयातं तु पार्थो वैराटिमब्रवीत्॥१९॥

All the quarters have been agitated and my mind has been pained; all the quarters have been covered with flags and thus do not come to my view. With the twang of the Gandiva my ears have been deafened.

अर्जुन उवाच

एकान्तं रथमास्थाय पद्भ्यां त्वमवपीडयन्।

दृढं च रश्मीन् संयच्छ शङ्खं ध्यास्याम्यहं पुनः॥२०॥

Arjuna said

Stand you firmly on this chariot, pressing your feet on it. Get hold lightly of the reins for I will blow the conch again.

वैशम्पायन उवाच

ततः शङ्खमुपाध्मासीद् दारयन्निव पर्वतान्।
गुहा गिरीणां च तदा दिशः शैलांस्तथैव च।

Vaishampayana said

Arjuna blew the conch again which caused grief in the enemies and increased the delight of the friends.

उत्तश्चापि संलीनो रथोपस्थ उपाविशत्॥२१॥

तस्य शङ्खस्य शब्देन रथनेमिस्वनेन च।

(It seemed to rend) the caves of the mountains, hills and the quarters. Uttara too, clinging to it, sat on the car.

गाण्डीवस्य च घोषेण पृथिवी समकम्पत्॥२२॥

तं समाम्नासयामास पुनरेव धनंजयः॥२३॥

The earth shook with the sound of the conch, rattle of the car and the twang of the Gandiva. And Dhananjaya again consoled him.

द्वेण उवाच

यथा रथस्य निर्घोषो यथा मेघ उदीर्यते।

कम्पते च यथा भूमिर्नैषोऽन्यः सव्यसांचिनः॥२४॥

Drona said

From the rattle of the car, from the way in which the clouds have appeared, and in which the earth shakes he is none other than Savyasachin.

शस्त्राणि न प्रकाशन्ते न प्रहृष्यन्ति वाजिनः।

अग्नयश्च न भासन्ते समिद्धास्तत्र शोभनम्॥२५॥

Our arms do not shine, our horses are dispirited and our fires, although fuel is added to them, do not blaze up.

प्रत्यादित्यं च नः सर्वे मृगा घोरप्रवादिनः।

ध्वजेषु च निलीयन्ते वायसास्तत्र शोभनम्॥२६॥

All the animals, looking towards the sun, are yelling dreadfully and the crows are perching on our banners. This is not auspicious.

शकुनश्चापसव्या नो वेदयन्ति महद् भयम्॥२७॥

गोमायुरेष सेनायां रुदन् मध्येन धावति।

The vultures and kites are in the right path and presage a great danger. And the jackal too crying runs about in the midst of the army.

अनाहतश्च निष्क्रान्तो महद् वेदयते भयम्॥२८॥

भवतां रोमकूपाणि प्रहृष्टान्युपलक्षये।

An they go out openly. It presages a great calamity. The hairs of your bodies are seen to stand on their ends.

ध्रुवं विनाशो युद्धेन क्षत्रियाणां प्रदृश्यते॥२९॥

ज्योतीषि न प्रकाशन्ते दारुणा मृगपक्षिणः।

Forsooth this presages a great destruction of the Kshatriyas in battle; the shining objects do not come in view and the birds and beasts appear frightful.

उत्पाता विविधा घोरा दृश्यन्ते क्षत्रनाशनाः॥३०॥

विशेषत इहास्माकं निमित्तानि विनाशने।

Many portents are seen presaging the destruction of the Kshatriyas. And this particularly portends a great havoc amongst ourselves.

उल्काभिश्च प्रदीप्ताभिर्बाध्यते पृतना तवा।

वाहनान्यप्रहृष्टानि रुदन्तीव विशाम्पते॥३१॥

Your army is assailed by these burning meteors and the animals, O king, seem to be shorn of cheerfulness and are as if weeping.

उपासते च सैन्यानि गृध्रास्तव समन्ततः।

तप्स्यसे वाहिनीं दृष्ट्वा पार्थबाणप्रपीडिताम्।

पराभूता च वः सेना न कश्चिद् योद्धुमिच्छति॥३२॥

Vulture and kites are moving all around your army. You will repent when you will see your soldiers assailed by Partha's shafts.

विवर्णमुखभूयिष्ठाः सर्वे योधा विचेतसः।

गाः सम्प्रस्थाप्य तिष्ठामो व्यूढानीकाः प्रहारिणः॥३३॥

Our army is already defeated for, none wishes to fight. All the soldiers appear pale and dispirited. Placing the kine before, we should all stand here arranged in battle array, and ready to strike.

CHAPTER 47

(GOHARANA PARVA)-Continued

The words of Duryodhana, in Goharana

वैशम्पायन उवाच

अथ दुर्योधनो राजा समरे भीष्ममग्नवीत्।

द्वेणं च रथशार्दूलं कृपं च सुमहारथम्॥१॥

Vaishampayana said

Then the king Duryodhana said in the battle field to Bhishma, Drona, the foremost of warriors and as also to the mighty car-warrior Kripa.

उक्तोऽयमर्थ आचार्यो मया कर्णेन चासकृत्।

पुनरेव प्रवक्ष्यामि न हि तृष्यामि तं ब्रुवन्॥२॥

Both myself and Karna had said this to the preceptor. I mention it again for I am not satisfied with speaking (once).

पराभूतैर्हि वस्तव्यं तैश्च द्वादश वत्सरान्।

वने जनपदे ज्ञातैरेव एव पणो हि नः॥३॥

This was the condition that if defeated at dice the Pandavas will live in woods and countries for twelve years unknown to us.

तेषां न तावन्निर्वृत्तं वर्तते तु त्रयोदशम्।

अज्ञातवासो बीभत्सुरास्माभिः समागतः॥४॥

The thirteenth year is still going on and not yet complete. Bibhatsu, who is living in disguise, has come to us.

अनिवृत्ते तु निर्वासे यदि बीभत्सुरागतः।

पुनर्द्वादश वर्षाणि वने वत्स्यन्ति पाण्डवाः॥५॥

Now if Bibhatsu comes before the term of exile is over, the Pandavas shall have to pass another twelve years in the forest.

लोभाद् वा ते न जानीयुरस्मान् वा मोह आविशत्।

हीनातिरिक्तमेतेषां भीष्मो वेदितुमर्हति॥६॥

Whether by covetousness they have forgotten it or whether it is a mistake on our part, it is proper that Bhishma should calculate the shortness or excess (of the fixed period).

अर्थानां च पुनर्द्वये नित्यं भवति संशयः।

अन्यथा चिन्तितो ह्यर्थः पुनर्भवति सोऽन्यथा॥७॥

Doubt always exists in one of the alternatives of an object; an object, thought of in one way, becomes another (in the end). Even persons, conversant with morality, are confounded in their own acts; (we have come) to fight with the Matsya's stationed in the north.

उत्तरं मार्गमाणानां मत्स्यानां च युयुत्सताम्।

यदि बीभत्सुरायातस्तदा कस्यापराधुमः॥८॥

त्रिगर्तानां वयं हेतोर्मत्स्यान् योद्धुमिहागताः।

If however Bibhatsu has come what fault is ours? We have here to fight with the Matsya's on behalf of the Trigartas.

मत्स्यानां विप्रकारांस्ते बहूनस्मान्कीर्तयन्॥९॥

तेषां भयाभिभूतानां तदस्माभिः प्रतिश्रुतम्।

प्रथमं तैर्ग्रहीतव्यं मत्स्यानां गोधनं महत्।

सप्तम्यामपराधे वै तथा तैस्तु समाहितम्॥१०॥

Various were the oppressions of the Matsya's described to us-and we promised them help, assailed with fear as they were. And the arrangement with them was that they should first, on the afternoon of the seventh lunar day, seize the great collection of the precious kine of the Matsya's.

अष्टम्यां पुनरस्माभिरादित्यस्योदयं प्रति।

इमा गावो ग्रहीतव्या गते मत्स्ये गवां पदम्॥११॥

And at sun-rise of the eighth lunar day we should seize these kine when the king of Matsya's would be pursuing those seized first.

ते वा गच्छानयिष्यन्ति यदि वा स्युः पराजिताः।

अस्मान् वा ह्युपसंघाय कुर्युर्मत्स्येन संगतम्॥१२॥

It may be that they are bringing the kine, or being defeated are coming to us for negotiating peace with the Matsya's.

अथवा तानपाहाय मत्स्यो जानपदैः सह।

सर्वथा सेनया सार्धं संवृतो भीमरूपया।

आयातः केवलं रात्रिमस्मान् योद्धुमिहागतः॥१३॥

तेषामेव महावीर्यः कश्चिदेष पुरःसरः।

असमाद्भुतुमिहायातो मत्स्यो वापि स्वयं भवेत्॥१४॥

यद्येष राजा मत्स्यानां यदि बीभत्सुरागतः।

सर्वैर्योद्धव्यमस्माभिरिति नः समयः कृतः॥१५॥

अथ कस्मात् स्थिता ह्येते रथेषु रथसत्तमाः।

भीष्मो द्रोणः कृष्णश्चैव विकर्णो द्रौणिरेव च॥१६॥

सम्भ्रान्तमनसः सर्वे काले ह्यस्मिन् महारथाः।

Or it may be that having driven them off, the king of Matsya's, leading his people and his army of fierce warriors, income to make upon us night attacks. Perhaps some one powerful amongst them or even the king of

Matsya's himself is coming to defeat us. Be he the king of Matsya's or Bibhatsu, we must all fight with him. This is our condition. Why are all these leading car-warriors Bhishma, Drona, Kripa, Vikarana and Drona's son now sitting panic-stricken on their cars?

नान्यत्र युद्धाच्छ्रेयोऽस्ति तथाऽऽत्मा प्रणिधीयताम्॥१७

आच्छिन्ने गोधनेऽस्माकमपि देवेन वज्रिणा।

यमेन वापि संग्रामे को हस्तिनपुरं व्रजेत्॥१८॥

शरैरेभिः प्रणुन्नानां भग्नानां गहने वने।

को हि जीवेत् पदातीनां भवेदश्वेषु संशयः॥१९॥

दुर्योधनवचः श्रुत्वा राधेयस्त्वब्रवीद् वचः।

आचार्यं पृष्ठतः कृत्वा तथा नीतिर्विधीयताम्॥२०॥

There is no other help but fighting now. Make up your minds, therefore. Even, for seizing these precious kine, we have got to fight with the Divine holder of thunder-bolt or with Yama. Who is there that will be able to go to Hastinapur? Pierced by my shafts, when running away from the battle field through the woods, who amongst the infantry shall be able to escape with his life, while that of the cavalry is so doubtful? Keeping, the preceptor behind, do you make all arrangements.

जानाति हि मतं तेषामतस्त्रासयतीह नः।

अर्जुने चास्य सम्प्रीतिमधिकामुपलक्षये॥२१॥

He knows their views and strikes terror into our minds. I perceive his affection for Arjuna is very great.

तथा हि दृष्ट्वा वीभत्सुमुपायान्तं प्रशंसति।

यथा सेना न भज्येत तथा नीतिर्विधीयताम्॥२२॥

हेषितं ह्यश्वेष्वने द्रोणे सर्वं विघटितम्।

Seeing him only come he sings the praises of Bibhatsu. Make such arrangements that our army may not break up. Every thing has been confused for Drona's having heard of his horses' neighs.

अदेशिका महारण्ये ग्रीष्मे शत्रु वशं गताः।

यथा न विभ्रमेत् सेना तथा नीतिर्विधीयताम्॥२३॥

Make such arrangement that these soldiers, coming to a distant country in the summer, and

in the midst of this huge forest, may not be routed and vanquished by the enemy.

इष्टा हि पाण्डवा नित्यमाचार्यस्य विशेषतः।

आसयन्नपरार्थश्च कथ्यते स्म स्वयं तथा॥२४॥

The Pandavas are always the favourites of the preceptor. He betrays by his words that he is for others.

अश्वानां हेषितं श्रुत्वा कः प्रशंसापरो भवेत्।

स्थाने वापि व्रजन्तो वा सदा हेषन्ति वाजिनः॥२५॥

Hearing only the neighs of horses who would ever praise a man? Whether walking or standing the horses neigh.

सदा च वायवो वान्ति नित्यं वर्षति वासवः।

स्तनयिलोश्च निर्घोषः श्रूयते बहुशस्तथा॥२६॥

The winds always blow and Indra always showers rain and the roar of the clouds may be heard many times.

किमत्र कार्यं पार्थस्य कथं वा स प्रशस्यते।

अन्यत्र कामाद् द्वेषाद् वा रोषादस्मासु केवलात्॥२७॥

What has Partha to do with these and why should he be praised? It is so either for the desire of doing good to him or for hatred and anger towards us.

आचार्या वै कारुणिकाः प्राज्ञाश्चापापदर्शिनः।

नैते महाभये प्राप्ते सम्प्रवृत्त्याः कथंचना॥२८॥

Preceptors are wise, virtuous and very kind to all creatures but they should not be consulted in hours of danger.

प्रासादेषु विचित्रेषु गोष्ठीषूपवनेषु च।

कथा विचित्राः कुर्वाणाः पण्डितास्तत्र शोभनाः॥२९॥

It is in beautiful places, assemblies and gardens where beautiful speeches are to be made that the learned men seem to be in their proper places.

बहून्यश्चर्यरूपाणि कुर्वाणा जनसंसदि।

इज्यास्त्रे चोपसंधाने पण्डितास्तत्र शोभनाः॥३०॥

The learned shine in the concourse of men, where they perform many wonderful things and there where sacrificial vessels and their uses are necessary.

परेषां विवरज्ञाने मनुष्यचरितेषु च।
हस्त्यश्चर्यचर्यासु खरोद्वाजाविकर्मणि॥३१॥
गोधनेषु प्रतोलीषु वरद्वारमुखेषु च।
अन्नसंस्कारदोषेषु पण्डितास्तत्र शोभनाः॥३२॥

In the knowledge of learning the weak points of others, in studying the characters of men, in the science of horses, elephants and cars, in treating the diseases of asses, camels, goats, sheep and kine, in making plans of buildings and gates, in pointing out the defects of food and drink the learned are truly in their elements.

पण्डितान् पृष्ठतः कृत्वा परेषां गुणवादिनः।
विधीयतां तता नीतिर्यथा वध्यो भवेत् परः॥३३॥

Leaving behind the learned who speak highly of the heroism of the enemy, do you so arrange that the enemy may be killed.

गावश्च सम्प्रतिष्ठाप्य सेनां व्यूह्य समन्ततः।
आरक्षाश्च विधीयन्तां यत्र योत्स्यामहे परान्॥३४॥

Keeping the kine secure arrange the army in battle array. Keep guards in proper places so that we may fight with the enemy.

CHAPTER 48

(GOHARANA PARVA)-Continued

The words of Karna in Goharana

कर्ण उवाच

सर्वानायुष्मतो भीतान् संत्रस्तानिव लक्षये।
अयुद्धमनसश्चैव सर्वाश्चैवानवस्थितान्॥१॥

Karna said

I see all of you looking as if terrified and panic-stricken, not resolute and reluctant to fight.

यद्येष राजा मत्स्यानां यदि बीभत्सुरागतः।
अहमावारयिष्यामि वेलेव मकरालयम्॥२॥

If he be the king of Matsya's or Bibhatsu that has come I shall resist him as the banks resist the waving sea.

मम चापप्रयुक्तानां शराणां नतपर्वणाम्।
नावृत्तिर्गच्छतां तेषां सर्पाणामिव सर्पताम्॥३॥

These straight and shooting shafts, like gliding snakes that are discharged from my bow, never miss their aim.

रुक्मपुङ्गवः सुतीक्ष्णाग्रा मुक्ता हस्तवता मया।
छादयन्तु शराः पार्थ शलभा इव पादपम्॥४॥

Discharged by my light hand these shafts, having highly sharpened points and feathered in gold, shall cover Partha like locusts covering a tree.

शराणां पुङ्खसक्तानां मौर्व्याभिहतया दृढम्।
श्रूयतां तलयोः शब्दो भेर्योराहतयोरिव॥५॥

Struck firm by these winged shafts the bow string will cause these gloves to produce a sound that will be heard to resemble that of a couple of kettle-drums.

समाहितो हि बीभत्सुर्वर्षाण्यष्टौ च पञ्च चा।
जातस्नेहश्च युद्धेऽस्मिन् मयि सम्प्रहरिष्यति॥६॥

Bibhatsu was engaged in religious meditation for the last thirteen years and so he will strike me mildly in the conflict.

पात्रीभूतश्च कौन्तेयो ब्राह्मणो गुणवानिव।
शरौघान् प्रतिगृह्णातु मया मुक्तान् सहस्रशः॥७॥

Like a Brahmana, gifted with good qualities the son of Kunti has become the proper person to receive quietly thousands of arrow shot by me.

एष चैव महेष्वासस्त्रिषु लोकेषु विश्रुतः।
अहं चापि नरश्रेष्ठादर्जुनान्नावरः क्वचित्॥८॥

This powerful bowman is known all over the three worlds and I am by no means inferior to Arjuna, that best of men.

इतश्चेतश्च निर्मुक्तैः काञ्चनैर्गार्धवाजितैः।
दृश्यतामद्य वै व्योम खद्योतैरिव संवृतम्॥९॥

Golden arrows having the wings of vultures being discharged on all sides let the sky today appear as filled with fire flies.

अद्याहमृणमक्षय्यं पुरा वाचा प्रतिश्रुतम्।
धार्तराष्ट्राय दास्यामि निहत्य समरेऽर्जुनम्॥१०॥

Killing Arjuna in battle I shall satisfy, to day, the debt which it is hard to repay, I made formerly to Duryodhana.

अन्तराच्छिद्यमानानां पुङ्खानां व्यतिशीर्यताम्।

शलभानामिवाकाशे प्रचारः सम्प्रदृश्यताम्॥११॥

Who is there even amongst the celestials and Asura who is capable of withstanding the straight arrows discharged from my bow? Let my shooting arrows, winged and depressed at the middle, present the view of the fire flies passing through the sky.

इन्द्राशनिसमस्पर्शैर्महेन्द्रसमतेजसम्।

अर्दयिष्याम्यहं पार्थमुल्काभिरिव कुञ्जरम्॥१२॥

Like a person assailing an elephant with fire-brands I shall grind Partha, hard as Indra's thunderbolt and equally energetic like Mahendra.

स्थादतिरथं शूरं सर्वशस्त्रभृतां वरम्।

विवशं पार्थमादास्ये गरुत्मानिव पन्नगम्॥१३॥

From my car I shall get hold of the unresisting Partha, a heroic car-warrior and the foremost of the holders of weapon like Garuda catching snakes.

तमग्निमिव दुर्धर्षमसिंशक्तिशरेन्धनम्।

पाण्डवानिमहं दीप्तं प्रदहन्तमिवाहितम्॥१४॥

अश्ववेगपुरोवातो रथौघस्तनयिलुमान्।

शरधारो महामेघः शमयिष्यामि पाण्डवम्॥१५॥

Irrepressible like fire, excited by the fuel of swords, darts and arrows, that burning Pandava fire that consumes all enemies, I shall put out myself who am like a hue cloud continually pouring showers of arrows-the number of cars forming its thunder, and the speed of my horses being the wind going before.

मत्कार्मुकविनिर्मुक्ताः पार्थमाशीविषोपमाः।

शराः समभिसर्पन्तु वल्मीकमिव पन्नगाः॥१६॥

Shot from my bow the arrows, resembling venomous snakes, will pierce Partha like serpents going through ant hills.

सुतेजनै रुक्मपुङ्खैः सुद्यौतेर्नतपर्वभिः।

आचितं पश्य कौन्तेयं कर्णिकारैरिवाचलम्॥१७॥

Struck by gold-feathered, strong, straight and powerful arrows, behold the son of Kunti adorned like a hill covered with Karnikara flowers.

जामदग्न्यान्मया ह्यस्त्रं यत् प्राप्तमृषिसत्तमात्।

तदुपाश्रित्य वीर्यं च युध्येयमपि वासवम्॥१८॥

Having obtained from that foremost of ascetic, the son of Jamadagni, my weapons, I would, depending upon their strength, fight even with the celestials.

ध्वजाग्रे वानरस्तिष्ठन् भल्लेन निहतो मया।

अद्यैव पततां भूमौ विनदन् भैरवान् रवान्॥१९॥

Struck with javelin, the monkey placed on his banner, shall fall down on the earth, uttering dreadful cries.

शत्रोर्मया विपन्नानां भूतानां ध्वजवासिनाम्।

दिशः प्रतिष्ठमानानामस्तु शब्दो दिवंगमः॥२०॥

The sky will be filled with the cries of the animals placed on the enemy's flag-staff and assailed by me they will fly away in all directions.

अद्य दुर्योधनस्याहं शल्यं हृदि चिरस्थितम्।

समूलमुद्धरिष्यामि बीभत्सुं पातयन् रथात्॥२१॥

I shall eradicate today the dart from Duryodhana's heart existing for a long time by dislodging Bibhatsu from his car.

हताश्वं विरथं पार्थ पौरुषे पर्यवस्थितम्।

निःश्वसन्तं यथा नागमद्य पश्यन्तु कौरवाः॥२२॥

The Kauravas will see today Partha with his car broken, steeds killed, the bravery gone and himself sighing like a serpent.

कामं गच्छन्तु कुरवो धनमादाय केवलम्।

रथेषु वापि तिष्ठन्तो युद्धं पश्यन्तु मामकम्॥२३॥

Let the Kauravas at their own will go away with the precious kine; if they wish let them remain on the chariot and behold the encounter.

CHAPTER 49

(GOHARANA PARVA) - Continued

The words of Kripa in Goharana

कृप उवाच

सदैव तव राधेय युद्धे क्रूरतरा मतिः।

नार्थानां प्रकृतिं वेत्सि नानुबन्धमवेक्षसे॥१॥

Kripa said

O son of Radha, your crooked mind is always for the war. You do not understand the time and nature of things as well as their consequences.

माया हि बहवः सन्ति शास्त्रमाश्रित्य चिन्तिताः।

तेषां युद्धं तु पापिष्ठं वेदयन्ति पुराविदः॥२॥

There are many contrivances mentioned in the scriptures. Of them persons acquainted with the past history have mentioned battle as the most sinful.

देशकालेन संयुक्तं युद्धं विजयदं भवेत्।

हीनकालं तदेवेह फलं न लभते पुनः।

देशे काले च विक्रान्तं कल्याणाय विधीयते॥३॥

It is only when undertaken in (proper) time and place that a battle produces success. This is not a favourable time and you will get no good fruit. Prowess, when manifested in proper hour and place, leads to well-being.

आनुकूल्येन कार्याणामन्तरं संविधीयते।

भारं हि रथकारस्य न व्यवस्यन्ति पण्डिताः॥४॥

परिचिन्त्य तु पार्थेन संनिपातो न नः क्षमः।

It is by favourable signs that the advisability of an action is determined upon. Learned men never act depending upon the words of a car maker. Taking all this into consideration it is not proper for us to enter into an encounter with Partha.

एकः कुरून्ध्रगच्छदेकश्चानिमत्तर्पयत्॥५॥

एकश्च पञ्च वर्षाणि ब्रह्मचर्यमधारयत्।

Alone did he save the Kurus (from the Gandharvas) and alone did he gratify fire. And alone did he for five years lead the life of a Brahmacharin.

एकः सुभद्रामारोप्य द्वैश्ये कृष्णमाह्वयत्॥६॥

एकः किरातरूपेण स्थितं रुद्रमयोधयत्।

Taking Subhadra on his car alone did he challenge Krishna to a duel. And alone did he fight with Rudra who came before him in the disguise of a hunter.

अस्मिन्नेव वने पार्थो हतां कृष्णामवाजयत्॥७॥

एकश्च पञ्च वर्षाणि शक्रादस्त्राण्यशिक्षत।

It was in this forest that he rescued Draupadi when she was being carried away (by Jayadratha). It is alone he that for five years studied the science of arms under Indra.

एकः सोऽयमरिं जित्वा कुरूणामकरोद् यशः॥८॥

एको गन्धर्वराजानं चित्रसेनमरिदमः।

विजिग्ये तरसा संख्ये सेनां प्राप्य सुदुर्जयाम्॥९॥

तथा निवातकवचाः कालखट्वाश्च दानवाः।

दैवतैरप्यवध्यास्ते एकेन युधि पातिताः॥१०॥

एकेन हि त्वया कर्णं किं नामेह कृतं पुरा।

एकैकेन यथा तेषां भूमिपाला वशे कृताः॥११॥

इन्द्रोऽपि हि न पार्थेन संयुगे योद्धुमर्हति।

Defeating alone all the enemies he has spread the glory of the Kurus. Alone did that chastiser of foes defeat in battle Chitrastena, the king of the Gandharvas and in a moment his invincible army also. He defeated alone in battle the dreadful Nivatakavachas and Kalakhanjas who were both incapable of being slain even by the celestials. What however, O Karna, have you accomplished single-handed like any one of the sons of Pandu each of whom had vanquished many kings? Even Indra is unable to face Partha in battle.

यस्तेनाशंसते योद्धुं कर्तव्यं तस्य भेषजम्॥१२॥

आशीविषस्य कुब्धस्य पाणिमुद्यम्य दक्षिणम्।

अवमुच्य प्रदेशिन्या दंष्ट्रामादातुमिच्छसि॥१३॥

अथवा कुङ्ठारं मत्तमेकं एव चरन् वने।

अनङ्कुशं समारुह्य नगरं गन्तुमिच्छसि॥१४॥

समिद्धं पावकं चैव घृतमेदोवसाहुतम्।

घृताक्तश्चारवासास्त्वं मध्येनोत्तर्तुमिच्छसि॥१५॥

आत्मानं कः समुद्धृत्य कण्ठे बद्ध्वा महाशिलम्।

He who wishes to fight with Arjuna should take some medicine. You desire to take out the fangs of an angry, venomous snake by stretching out your right hand and extending your fore-finger. Or going alone in the forest you wish to ride an infuriated elephant and go to a town without a hook in hand. Or rubbed over with clarified butter and clad in silken

raiment you wish to go through a burning fire blazing with fat, tallow and clarified butter.

समुद्रं तरते दोष्या तत्र किं नाम पौरुषम्॥१६॥

अकृतास्त्रः कृतास्त्रं वै बलवन्तं सुदुर्बलः।

तादृशं कर्ण यः पार्थ योद्धुमिच्छेत् स दुर्मतिः॥१७॥

अस्माभिर्होष निकृतो वर्षाणीह त्रयोदश।

सिंहः पाशविनिर्मुक्तो न नः शेषं करिष्यति॥१८॥

एकान्ते पार्थमासीनं कूपेऽग्निमिव संवृतम्।

अज्ञानादभ्यवस्कन्द्य प्राप्ताः स्मो भयमुत्तमम्॥१९॥

सह युध्यामहे पार्थमागतं युद्धदुर्मदम्।

Who, binding himself hand and foot and tying a huge stone to his neck, would wish to swim across the ocean with his bare arms? What manliness is there? O Karna, a fool is he, who, without strength and skill in arms, desires to fight with Partha who is so powerful and skilled in weapons? Oppressed by us and freed from thirteen years' exile, will he not destroy us like a lion liberated from the noose? Having unknowingly come to a place where Partha lay hidden like fire we have been exposed to a great danger. Although dreadful in battle we should fight against him.

सैन्यास्तिष्ठन्तु संनद्धा व्यूढानीकाः प्रहारिणः॥२०॥

द्रोणो दुर्योधनो भीष्मो भवान् द्रौणिस्तथा वयम्।

सर्वे युध्यामहे पार्थ कर्ण मा साहसं कृथाः॥२१॥

वयं व्यवसितं पार्थ वज्रपाणिमिवोद्यतम्।

षड्रथाः प्रतियुध्येम तिष्ठेम यदि संहताः॥२२॥

व्यूढानीकानि सैन्यानि यत्ताः परमधन्विनः।

युध्यामहेऽर्जुनं संख्ये दानवा इव वासवम्॥२३॥

Let our army, clad in coats of mail, stand here in battle array ready to strike. Let Drona, Duryodhana, Bhishma, yourself, Drona's son and ourselves all fight with Partha. Do not, O Karna, act rashly. If we six are united and set forth our energy we may fight with or stand before Partha, fierce like the wielder of thunderbolt. With our soldiers in battle array, we, great bowmen as we are, will fight carefully with Arjuna as the Danavas fought with Vasava.

CHAPTER 50

(GOHARANA PARVA) - Continued

The words of Ashvathama in Goharana

अश्वत्थामोवाच

न च तावज्जिता गावो न च सीमान्तरं गताः।

न हास्तिनपुरं प्राप्तास्त्वं च कर्ण विकृत्यसे॥१॥

Ashvathama said

The kine have not yet been acquired. Nor have they gone over the boundary. Nor have they gone to Hastinapur. Why do you, O Karna, boast?

संग्रामांश्च बहूञ्जित्वा लब्ध्वा च विपुलं धनम्।

विजित्य च परां सेनां नाहुः किंचन पौरुषम्॥२॥

Even having won many a battle, amassed a vast fortune, vanquished their enemies, armies, truly heroic men do not utter a single word of their prowess.

दहत्यग्निवाक्यस्तु तूष्णीं भाति दिवाकरः।

तूष्णीं धारयते लोकान् वसुधा सचराचरान्॥३॥

Fire burns silently and silently does the sun shine. And the earth does bear creatures mobile and immobile without a single word.

चातुर्वर्ण्यस्य कर्माणि विहितानि स्वयम्भुवा।

धनं यैरधिगन्तव्यं यच्च कुर्वन् न दुष्यति॥४॥

The actions of the four orders have been ordained by the Self Sprung (Brahma) so that they may acquire wealth without committing a sinful act.

अधीत्य ब्राह्मणो वेदान् याजयेत यजेत वा।

क्षत्रियो धनुराश्रित्य यजेच्चैव न याजयेत्॥५॥

Having studied the Vedas, the Brahmanas should perform sacrifices and officiate as priests. Resorting to their vows the Kshatriyas should perform sacrifices and never officiate as priests.

वैश्योऽधिगम्य वित्तानि ब्रह्मकर्माणि कारयेत्।

शूद्रः शुश्रूषणं कुर्यात् त्रिषु वर्णेषु नित्यशः।

वन्दनायोगविधिभिर्वैतसीं वृत्तिमास्थितः॥६॥

Having amassed wealth the Vaishyas should perform the Vedic rites there with. A

Shudra should always attend to and serve the other three orders, having recourse to flattery as the means of livelihood and behaving (cringingly) like the cane.

वर्तमाना यथाशास्त्रं प्राप्य चापि महीमिमाम्।

सत्कुर्वन्ति महाभागा गुरून् सुविगुणानपि॥७॥

Duly following the scriptures they obtained this entire earth and those great men always act respectfully to their elders even if the latter prove adverse to them.

प्राप्य द्यूतेन को राज्यं क्षत्रियस्तोष्टुमर्हति।

तथा नृशंसरूपोऽयं धार्तराष्ट्रश्च निर्घृणः॥८॥

What Kshatriya on this earth expresses joy for having acquired a kingdom by gambling like this wicked and shameless son of Dhritarashtra?

तथाधिगम्य वित्तानि को विकत्येदं विचक्षणः।

निकृत्या वञ्चनायोगैश्चरन् वैतंसिको यथा॥९॥

Having acquired riches in this way by deceit and fraud like a seller of meat what wise man would boast of it?

कतमद् द्वैतं युद्धं यत्राजैर्षीर्धनंजयम्।

नकुलं सहदेवं वा धनं येषां त्वया हतम्॥१०॥

In what single combat did you ever defeat Dhananjaya, Nakula or Sahadeva although you have robbed them of their riches?

युधिष्ठिरो जितः कस्मिन् भीमश्च बलिनां वरः।

इन्द्रप्रस्थं त्वया कस्मिन् संग्रामे निर्जितं पुरा॥११॥

Has Yudhishtira, or Bhima the foremost of the strong, been defeated by you? In what battle was Indraprastha conquered by you?

तथैव कतमद् युद्धं यस्मिन् कृष्णा जिता त्वया।

एकवस्त्रा सभां नीता दुष्टकर्मन् रजस्वला॥१२॥

By what battle did you win Krishna, that, O you of wicked deeds, you did drag her to the assembly when she was in her course and had one cloth on?

मूलमेषां महत् कृतं सारार्थी चन्दनं यथा।

कर्म कारयिथाः सूत तत्र किं विदुरोऽब्रवीत्॥१३॥

You have cut the great root of the Sala tree. Actuated by greed when you made them work as slaves what did Vidura say?

यथाशक्ति मनुष्याणां शममालक्षयामहे।

अन्येषामपि सत्त्वानामपि कीटपिपीलिकैः।

Men and others, even insects and ants show forgiveness as much as lies in their power.

द्रौपद्याः सम्परिक्लेशं न क्षन्तुं पाण्डवोऽर्हति॥१४॥

क्षयाय धार्तराष्ट्राणां प्रादुर्भूतो धनंजयः।

The Pandava can never forgive your distressing Draupadi. Dhananjaya is born for the destruction of Dhritarashtra's sons.

त्वं पुनः पण्डितो भूत्वा वाचं वक्तुमिहेच्छसि॥१५॥

वैरान्तकरणो जिष्णुर्न नः शेषं करिष्यति॥१६॥

Appearing as a learned man you are making speeches, but will not Bibhatsu, the slayer of enemies, exterminate us all?

नैष देवान् न गन्धर्वान् नासुरान् न च राक्षसान्।

भयादिह न युध्येत कुन्तीपुत्रो धनंजयः॥१७॥

Dhananjaya, the son of Kunti, never from fear, withdraws himself from fighting even if it be with the Gandharvas, Asuras or Rakshasas.

यं यमेषोऽतिसंकुब्धः संग्रामे निपतिष्यति।

वृक्षं गरुत्मान् वेगेन विनिहत्य तमेष्यति॥१८॥

On whom he will fall enraged in battle he will over-throw him like a tree by the velocity of Garuda.

त्वत्तो विशिष्टं वीर्येण धनुष्यमरराट्समम्।

वासुदेवसमं युद्धे तं पार्थ को न पूजयेत्॥१९॥

Who will not praise Partha, who is superior to yourself in prowess, equal to the king of the gods in bowmanship and equal to Vasudeva himself in battle?

देवं दैवेन युध्येत मानुषेण च मानुषम्।

अस्त्रं ह्यस्त्रेण यो हन्यात् कोऽर्जुनेन समः पुमान्॥२०॥

What man is equal to Arjuna who counteracts the celestials weapons with celestials and human weapons with human?

पुत्रादनन्तरं शिष्य इति धर्मविदो विदुः।

एतेनापि निमित्तेन प्रियो द्रोणस्य पाण्डवः॥२१॥

Persons conversant with virtue say that a disciple is not different from a son. It is for this reason Arjuna is favourite with Drona.

यथा त्वमकरोर्धूतमिन्द्रप्रस्थं यथाऽऽहरः।

यथाऽऽनैषीः सभां कृष्णां तथा युध्यस्व पाण्डवम्॥

Do you fight with the Pandavas in the same way by which you defeated them at dice, by which you conquered Indraprastha and dragged Krishna to the assembly hall.

अयं ते मातुलः प्राज्ञः क्षत्रधर्मस्य कोविदः।

दुर्धूतदेवी गांधारः शकुनिर्युध्यतामिह॥२३॥

Let your uncle the deceitful gambler Shakuni, the prince of Gandhara, fully versed in the duties of the Kshatriyas, fight now.

नाक्षान् क्षिपति गाण्डीवं न कृतं द्वापरं न च।

ज्वलतो निशितान् बाणांस्तांस्तान् क्षिपति गाण्डिवम्॥

The Gandiva (bow) does not cast dice such as, the Krita or Dwapara but it discharges burning and sharpened arrows.

न हि गाण्डीवनिर्मुक्ता गार्धपक्षाः सुतेजनाः।

नान्तरेष्ववतिष्ठन्ते गिरीणामपि दारणाः॥२५॥

The dreadful arrows, shot from Gandiva of great might and winged like vultures, can rend even the mountains.

अन्तकः पवनो मृत्युस्तथाग्निर्वडवामुखः।

कुर्युते क्वचिच्छेषं न तु कुद्धो धनंजयः॥२६॥

The regent of Dead, the god of air and the horse-faced god of fire, leave some thing behind but Dhananjaya, worked up with anger, never does so.

यथा सभायां द्यूतं त्वं मातुलेन सहाकरोः।

तथा युध्यस्व संग्रामे सौबलेन सुरक्षितः॥२७॥

As backed by your uncle you played at dice in the assembly hall so do you now fight well-protected by Subala's son?

युध्यन्तां कामतो योधा नाहं योत्स्ये धनंजयम्।

मत्स्यो ह्यस्माभिरायोध्यो यद्वागच्छेद् गवां पदम्॥२८॥

Let any one else, if he likes, fight, I shall not fight with Dhananjaya. We shall fight with the king of Matsya's if he comes following the track of kine.

CHAPTER 51

(GOHARANA PARVA) - Continued

The words of Drona in Goharana

भीष्म उवाच

साधु पश्यति वै द्रौणिः कृपः साध्वनुपश्यति।

कर्णस्तु क्षत्रधर्मेण केवलं योद्धुमिच्छति॥१॥

Bhishma said

Drona's son observes well. Kripa observes well. Only for the observance of Kshatriya duties Karna wishes to fight.

आचार्यो नाभिवक्तव्यं पुरुषेण विजानता।

देशकालौ तु सम्प्रेक्ष्य योद्धव्यमिति मे मतिः॥२॥

No wise man can find fault with the preceptor. In my view we must fight considering time and place.

यस्य सूर्यसमाः पञ्च सपत्नाः स्युः प्रहारिणः।

कथमभ्युदये तेषां न प्रमुह्येत पण्डितः॥३॥

Why should not a wise man be bewildered who has five adversaries effulgent as the sun, who are experts in smiting and have just come out from adversity?

स्वार्थे सर्वे विमुह्यन्ति येऽपि धर्मविदो जनाः।

तस्माद् राजन् ब्रवीम्येष वाक्यं ते यदि रोचते॥४॥

Even persons, conversant with morality, are bewildered in their own interests. It is for this I tell you, O king, whether my words be acceptable to you or not.

कर्णो हि यदवोचत् त्वां तेजः संजननाय तत्।

आचार्यपुत्रः क्षमतां महत् कार्यमुपस्थितम्॥५॥

What Karna said to you was for inciting our energy. The preceptor's son should forgive us for a very important business is present.

नायं कालो विरोधस्य कौन्तेये समुपस्थिते।

क्षन्तव्यं भवता सर्वमाचार्येण कृपेण च॥६॥

When the son of Kunti has come it is not the time for dissension. Yourself and the preceptor and Kripa should forgive everything.

भवतां हि कृतास्त्रत्वं यथाऽऽदित्ये प्रभा तथा।

यथा चन्द्रमसो लक्ष्मीः सर्वथा नापकृष्यते॥७॥

एवं भवत्सु ब्राह्मण्यं ब्रह्मास्त्रं च प्रतिष्ठितम्।
चत्वार एकतो वेदाः क्षात्रमेकत्र दृश्यते॥८॥

The mastery of weapons is in you as the rays are in the sun. As Lakshmi is never separated from the moon, so the Vedas and the Brahma weapons are always established in you. It is seen that the four Vedas exist in one place and all the attributes of a Kshatriya exist in another place.

नैतत् समस्तमुभयं कस्मिंश्चिदनुशुश्रुम।

अन्यत्र भारताचार्यात् सपुत्रादिति मे मतिः॥९॥

We have never heard of these two living together in any man than in the preceptor of the Bharata's race and his son. This is my conviction.

वेदान्ताश्च पुराणानि इतिहासं पुरातनम्।

जामदग्न्यमृते राजन् को द्रोणादधिको भवेत्॥१०॥

In Vedantas, in Puranas and in Itihasas, who, O king except Jamadagni, is superior to Drona?

ब्रह्मास्त्रं चैव वेदश्च नैतदन्यत्र दृश्यते।

आचार्यपुत्रः क्षमतां नायं कालो विभेदने॥११॥

सर्वे संहत्य युध्यामः पाकशासनिमागतम्॥१२॥

The (mastery) of Brahma weapons and (the knowledge of) the Vedas combined are not seen in any other person than that best of men, the preceptor of Bharatas. The preceptor's son should forgive us. This is not the time for disunion. Let us all united fight with the son of the chastiser of Paka (Arjuna) who has come here.

बलस्य व्यसनानीह यान्युक्तानि मनीषिभिः।

मुख्यो भेदो हि तेषां तु पापिष्ठो विदुषां मतः॥१३॥

Of all the dangers to an army described by the intelligent the worst is the disunion amongst the leaders.

अश्वत्थामोवाच

नैव न्याय्यमिदं वाच्यमस्माकं पुरुषर्षभ।

किं तु रोषपरीतेन गुरुणा भाषिता गुणाः॥१४॥

Ashvatthama said

O foremost of men, the words that you have spoken to us are all just. The preceptor, filled with anger, has dilated upon his (Arjuna's) accomplishments.

शत्रोरपि गुणा ग्राह्या दोषा वाच्या गुरोरपि।

सर्वथा सर्वयत्नेन पुत्रे शिष्ये हितं वदेत्॥१५॥

The accomplishments even of the enemies should be mentioned and the defect of a preceptor should be pointed out. Therefore, one should, to the best of his power, describe the merit of his son or disciple.

दुर्योधन उवाच

आचार्य एव क्षमतां शान्तिरत्र विधीयताम्।

अभिद्यमाने तु गुरौ तद् वृत्तं रोषकारितम्॥१६॥

Duryodhana said

May the preceptor forgive us and establish peace. If the preceptor is not alienated everything would be done.

वैशम्पायन उवाच

ततो दुर्योधनो द्रोणं क्षमयामास भारता।

सह कर्णेन शीघ्रेण कृपेण च महात्मना॥१७॥

Vaishampayana said

Thereupon, O Bharata, along with Karna, Bhishma and the high-souled Kripa Duryodhana made Drona to forgive them.

द्रोण उवाच

यदेतत् प्रथमं वाक्यं भीष्मः शान्तनवोऽब्रवीत्।

तेनैवाहं प्रसन्नो वै नीतिरत्र विधीयताम्॥१८॥

यथा दुर्योधनं पार्थो नोपसर्पति संगरे।

Drona said

I have already been pleased by the words, which Bhishma, the son of Shantanu at first gave vent to. Such a procedure should now be resorted to that the son of Pritha may not approach Duryodhana in the encounter and the latter may not pass into the hands of the enemies,

साहसाद् यदि वा मोहात् तथा नीतिर्विधीयताम्॥१९॥

वनवासे ह्यनिर्वृत्ते दर्शयेत्तन् धनं जयः।

Either through bravery or through foolishness. Let such a procedure be adopted. Arjuna shall not bring himself into our view before the expiration of the period of exile.

धनं चालभमानोऽत्र नाद्य तत् क्षन्तुमर्हति॥२०॥

यथा नायं समायद्वयाद् धार्तराष्ट्रान् कथंचन।

न च सेनाः पराजय्यात् तथा नीतिर्विधीयताम्॥२१॥

उक्तं दुर्योधनेनापि पुरस्ताद् वाक्यमीदृशम्।

तदनुस्मृत्य गाङ्गेय यथावद् वक्तुमर्हसि॥२२॥

By (merely) recovering the kine he will not forgive us. let therefore such a procedure be adopted that he can, by no means, vanquish the sons of Dhritarashtra and defeat our army. Similarly did Duryodhana speak before. Remembering all this, O Bhishma, tell us what you think proper.

CHAPTER 52

(GOHARANA PARVA) - Continued

The arrangement of troops by Bhishma

भीष्म उवाच

कलाः काष्ठश्च युज्यन्ते मुहूर्तश्च दिनानि च।

अर्धमासश्च मासश्च नक्षत्राणि ग्रहास्तथा॥१॥

ऋतवृक्षापि युज्यन्ते तथा संवत्सरा अपि।

Bhishma said

The wheel of time revolves with various divisions such as Kalas, Kashthas, Muhurtas, days, fortnights months, stars, planets, seasons and years.

एवं कालविभागेन कालचक्रं प्रवर्तते॥२॥

तेषां कालातिरेकेण ज्योतिषां च व्यतिक्रमात्।

पञ्चमे पञ्चमे वर्षे द्वौ मासावुपजायतः॥३॥

On account of the excess of time and the constellations going on their courses there is an increase of two months in every five years.

एषामभ्यधिका मासाः पञ्च च द्वादश क्षपाः।

त्रयोदशानां वर्षाणामिति मे वर्तते मतिः॥४॥

I think, calculating in this way, there will be an addition of five months and twelve nights within thirteen years.

सर्वे यथावच्चरितं यद् यदेभिः प्रतिश्रुतम्।

एवमेतद् ध्रुवं ज्ञात्वा ततो बीभत्सुरागतः॥५॥

They all have duly acted up to what they promised. Knowing all for certain Arjuna has come here.

सर्वे चैव महात्मानः सर्वे धर्मार्थकोविदाः।

येषां युधिष्ठिरो राजा कस्माद् धर्मेऽपराधुयुः॥६॥

All of them are noble and well acquainted with virtue and worldly profit. They have Yudhishthira as their king. How can they injure virtue?

अलुब्धश्चैव कौन्तेयाः कृतवन्तश्च दुष्करम्।

न चापि केवलं राज्यमिच्छेयुस्तेऽनुपायतः॥७॥

The sons of Kunti are not avaricious and they have performed a work which it is greatly difficult to do. They do not wish to acquire kingdom by unfair means.

तदैव ते हि विक्रान्तुमीषुः कौरवन्न्दनाः।

धर्मपाशनिबद्धास्तु न चेलुः क्षत्रियव्रतात्॥८॥

(If so) the descendants of Kuru would have liked to show their prowess at that time; virtuous as they are, they did not deviate from the duties of the Kshatriyas.

यच्चातृ इति ख्यायाद् यः स गच्छेत् पराभवम्।

वृणुयुर्मरणं पार्था नानृतत्वं कथंचन॥९॥

Whoever will regard them as dishonest will meet with discomfiture today. The sons of Pritha will rather invite death but will never speak an untruth.

प्राप्तकाले तु प्राप्तव्यं नोत्पृजेयुर्नरर्षभाः।

अपि वज्रभृता गुप्तं तथावीर्या हि पाण्डवाः॥१०॥

Those great men, the Pandavas, powerful like him (Indra), will never part with a thing that comes to them in due time even if it is protected by the holder of thunder (Indra).

प्रतियुध्येम समरे सर्वशस्त्रभृतां वरम्।

तस्माद् यदत्र कल्याणं लोके सिद्धिरनुष्ठितम्।

तत् संविधीयतां शीघ्रं मा वो ह्यर्थोऽभ्यगात् परम्॥

न हि पश्यामि संग्रामे कदाचिदपि कौरवा।

एकान्तसिद्धिं राजेन्द्र सम्प्राप्त्य धनंजयः॥१२॥

सम्प्रवृत्ते तु संग्रामे भावाभावौ जयाजयौ।

अवश्यमेकं स्पृशतो दृष्टमेतदसंशयम्॥१३॥

We shall have to content against, in battle, the foremost of all heroes; let such arrangements be made speedily, which are good and approved by the honest so that our properties may not pass into the hands of the enemies. O Kaurava, O emperor, I have never seen a battle in which one party is sure to come off victorious. (Besides) Arjuna has come. When a battle begins there is victory and defeat, prosperity and adversity. Therefore one must have either of the two. I have observed it without doubt.

तस्माद् युद्धोचितं कर्म कर्म वा धर्मसंहितम्।

क्रियतामाशु राजेन्द्र सम्प्राप्तश्च धनंजयः॥१४॥

Whether it is right or not you should, O king, make arrangements speedily for the battle for Arjuna has come.

दुर्योधन उवाच

नाहं राज्यं प्रदास्यामि पाण्डवानां पितामह।

युद्धोपचारिकं यत् तु तच्छीघ्रं प्रविधीयताम्॥१५॥

Duryodhana said

I shall not, O grandfather, give back their kingdom to Pandavas. Therefore without delay, make arrangements for the battle.

भीष्म उवाच

अत्र या मामिका बुद्धिः श्रूयतां यदि रोचते।

सर्वथा हि मया श्रेयो वक्तव्यं कुरुनन्दन॥१६॥

Bhishma said

Hear what I think about this, if you like. I should always speak what is good, O descendant of Kuru.

क्षिप्रं बलचतुर्भागं गृह्य गच्छ पुरं प्रति।

ततोऽपश्चतुर्भागो गतः समादाय गच्छतु॥१७॥

Quickly proceed towards the city with one-fourth of the army. Let the other fourth part go away with the kine.

वयं चार्धेन सैन्यस्य प्रतियोत्स्याम पाण्डवम्।

अहं द्रोणश्च कर्णश्च अश्वत्थामा कृपस्तथा।

प्रतियोत्स्याम भीमत्सुमागतं कृतनिश्चयम्॥१८॥

मत्स्यं वा पुनरायातमागतं वा शतक्रतुम्।

अहमावारयिष्यामि वेलेव मकरालयम्॥१९॥

With half the army we shall fight with Arjuna. Myself, Drona, Karna, the son of Drona, as well as Sharadvata's son, Shall firmly fight with Arjuna or the king of Matsya if he has come back or even with the performer of hundred sacrifices. I shall face them like the bank (obstructing the motion of the) ocean.

वैशम्पायन उवाच

तद् वाक्यं रुरुवे तेषां भीष्मेणोक्तं महात्मना।

तथा हि कृतवान् राजा कौरवाणामनन्तरम्॥२०॥

Vaishampayana said

These words of the great Bhishma found favour with them and the king of Kauravas immediately carried them out.

भीष्मः प्रस्थाप्य राजानं गोधनं तदनन्तरम्।

सेनामुख्यान् व्यवस्थाप्य व्यूहितुं सम्प्रचक्रमे॥२१॥

Having sent away the king and thereafter the precious kine Bhishma addressed himself for arranging his troops in battle array.

भीष्म उवाच

आचार्य मध्ये तिष्ठ त्वमश्वत्थामा तु सव्यतः।

कृपः शारद्वतो धीमान् पार्श्वे रक्षतु दक्षिणम्॥२२॥

Bhishma said

Stand you, O preceptor, in the middle; let Ashvathama defend the left wing and the intelligent son of Sharadvata Kripa protect the right wing.

अग्रतः सूतपुत्रस्तु कर्णस्तिष्ठतु दंशितः।

अहं सर्वस्य सैन्यस्य पश्चात् स्थास्यामि पालयन्॥२३॥

Let Karna, the son of charioteer, clad in a coat of mail, stand in the front. And I shall command the entire army in the rear.

CHAPTER 53

(GOHARANA PARVA) - Continued
The return of the kine in the Goharana

वैशम्पायन उवाच

तथा व्यूढेष्वनीकेषु कौरवेयेषु भारत।

उपायादर्जुनस्तूर्णं रथघोषेण नादयन्॥१॥

Vaishampayana said

After the mighty car-warriors of the Kurus had arrayed themselves in battle, sending out the rattle of their chariots, he quickly proceeded towards them.

ददृशुस्ते ध्वजाग्रं वै शुश्रुवुश्च महास्वनम्।

दोषूयमानस्य भृशं गाण्डीवस्य च निस्वनम्॥२॥

They saw the top of his banner, heard the rattle of his car and the twang of his Gandiva bow, stretched greatly by him.

ततस्तु सर्वमालोक्य द्रोणो वचनमब्रवीत्।

महारथमनुप्राप्तं दृष्ट्वा गाण्डीवधन्विनम्॥३॥

Observing all this and that the great car-warrior, the holder of the Gandiva bow has come, Drona said:

द्रोण उवाच

एतद् ध्वजाग्रं पार्थस्य दूरतः सम्प्रकाशते।

एष घोषः स रथजो रोरवीति च वानरः॥४॥

The top of the banner which shines at a distance belongs to Arjuna; this is the rattle of his chariot and this is the monkey which is roaring.

एष तिष्ठन् रथश्रेष्ठे रथे च रथिनां वरः।

उत्कर्षति धनुः श्रेष्ठं गाण्डीवमशनिस्वनम्॥५॥

The monkey strikes great terror into the hearts of all the soldiers. And sitting on that best of cars, the foremost of car-warriors.

इमौ च बाणौ सहितौ पादयोर्मे व्यवस्थितौ।

अपरौ चाप्यतिक्रान्तौ कर्णौ संस्पृश्य मे शरौ॥६॥

Draws his best of bows Gandiva, that emits the sound of thunder. Those two arrows coming together touch my feet.

निरुध्य हि वने वासं कृत्वा कर्मातिमानुषम्।

अभिवादयते पार्थः श्रोत्रे च एरिपृच्छति॥७॥

Passing by others they touch my ears. Having completed the term of his exile in the forest and performed superhuman deeds,

चिरदृष्टोऽयमस्माभिः प्रज्ञावान् बान्धवप्रियः।

अतीव ज्वलितो लक्ष्म्या पाण्डुपुत्रो धनंजयः॥८॥

Partha salutes me and speaks to my ears. After a long time we have seen the wise son of Pandu, Dhananjaya, ever a favourite to his friends and greatly shining in prosperity.

रथी शरी चारुतली निषङ्गी

शङ्खी पताकी कवची किरिटी।

खड्गी च धन्वी च विभाति पार्थः

शिखी वृतः सुग्निरिवाज्यसिक्तः॥९॥

Possessed of chariot and shafts, beautiful gloves and quivers, conch, flag, armour; and adorned with a crest, scimitar and bow Partha shines like fire fed with clarified butter and sacrificial laddles.

अर्जुन उवाच

इषुपाते च सेनाया हयान् संयच्छ सारथे।

यावत् समीक्षे सैन्येऽस्मिन् क्वासौ कुरुकुलाधमः॥१०॥

"O charioteer, stop your horses at a place from which my arrows may reach the soldiers so long I do not single out from among them the wretch of the Kuru race (Duryodhana).

सवनिताननादृत्य दृष्ट्वा तमतिमानिनम्।

तस्य मूर्ध्नि पतिष्यामि तत एते पराजिताः॥११॥

Disregarding all these I shall find that vain wretch out and strike him down and then all these will be defeated.

एष व्यवस्थितो द्रोणो द्रौणिश्च तदनन्तरम्।

भीष्मः कृपश्च कर्णश्च महेष्वासाः समागताः॥१२॥

There stands Drona and thereafter his son and then those great bowmen Bhishma, Kripa and Karna.

राजानं नात्र पश्यामि गाः समादाय गच्छति।

दक्षिणं मार्गमास्थाय शङ्के जीवपरायणः॥१३॥

उत्सृजैतद् स्थानीकं गच्छ यत्र सुयोधनः।

तत्रैव योत्स्ये वैराटे नास्ति युद्धं निरामिषम्।

तं जित्वा विनिवर्तिष्ये गाः समादाय वै पुनः॥१४॥

I do not see the king, I am afraid, anxious to save his life he is going by the southern road. Leaving the car-warriors here go where Suyodhana is. I shall fight there, O son of Virata, for it will not be without result. Vanquishing him I will come back with the kine.

वैशम्पायन उवाच

एवमुक्तः स वैराटिर्हयान् संयम्य यत्नतः।

नियम्य च ततो रश्मीन् यत्र ते कुरुपुङ्गवाः।

अचोदयत् ततो वाहान् यत्र दुर्योधनो गतः॥१५॥

उत्सृज्य स्थवंशं तु प्रयाते श्वेतवाहने।

Thus addressed the son of Virata, carefully governing the horses and holding the reins, took the horses where the leading Kurus and the king Suyodhana were. As Arjuna, having white steeds, left that place,

अभिप्रायं विदित्वा च कृपो वचनमब्रवीत्॥१६॥

नैषोऽन्तरेण राजानं बीभत्सुः स्थातुमिच्छति।

Kripa, understanding his object, said: "Bibhatsu does not like to stand at a distance from the king."

तस्य पार्ष्णिं ग्रहीष्यामो जवेनाभिप्रयास्यतः॥१७॥

न ह्येनमतिसंकुद्धमेको युध्येत संयुगे।

We shall attach his sides who is advancing quickly. None can alone fight with him in battle when worked up with anger

अन्यो देवात् सहस्राक्षात् कृष्णाद् वा देवकीसुतात्।

आचार्यश्च सपुत्राद् वा भारद्वाजान्महारथात्॥१८॥

Except the thousand-eyed Deity, Krishna, the son of Devaki, the preceptor his son, and the mighty car-warrior, the son of Bharadvaja.

किं नो गावः करिष्यन्ति धनं वा विपुलं तथा।

दुर्योधनः पार्थजले घुरा नौरिव मज्जति॥१९॥

What shall we do with these kine or the vast wealth if Duryodhana were to sink like a bark in the Partha water.

तथैव गत्वा बीभत्सुर्नाम विश्राव्य चात्मनः।

शलभैरिव तां सेनां शरैः शीघ्रमवाकिरत्॥२०॥

(In the mean time) going there and announcing himself as Bibhatsu by name he speedily covered the soldiers with shafts like a swarm of locusts.

कीर्यमाणाः शरैर्घैस्तु योधास्ते पार्थचोदितैः।

नापश्यन्नावृतां भूमिं नान्तरिक्षं च पत्रिभिः॥२१॥

Assailed by the mass of shafts discharged by Partha the warriors couldn't see anything, the sky and the earth being covered therewith.

तेषामापततां युद्धे नापयानेऽभवन्मतिः।

शीघ्रत्वमेव पार्थस्य पूजयन्ति स्म चेतसा॥२२॥

They who came to fight were so confounded that they even could not prepare themselves to fly away and began quickly to adore Partha in their minds.

ततः शङ्खं प्रदध्यौ स द्विषतां लोमहर्षणम्।

विस्फार्य च धनुःश्रेष्ठं ध्वजे भूतान्यचोदयत्॥२३॥

He then blew the conch which made the hairs of the enemies stand erect; then twanging his most excellent bow he made the creatures on his flag staff (to cry aloud).

तस्य शङ्खस्य शब्देन रथनेमिस्त्वेन च।

गाण्डीवस्य च घोषेण पृथिवी समकम्पत॥२४॥

The earth shook with the sound of his conch, the rattle of his chariot and the twang of his Gandiva bow,

अमानुषाणां भूतानां तेषां च ध्वजवासिनाम्।

ऊर्ध्वं पुच्छान् विधुन्वाना रेभमाणाः समन्ततः।

गावः प्रतिन्यवर्तन्त दिशमास्थाय दक्षिणाम्॥२५॥

As well as with the cries of all the super-human creatures placed on the flag staff. Then raising up their tails and running to and fro the king came back by the southern road.

CHAPTER 54

(GOHARANA PARVA) - Continued

The discomfiture of Karna in Goharana

वैशम्पायन उवाच

स शत्रुसेनां तरसा प्रणुद्य

गास्ता विजित्याथ धनुर्धराङ्घ्रयः।

दुर्योधनायाभिमुखं प्रयातो

भूयो रणं सोऽभिचिकीर्षमाणः॥१॥

Vaishampayana said

Having quickly routed the enemy's host and recovered the kine, that foremost of bowmen, with a view to fight again, proceeded towards Duryodhana.

गोषु प्रयातासु जवेन मत्स्यान्

किरीटिनं कृतकार्यं च मत्वा।

दुर्योधनायाभिमुखं प्रयातं

कुरुप्रवीराः सहसा निपेतुः॥२॥

Seeing the kine run towards the city of Matsya's and considering Kiritin successful, the heroic Kurus all on a sudden withstood him who was proceeding towards Duryodhana.

तेषामनीकानि बहूनि गाढं

व्यूढानि दृष्ट्वा बहुलध्वजानि।

मत्स्यस्य पुत्रं द्विषतां निहन्ता

वैराटिमामन्त्र्य ततोऽभ्युवाच॥३॥

Beholding their army and various well arranged divisions as well as numberless flags, that destroyer of enemies, addressing the son of Virata, the king of Matsya's, said,

एतेन तूर्णं प्रतिपादयेमान्

श्वेतान् हयान् काञ्चनरश्मियोक्त्रान्।

जवेन सर्वेण कुरु प्रयत्न-

मासादयेऽहं कुरुसिंहवृन्दम्॥४॥

Soon take these white horses by this way, governed by golden reins. Do you quickly and carefully take me to the row of the leading Kuru heroes.

गजो गजेनेव मया दुरात्मा

योद्धुं समाकाङ्क्षति सूतपुत्रः।

तमेव मां प्रापय राजपुत्र

दुर्योधनापाश्रयजातदर्पम्॥५॥

The wicked-souled son of the charioteer (Karna) wishes to fight with me as an elephant does with another (elephant). Do you take me to him, O prince, who has grown insolent for the protection afforded to him by Duryodhana.

स तैर्हयैर्वातजवैर्बृहद्भिः

पुत्रो विराटस्य सुवर्णकक्षैः।

व्यध्वंसयत् तद् रथिनामनीकं

ततोऽवहत् पाण्डवमाजिमध्ये॥६॥

Then breaking through the array of car-warriors with big horses fleet as the wind the son of Virata took Arjuna to the middle of the battle field.

तं चित्रसेनो विशिखैर्विपाठैः

संग्रामजिच्छत्रुसहो जयश्च।

प्रत्युद्ययुर्भारतमापतन्तं

महारथाः कर्णमभीप्समानाः॥७॥

Seeing this, those powerful car-warriors, Chitrasena, Sangramajit, Shatrusaha and Jaya with a view to help Karna, rushed towards the advancing Arjuna.

ततः स तेषां पुरुषप्रवीरः

शरासनार्चिः शरवेगतापः।

व्रातं स्थानामदहत् समन्यु-

र्वनं यथाग्निः कुरुपुङ्गवानाम्॥८॥

Thereupon worked up with anger that foremost of men began to consume, with blazing shafts, discharged from his bow, the cars of the leading Kurus like fire consuming the forest.

तस्मिन्स्तु युद्धे तुमुले प्रवृत्ते

पार्थं विकर्णोऽतिरथं रथेन।

विपाठवर्षेण कुरुप्रवीरो

भीमेन भीमानुजमससाद॥९॥

When the battle grew dreadful, Vikarana, a leading Kuru hero, getting upon his own chariot, moved towards that mighty car-warrior, Partha, the younger brother of Bhima with a dreadful downpour of shafts.

ततो विकर्णस्य धनुर्विकृष्य

जाम्बूनदाङ्गुचोपचितं दृढज्यम्।

अपातयत् तं ध्वजमस्य मथ्य-

च्छिन्नध्वजः सोऽप्यपयाज्ज्वेन॥१०॥

Then cutting off his bow with a strong string and having its tops covered with gold he

sundered his Flag-staff. Then with his Flag-staff broken down he quickly took to heels.

तं शत्रवाणां गणबाधितारं

कर्माणि कुर्वन्तममानुषाणि।

शत्रुतपः पार्थममृष्यमाणः

समार्दयच्छर वर्षेण पार्थम्॥११॥

Unable to check his anger, Shatruntapa, with a downpour of shafts, began to afflict Partha - the obstructor of the enemies and the author of superhuman deeds.

स तेन राज्ञातिरथेन बिद्धो

विगाहमानो ध्वजिनीं कुरूणाम्।

शत्रुतपं पञ्चभिराशु बिद्धो

ततोऽस्य सूतं दशभिर्जघान॥१२॥

Then wounded by that king a mighty car-warrior and drowned as it were in the Kuru army he wounded Shatruntapa with five arrows and then killed his charioteer with ten.

ततः स बिद्धो भरतर्षभेण

बाणेन गात्रावरणातिगेन।

गतासुराजौ निपपात भूमौ

नगो नगाग्रादिव वातरुणः॥१३॥

Then wounded by that foremost of Bharatas with a greatly piercing shaft the king leaving his armour fell down dead on the ground like a rock from the mountain summit clapped by the wind.

नरर्षभास्तेन नरर्षभेण

वीरा रणे वीरतरेण भग्नाः।

चकम्पिरे वातवशेन काले

प्रकम्पितानीव महावनानि॥१४॥

Assailed by the foremost of men, a greater hero, those heroic leaders of the Kurus began to tremble in battle like a huge forest shaken by the wind at the time of the universal dissolution.

हतास्तु पार्थेन नरप्रवीरा

गतासवोर्व्यां सुषुपुः सुवेषाः।

वसुप्रदा वासवतुल्यवीर्याः

पराजिता वासवजेन संख्ये॥१५॥

Vanquished in battle and slain by Partha, the son of Indra, those heroes, givers of wealth and endued with the prowess of Vasava and well-dressed, slept on the ground, deprived of their lives,

सुवर्णकाष्ठायिसवर्मनद्धा

नागा यता हैमवताः प्रवृद्धाः।

तथा स शत्रून् समरे विनिघ्नन्।

गाण्डीवघन्वा पुरुषप्रवीरः॥१६॥

Like huge Himalaya elephants dressed with armours made of black steel decked with gold. Thus slaying his enemies in battle that heroic man, the holder of Gandiva bow,

चचार संख्ये विदिशो दिशश्च

दहन्निवाग्निर्वनमातपान्ते।

प्रकीर्णपर्णानि यथा वसन्ते

विशतयित्वा पवनोऽम्बुदांश्च॥१७॥

Began to move about in the field in all direction like fire consuming a forest at the end of summer. As the wind blows in the spring scattering the withered leaves and clouds.

तथा सपत्नान् विकिरन् किरीटी

चचार संख्येऽतिरथो रथेन।

शोणाश्ववाहस्य हयान् निहत्य

वैकर्तनभ्रातुरदीनसत्त्वः।

एकेन संग्रामजितः शरेण

शिरो जहाराथ किरीटमाली॥१८॥

So the mighty car-warrior Kiritin ranged in the battle field in his chariot dispersing his enemies. Then killing the horses of the brother of Vikartana's son, that one of undeteriorating energy. Ever victorious in battle and decked with a brilliant diadem, with one shaft, speedily cut off his head.

तस्मिन् हते भ्रातरि सूतपुत्रो

वैकर्तनो वीर्यमथाददानः।

प्रगृह्य दन्ताविव नागराजो

महर्षभं व्याघ्र इवाभ्यधावत्॥१९॥

स पाण्डवं द्वादशभिः पृषत्कै-

वैकर्तनः शीघ्रमथो जघान।

His brother being slain, the son of Suta, Vikartana's son, gathering his energy. Rushed towards that foremost of men like an elephant chief, with the two tusks out or like a tiger. And Vikartana's son quickly wounded Arjuna with twelve arrows.

विव्याध गात्रेषु हयांश्च सर्वान्
विराटपुत्रं च करे निजघ्ने॥२०॥

तमापतन्तं सहसा किरीटी
वैकर्तनं वै तरसाभिपत्य।

प्रगृह्य वेगं न्यपतज्जवेन
नागं गरुत्मानिव चित्रपक्षः॥२१॥

All the horses on their bodies, and the son of Virata on the hand. Furiously hastening towards Vikartana's son who was quickly proceeding towards him, Kiritin attacked him with great force like Garuda of variegated plumage falling upon snakes.

तावुत्तमौ सर्वधनुर्धराणां
महाबलौ सर्वसपत्नसाहौ।

कर्णस्य पार्थस्य निशम्य युद्धं
दिदृक्षमाणाः कुरवोऽभितस्थुः॥२२॥

Both of them were best of bowmen, were greatly powerful and capable of killing all enemies. Understanding that an encounter was soon to take place between Karna and Partha, the Kurus, wishing to witness it, stood at a distance.

स पाण्डवस्तूर्णमुदीर्णकोपः
कृतागसं कर्णमुदीक्ष्य हर्षात्।

क्षणेन साश्वं सरथं ससारथि-
मन्तर्दधे घोरशरौघवृष्ट्या॥२३॥

Seeing the iniquitous Karna, Arjuna, excited with anger, in great pleasure, quickly made him, his horses and his charioteer invisible by a thick downpour of arrows.

ततः सुविद्धाः सरथाः सनागा
योधा विनेदुर्धरतर्षभाणाम्।

अन्तर्हिता भीष्ममुखाः सहाश्वः
किरीटिना कीर्णस्थाः पृषत्कैः॥२४॥

The warriors of the Bharatas, headed by Bhishma, with their horses, elephants and chariots rendered invisible and pierced and having their cars broken by Kiritin with shafts, began to bewail.

स चापि तानर्जुनबाहुमुक्ता-
ञ्जराञ्जरौघैः प्रतिहत्य वीरः।

तस्थौ महात्मा सधनुः सबाणः
सविस्फुलिङ्गेऽग्निरिवाशु कर्णः॥२५॥

Then baffling with his own arrows those shot by the hands of Arjuna the hero, the high-souled Karna, all on a sudden came into view with his bow and arrow like fire with scintillations.

ततस्त्वभूद् वै तलतालशब्दः
सशङ्खभेरीपणवप्रणादः।

प्रक्ष्वेडितज्यातलनिस्वनं तं
वैकर्तनं पूजयतां कुरूणाम्॥२६॥

Then there arose the sound of the clapping of hands and that of conchs, trumpets and bugles while the Kurus spoke highly of Vikartana's son who filled the welkin with the sound of his bow-string striking against his gloves.

उद्धूतलाङ्गूलमहापताक-
ध्वजोत्तमांसाकुलभीषणान्तम्।

गाण्डीवनिर्ह्रादकृतप्रणादं
किरीटिनं प्रेक्ष्य ननाद कर्णः॥२७॥

Then seeing Kiritin fill the sky with the twang of his Gandiva bow, the upraised tail of the monkey that was on his Flag-staff and the dreadful creatures yelling hideously from the Flag-staff, Karna sent up a shout.

स चापि वैकर्तनमर्दयित्वा
साश्वं ससूतं सरथं पृषत्कैः।

तमाववर्ष प्रसभं किरीटी
पितामहं द्रोणकृपौ च दृष्ट्वा॥२८॥

स चापि पार्थं बहुभिः पृषत्कै-
वैकर्तनो मेघ इवाभ्यवर्षत्।

तथैव कर्णं च किरीटमाली

संछादयामास शितैः पृषत्कैः॥२९॥

Then assailing with his arrows Vikartana's son, together with his horses, car and charioteer, Arjuna showered a downpour of shafts on him, casting his looks on Bhishma, Drona and Kripa Vikartana's son too covered Partha with a downpour of shafts like a cloud.

तयोः सुतीक्ष्णान् सृजतोः शरौघान्

महाशरौघास्त्रविवर्धने रणे।

रथे विलग्नाविव चन्द्रसूर्यौ

घनान्तरेणानुददर्श लोकः॥३०॥

And he too, decked with a diadem, covered Karna with sharp arrows. Creating clouds of sharp arrows in a battle rendered furious by huge weapons and shafts.

अथाशुकारी चतुरो हयांश्च

विव्याध कर्णो निशितैः किरीटिनः।

त्रिभिश्च यन्तारममृष्यमाणो

विव्याध तूर्णं त्रिभिरस्य केतुम्॥३१॥

The two, stationed on cars, appeared to men like the sun and the moon covered by clouds. Then the light-handed and intelligent Karna wounded the horses of Partha with shafts,

ततोऽभिविद्धः समरावमर्दी

प्रबोधितः सिंह इव प्रसुप्तः।

गाण्डीवधन्वाः ऋषभः कुरूणा-

मजिह्मगैः कर्णमियाय जिष्णुः॥३२॥

Assailed his driver with three arrows and struck down his Flag-staff with three. Thus struck like a sleeping lion awaking, that repressor of enemies in battle,

शरास्त्रवृष्ट्या निहतो महात्मा

प्रादुश्चकारातिमनुष्यकर्म।

प्राच्छादयत् कर्णरथं पृषत्कै-

र्लोकानिमान् सूर्यं इवांशुजालैः॥३३॥

The holder of Gandiva, the heroic Vishnu, assailed Karna with straight shafts, And assailed with a downpour of arrows and

weapons the high-souled performer of superhuman deeds displayed (mighty feats).

स हस्तिनेवाभिहतो गजेन्द्रः

प्रगृह्य भल्लान् निशितान् निषङ्गात्।

आकर्णपूर्णं च धनुर्विकृष्य

विव्याध गात्रेष्वथ सूतपुत्रम्॥३४॥

He covered Karna's car with shafts like the sun covering the regions with its rays. Like a lion attacked by an elephant he, taking out sharpened arrows from the quiver.

अथास्य बाहूरुशिरोललाट

ग्रीवां वराङ्गानि परावमर्दी।

शितैश्च बाणैर्युधि निर्भिधेद

गाण्डीवमुक्तैरशनिप्रकाशैः॥३५॥

And drawing the bow to his ear wounded the charioteer's son on every part of his body. Then that repressor of enemies pierced Karna's arms, thighs, head, forehead and other parts of his body with sharpened arrows fleet as the thunderbolt, shot from his Gandiva bow.

स पार्थमुक्तैरिषुभिः प्रणुत्रो

गजो गजेनेव जितस्तरस्वी।

विहाय संग्रामशिरः प्रयातो

वैकर्तनः पाण्डवबाणतप्तः॥३६॥

Thus wounded by the arrows shot by Partha, the son of Pandu, Vikartana's son left the battle-field and took to his heels like an elephant defeated by another.

CHAPTER 55

(GOHARANA PARVA) - Continued

Arjuna's pointing out of Kurus to Uttara in Goharana

वैशम्पायन उवाच

अपयाते तु राधेये दुर्योधनपुरोगमाः।

अनीकेन यथास्वेन शनैरार्च्छन्त पाण्डवम्॥१॥

Vaishampayana said

After the son of Radha had fled away from the battle-field all other heroes, headed by Duryodhana attacked Arjuna with their respective detachments.

बहुधा तस्य सैन्यस्य व्यूढस्यापततः शरैः।

अधारयत वेगं स वेलेव तु महोदधेः॥२॥

Like the bank (obstructing the surging) deep he withstood the various well-arranged divisions of the army falling upon him with arrows.

ततः प्रहस्य बीभत्सुः कौन्तेयः श्वेतवाहनः।

दिव्यमस्त्रं प्रकुर्वाणः प्रत्यायाद् रथसत्तमः॥३॥

Then smiling, the foremost of car-warriors Bibhatsu, the son of Kunti, having white, steeds, advanced (towards them) displaying celestials weapons.

यथा रश्मिभिरादित्यः प्रच्छादयति मेदिनीम्।

तथा गाण्डीवनिर्मुक्तैः शरैः पार्थो दिशो दश॥४॥

Partha soon filled the ten quarters with arrows shot from his Gandiva bow as the sun covers the earth with its rays.

न रथानां न चाम्पानां न गजानां न वर्मणाम्।

अनिविद्धं शितैर्बाणैरासीद् द्व्यङ्गुलमन्तरम्॥५॥

Of the chariots, horses, elephants and coats of mail there was not space measuring even two fingers that was nor pierced with shafts.

दिव्ययोगाच्च पार्थस्य हयानामुत्तरस्य च।

शिक्षाशिल्पोपपन्नत्वादस्त्राणां च परिक्रमात्।

On account of his cleverly handling the celestials weapons, the training of his horses, the skill of Uttara and the coursing of his weapons.

वीर्यवत्त्वं द्रुतं चाग्नयं दृष्ट्वा जिष्णोरपूजयन्॥६॥

कालाग्निमिव बीभत्सुं निर्दहन्तमिव प्रजाः।

And seeing him endued with energy prowess and quick motion people began to adore Vishnu like fire burning at the time of the universal dissolution.

नारयः प्रेक्षितुं शेकुर्ज्वलन्तमिव पावकम्॥७॥

तानि ग्रस्तान्यनीकानि रेजुरर्जुनमार्गणैः।

None amongst the enemies could look at Arjuna shining like the burning fire. Assailed by the shafts of Arjuna the various divisions of the army appeared.

शैलं प्रति बलाभ्राणि व्याप्तानीवाकर्कशमभिः॥८॥

अशोकानां वनानीवच्छन्नानि बहुशः शुभ्रैः।

Like the newly risen clouds on a mountain, filled with the rays of the sun or like the groves of the Ashoka trees covered with full blown flowers.

रेजुः पार्थशरैस्तत्र तदा सैन्यानि भारता॥९॥

स्रजोऽर्जुनशरैः शीर्णं शुष्यत्युष्णं हिरण्मयम्।

छत्राणि च पताकश्च खे दधार सदागतिः॥१०॥

Thus assailed by Partha's shafts the army appeared, O Bharata, like a garland from which the withered but golden flowers drop down.

स्वबलत्रासनात्प्रस्ताः परिपेतुर्दिशो दश।

रथाङ्गदेशानादाय पार्थच्छिन्नयुगा हयाः॥११॥

कर्णकक्षविषाणेषु अन्तरोष्ठेषु चैव ह।

मर्मस्वङ्गेषु चाहत्यापातयत् समरे गजान्॥१२॥

कौरवाग्रगजानां तु शरीरैर्गतचेतसाम्।

क्षणेन संवृता भूमिर्मधैरिव नभस्तलम्॥१३॥

युगान्तसमये सर्वं यथा स्थावरजङ्गमम्।

कालक्षयमशेषेण दहत्यग्रशिखः शिखी।

तद्वत् पार्थो महाराज ददाह समरे रिपून्॥१४॥

ततः सर्वास्त्रतेजोभिर्धनुषो निस्वनेन च

शब्देनामुषाणां च भूतानां ध्वजवासिनाम्।

The wind carried away to the sky the umbrellas and the flags. Terrified at the destruction of their own species and having their reins cut off by Partha's arrows the horses, taking with them, portions of cars, fled away in different directions. Struck on their ears, ribs, tusks, the lower lips and other vital parts the elephants began to drop down in the battle-field. Filled in no time with the dead elephants of the Kurus the earth looked like the sky filled with black clouds. As the blazing fire burns up all mobile and immobile, at the time of the universal dissolution, so did Partha, O king, consume the enemies in battle.

Then with the power of all his weapons, the twang of his bow and superhuman cries of the creatures stationed on his Flag-staff.

भैरवं शब्दमत्यर्थं वानरस्य च कुर्वतः॥१५॥

दैवारिपाच्च बीभत्सुस्तस्मिन् दौर्योधने वने।

भयमुत्पादयामास बलवानरिर्मर्दनः॥१६॥

रथशक्तिममित्राणां प्रागेव निपतद् भुवि।

And the dreadful yell of the monkey, Bibhatsu struck terror into the hearts of Duryodhana's soldiers. A highly powerful repressor of enemies as he was, he had already crushed to the ground the strength of the hostile heroes.

सोऽपयात् सहसा पश्चात् साहसाच्याभ्युपेयिवान्॥१७॥

शरव्रातैः सुतीक्ष्णाग्रैः समादिष्टैः खगेरिव।

He all on a sudden from behind attacked the army with a net of sharpened arrows like birds ordered (by fowlers).

अर्जुनस्तु खमाववे लोहितप्राशनैः खगैः॥१८॥

अत्र मध्ये यथार्कस्य रश्मयस्तिग्मतेजसः।

दिशासु च तथा राजन्नसंख्याताः शरास्तदा॥१९॥

सकृदेवानतं शेकू रथमभ्यसितुं परे।

Arjuna covered the entire sky with blood-drinking arrows. As the fierce rays of the sun are within a small vessel. O king, those numberless shafts of his were in the sky. They could see once his car only when brought near.

अलभ्यः पुनरश्वैस्तु रथात् सोऽतिप्रपादयेत्॥२०॥

ते शरा द्विदृशरीरेषु यथैव न ससज्जिरे।

And no sooner they saw him he felled them from the chariot with their horses. As his arrows were not impeded by the bodies of his enemies.

द्विडनीकेषु बीभत्सोर्न ससज्जे रथस्तदा॥२१॥

स तद् विक्षोभयामास ह्यरातिबलद्वयासा।

So the car of Bibhatsu was not obstructed by the army of the enemy. He, with great force, began to agitate the army of the enemy.

अनन्तभोगो भुजगः क्रीडन्निव महार्णवे॥२२॥

अस्यतो नित्यमत्यर्थं सर्वमेवातिगस्तथा।

अश्रुतः श्रूयते भूतैर्धनुर्घोषः किरीटिनः॥२३॥

संततास्तत्र मातङ्गा बाणैरल्पान्तरान्तरे।

संवृतास्तेन दृश्यन्ते मेघा इव गमस्तिभिः॥२४॥

दिशोऽनुध्रमतः सर्वाः सव्यदक्षिणमस्यतः।

सततं दृश्यते युद्धे सायकासनमण्डलम्॥२५॥

Like the thousand headed serpent Vasuki sporting in the great ocean. As Kiriti continually shot his arrows such was the twang of his bow, going above every sound that the like of it was never heard by creatures. The elephants, that were there with their bodies thickly covered with arrows, looked like black clouds filled with the rays of the sun. Moving in all directions and shooting arrows right and left Arjuna's bow was always seen in the battle like a circle.

पतन्त्यरूपेषु यथा चक्षुर्वि न कदाचन।

नालक्ष्येषु शराः पेतुस्तथा गाण्डीवधन्वनः॥२६॥

मार्गो गजसहस्रस्य युगपद् गच्छतो वने।

यथा भवेत् तथा जज्ञे रथमार्गः किरीटिनः॥२७॥

नूनं पार्थजयैषित्वाच्छक्रः सर्वामरैः सह।

हन्त्यस्मानित्यमन्यन्त पार्थेन निहताः परे॥२८॥

कालमर्जुनरूपेण संहरन्तमिव प्रजाः॥२९॥

The arrows of the holder of the Gandiva bow never fell upon anything except the aim as the eye does not fall upon anything except what is beautiful. As the passage for a thousand of elephants is made of itself when they simultaneously pass through a forest so the track of the chariot of Kiritin was made out. Greatly assailed by Partha the enemies thought, "Desirous of securing victory to Partha forsooth, Indra, in the company of all the immortals, is destroying us."

घ्नन्तमत्यर्थमहितान् विजयं तत्र मेनिरे।

कुरुसेनाशरीराणि पार्थेनैवाहतान्यपि।

सेदुः पार्थहतानीव पार्थकर्मानुशासनात्॥३०॥

ओषधीनां शिरांसीव द्विषच्छीर्षाणि सोऽन्वयात्।

They also took Vijaya, who was making a dreadful havoc all round, to be Death himself, who in the guise of Arjuna, was putting an end to all creatures around. And wounded by Partha the bodies of the Kuru soldiers were distressed like those slain by Partha by his superhuman deed. He sundered the heads of the enemies like the tops of Oshadhis.

अवनेशुः कुरूणां हि वीर्याण्यर्जुनजाद् भयात्॥३१॥

अर्जुनानिलभिन्नानि वनान्यर्जुनविद्विषाम्।

चक्रुर्लोहितधाराभिर्धरणीं लोहितान्तराम्॥३२॥

लोहितेन समायुक्तैः पांसुभिः पवनोद्धतैः।

बभूवुर्लोहितास्तत्र भृशमादित्यरश्मयः॥३३॥

सार्कं खं तक्षणेनासीत् संध्यायामिव लोहितम्।

The Kurus lost all their energy in fear of Arjuna. Uprooted by Arjuna wind, the trees of the Arjuna's enemies reddened the earth with purple secretions. And with the dust saturated with blood and raised up by the wind the rays of the sun were greatly reddened. The sky with the sun being reddened soon appeared like the evening.

अथस्तं प्राप्य सूर्योऽपि निवर्तेत न पाण्डवः॥३४॥

तान् सर्वान् समरे शूरः पौरुषे समवस्थितान्।

दिद्वारस्त्रैरचिन्त्यात्मा सर्वानाच्छेद् धनुर्धरान्॥३५॥

स तु द्रोणं त्रिसप्तत्या क्षुरप्राणां समार्षयत्।

दुःसहं दशभिर्बाणैर्द्रौणिमष्टाभिरेव च॥३६॥

दुःशासनं द्वादशभिः कृपं शारद्वतं त्रिभिः।

Even the sun ceases to pour its rays when he sets but the son of Pandu did not cease to discharge his arrows. In the battle that hero of incomprehensible energy assailed with celestials weapons all the heroic and leading bow men. He discharged seventy arrows, sharp as razors at Drona, Twelve at Dushasana and three at Kirpa, the son of Sharadvata.

भीष्मं शान्तनवं षष्ट्या राजानं च शतेन ह।

कर्णं च कर्णिना कर्णे विव्याध परवीरहा॥३७॥

That slayer of hostile heroes pierced with six shafts Bhishma, the son of Shantanu and the king Duryodhana with hundred and Karna in the car with a bearded shaft.

तस्मिन् विद्धे महेष्वासे कर्णे सर्वास्त्रकोविदे।

हताश्वसूते विरथे ततोऽनीकमभ्ययत्॥३८॥

When that great bowman Karna expert in the use of all weapons, was thus pierced and his steeds, chariot and charioteer were destroyed, his army were routed.

तत् प्रभन्नं बलं दृष्ट्वा पार्थमाजिस्थितं पुनः।

अभिप्रायं समाज्ञाय वैराटिरिदमब्रवीत्॥३९॥

Beholding the army thus routed and with a view to decipher Partha intention the son of Virata addressed Partha in the battle-field saying:

आस्थाय रुचिरं जिष्णो रथं सारथिना मया।

कतमं यास्यसेऽनीकमुक्तो यास्याम्यहं त्वया॥४०॥

O Partha, stationed on this beautiful car with myself as charioteer, towards what division of the army shall I go?

अर्जुन उवाच

लोहिताश्वमरिष्टं यं वैयाघ्रमनुपश्यसि।

नीलां पताकामाश्रित्य रथे तिष्ठन्तमुत्तरा॥४१॥

कृपस्यैतदनीकान्यं प्राप्यस्वैतदेव माम्।

एतस्य दर्शयिष्यामि शीघ्रास्त्रं दृढधन्विनः॥४२॥

Arjuna said

O Uttara, the hero, whom you see before, clad in a coat of tiger-skin, on a car with blue flag drawn by red horses, is Kripa - and there is the van of his army. Do you take me there. I shall show that great bowman my light handedness in the use of weapons.

ध्वजे कमण्डलुर्यस्य शातकौम्भमयः शुभः।

आचार्य एष हि द्रोणः सर्वशस्त्रभृतां वरः॥४३॥

That hero, on whose flag is the emblem of a beautiful golden water pot, is the preceptor Drona- the foremost of the wielders of all weapons.

सदा ममैव मान्यस्तु सर्वशस्त्रभृतामपि।

सुप्रसन्नं महावीरं कुरुष्वैनं प्रदक्षिणम्॥४४॥

He is ever worshipful to me as well as to other heroes. Do you cheerfully go round him the foremost of the Kuru warriors.

अत्रैव वावरोहैनमेष धर्मः सनातनः।

यदि मे प्रथमं द्रोणः शरीरे प्रहरिष्यति।

ततोऽस्य प्रहरिष्यामि नास्य कोपो भवेदिति॥४५॥

अस्याविदूरे हि धनुर्ध्वजाग्रे यस्य दृश्यते।

I shall salute him there for such is the ever abiding duty. If Drona at first strikes my body.

I shall strike him then and he will not be angry for it. Near him at whose flag the mark of a bow is seen.

आचार्यस्यैव पुत्रो वै अश्वत्थामा महारथः॥४६॥

सदा ममैव मान्यस्तु सर्वशस्त्रभूतामपि।

Is the preceptor's son, the mighty car-warrior Ashvathama, who is always worthy of my respect as well as other heroes.

एतस्य त्वं रथं प्राप्य निवर्तेथाः पुनः पुनः॥४७॥

य एष तु स्थानीके सुवर्णकवचावृतः।

When you meet his car stop again and again. That warrior on the car clad in a golden coat of mail.

सेनाग्न्येण तृतीयेन व्यावहारेण तिष्ठति॥४८॥

यस्य नागो ध्वजाग्रेऽसौ हेमकेतनसंवृतः।

Who stands there surrounded by the third portion of the army, the flower (of the entire army) on whose flag is the emblem of an elephant on the ground of gold,

धृतराष्ट्रात्मजः श्रीमानेष राजा सुयोधनः॥४९॥

एतस्याभिमुखं वीर रथं परस्थारूजम्।

Is the son of Dhritarashtra, the graceful king Duryodhana. O hero, take before him this car that is capable of destroying other cars of the enemies.

प्रापयस्वैष राजा हि प्रमाथी युद्धदुर्मदः॥५०॥

एष द्रोणस्य शिष्याणां शीघ्रास्त्रे प्रथमो मतः।

The king is irrepressible in battle and capable of grinding (enemies); in lightness of hand he is regarded as the foremost amongst the disciples of Drona.

एतस्य दर्शयिष्यामि शीघ्रास्त्रं विपुलं रणे॥५१॥

नागकक्षा तु रुचिरा ध्वजाग्रे यस्य तिष्ठति।

एष वैकर्तनः कर्णो विदितः पूर्वमेव ते॥५२॥

एतस्य रथमास्थाय राधेयस्य दुरात्मनः।

I shall in battle show him my superior light handedness in the discharge of arrows. That warrior, on whose flag is the emblem of a strong rope for binding elephants, is Karna, the son of Vikartana, already known to you. When you come near the car of the wicked-souled son of Radha

यत्तो भवेथाः संग्रामे स्पर्धते हि सदा मया॥५३॥

यस्तु नीलानुसारेण पञ्चतारेण केतुना।

हस्तावापी बृहद्धन्वा रथे तिष्ठति वीर्यवान्॥५४॥

यस्य तारार्कचित्रोऽसौ ध्वजो रथवरे स्थितः।

Be you very careful for he always challenges me to fight. That hero, whose flag is blue and on which is the emblem of five stars and who, powerful as he is, waits on his car with a huge bow in his hands with gloves and on whose car is placed a Flag-staff variegated with the sun and stars.

यस्यैतत् पाण्डुरं छत्रं विमलं मूर्ध्नि तिष्ठति॥५५॥

महतो रथवंशस्य नानाध्वजपताकिनः।

And over whose head is an umbrella of pure white and who stands at the head of a great collection of cars with diverse flags and pennons

बलाहकाग्रे सूर्यो वा य एष प्रमुखे स्थितः॥५६॥

हैमं चन्द्रार्कसंकाशं कवचं यस्य दृश्यते।

Like the sun before the collection of clouds and whose golden coat of mail looks like the sun or moon

जातरूपशिरस्त्राणं मनस्तापयतीव मे॥५७॥

एष शान्तनवो भीष्मः सर्वेषां नः पितामहः।

And who with golden crest pains me greatly, is Shantanu's son Bhishma, our grandfather.

राजश्रियाभिवृद्धश्च सुयोधनवशानुगः॥५८॥

पृष्ठादेशं प्रयातव्यो न मे विघ्नकरो भवेत्।

Always treated with regal prosperity he is a follower of Duryodhana. You should approach him last for he will never injure me.

एतेन युध्यमानस्य यत्तः संयच्छ मे हयान्॥५९॥

ततोऽभ्यवहदव्यग्रो वैराटिः सव्यसाचिनाम्।

यत्रातिष्ठत् कृपो राजन् योत्स्यमानो धनंजयम्॥६०॥

While fighting with him you should carefully restrain your horses. Thus addressed by him the son of Virata carefully drove Savyasachi's car, O king, to where Kripa stood in anticipation of the battle.

CHAPTER 56

(GOHARANA PARVA)-Continued

The arrival of the deities at the battle field in Goharana

वैशम्पायन उवाच

तान्यनीकान्यदृश्यन्त कुरूणामुग्रधन्विनाम्।
संसर्पन्ते यथा मेघा घर्मान्ते मन्दमास्ताः॥१॥

Vaishampayana said

The infantry of those dreadful Kuru bowmen looked like the clouds in the rains moving about before the gentle wind.

अभ्याशे वाजिनस्तस्थुः समारूढाः प्रहारिणः।
भीमरूपश्च मातङ्गास्तोमराङ्कुशनोदिताः।
महामात्रैः समारूढा विचित्रकवचोज्ज्वलाः॥२॥
ततः शक्रः सुरगणैः समारूढा सुदर्शनम्।
सहोपायात् तदा राजन् विश्वाश्विमरुतां गणैः॥३॥
तद् देवयक्षगन्धर्वमहोरगसमाकुलम्।
शुशुभेऽग्नविनिर्मुक्तं ग्रहाणामिव मण्डलम्॥४॥
अस्त्राणां च बलं तेषां मानुषेषु प्रयुञ्जताम्।
तच्च भीमं महद् युद्धं कृपार्जुनसमागमे।
द्रष्टुमभ्यागता देवाः स्वविमानैः पृथक् पृथक्॥५॥

And near them stood the enemy's cavalry managed by warriors. There were also terrible looking elephants bedecked with beautiful armours governed by clever heroes and urged by Tomaras and gaudas. There came on a beautiful car Shakra accompanied by the celestials, Vishvas and Maruts, O king. Filled with the celestials, Yakshas, Gandharvas, and Nagas the sky looked resplendent as it does when freed from cloud and crested with stars. The celestials came there in their respective cars to witness the efficacy of their weapons in a human battle as well as the dreadful and great fight between Kripa and Arjuna.

शतं शतसहस्राणां यत्र स्थूणा हिरण्मयी।
मणिरत्नमयी चान्या प्रासादं तदधारयत्॥६॥
ततः कामगमं दिव्यं सर्वरत्नविभूषितम्।
विमानं देवराजस्य शुशुभे खेचरं तदा॥७॥

The celestial car of the king of the celestials coursing at will, crested with pearls and jewels and the roof of which was upheld by hundreds and thousands of golden pillars and the one which was made of pearls and jewels, shone in the clear sky.

तत्र देवास्त्रयस्त्रिंशत् तिष्ठन्ति सहवासवाः।
गन्धर्वा राक्षसाः सर्पाः पितरश्च महर्षिभिः॥८॥

There were the thirty three deities headed by Vasava and with Gandharvas, Rakshasas, Nagas, Pitris and the great Rishis.

तथा राजा वसुमना बलाक्षः सुप्रतर्दनः।
अष्टकश्च शिविश्चैव ययातिर्नहुषो गयः॥९॥
मनुः पूरु रघुर्मानुः कृशाश्वः सगरो नलः।
विमाने देवराजस्य समदृश्यन्त सुप्रभाः॥१०॥

There shone on the car of the king of the celestials the king Vasumanas, Balakshas, Supratardana, Ashtaka, Shibi, Yayati, Nahusha, Gaya, Manu, Puru, Raghu, Bhanu, Krishashva, Sagara and Nala.

अग्नेरीशस्य सोमस्य वरुणस्य प्रजापतेः।
तथा धातुर्विधातुश्च कुबेरस्य यमस्य च॥११॥
अलम्बुषोऽग्रसेनानां गन्धर्वस्य च तुम्बुरोः।
यथामानं यथोद्देशं विमानानि चकाशिरे॥१२॥

There appeared also in a beautiful array the chariots of Agni, Isha, Soma, Varuna, Prajapati, Dhatri, Vidhatri, Kubera, Yama, Alambusha, Ugrasena and others and of the Gandharva Tumvuru.

सर्वदेवनिकायाश्च सिद्धाश्च परमर्षयः।
अर्जुनस्य कुरूणां च द्रष्टुं युद्धमुपागताः॥१३॥

All the deities, the Siddhas and the great Rishis came there to witness the fight between Arjuna and the Kurus.

दिव्यानां सर्वमाल्यानां गन्धः पुण्योऽथ सर्वशः।
प्रससार वसन्ताग्रे वनानामिव भारत॥१४॥

The holy fragrance of the celestial garlands spread all over like the odour of the blossoming trees in the beginning of the spring.

तत्र रत्नानि देवानां समदृश्यन्त तिष्ठताम्।
आतपत्राणि वासांसि स्रजश्च व्यजनानि च॥१५॥

The umbrellas, clothes, flags, fans, and the jewels of the deities shone there when they came.

उपाशाम्यद् रजो भौमं सर्वं व्याप्तं मरीचिभिः।

दिव्यगन्धानुपादाय वायुर्योधानसेवत॥१६॥

The dust of the earth was removed and every where was permeated by the lustre. And carrying the divine odour the wind gratified the warriors.

प्रभासितमिवाकाशं चित्ररूपमलंकृतम्।

सम्पतद्भिः स्थितैश्चापि नानारत्नविभासितैः॥१७॥

विमानैर्विविधैश्चित्रैरुपानीतैः सुरोत्तमैः।

वज्रभृच्छुशुभे तत्र विमानस्थैः सुरैर्वृतः॥१८॥

बिभ्रन्मालां महातेजाः पद्मोत्पलसमायुताम्।

विप्रेक्ष्यमाणो बहुभिर्नातृष्यत् सुमहाहवम्॥१९॥

The sky appeared as if ablaze and beautiful, being decked with already arrived and coming cars lighted with various gems and of diverse make, led by the leading celestials. Encircled by the deities, and wearing garland of lotuses and lillies, the mighty holder of thunder appeared exceedingly beautiful on his car. And although he looked continually at his son he was not satiated therewith.

CHAPTER 57

(GOHARANA PARVA)-Continued

The battle between Arjuna and Kripa

वैशम्पायन उवाच

दृष्ट्वा व्यूढान्यनीकानि कुरूणां कुरुनन्दन।

तत्र वैराटिमाग्र्यं पार्थो वचनमब्रवीत्॥१॥

Vaishampayana said

Seeing the Kuru army arranged in order of battle, the son of Pandu, Partha, addressing Virata's son said :

जाम्बूनदमयी वेदी ध्वजे यस्य प्रदृश्यते।

तस्य दक्षिणतो याहि कृपः शारद्वतो यतः॥२॥

Do you go where Kripa, the son of Sharadvata is, by the southern side of the car the flag of which has an emblem of a golden altar.

वैशम्पायन उवाच

धनंजयवचः श्रुत्वा वैराटिस्त्वरितस्ततः।

हयान् रजतसंकाशान् हेमभाण्डानवोदयत्॥३॥

Hearing the words of Arjuna, Virata's son, without loss of time, urged his silver white steeds decked in golden armour.

आनुपूर्व्यात् तु तत् सर्वमास्थाय जवमुत्तमम्।

प्राहिणोच्चन्द्रसंकाशान् कुपितानिव तान् हयान्॥४॥

Making them one by one proceed by swifter course, he urged those horses resembling the moon as if they were angry.

स गत्वा कुरुसेनायाः समीपं हयकोविदः।

पुनरावर्तयामास तान् हयान् वातरंहसः॥५॥

Well-versed in the management of horses, Uttara, having neared the Kuru army, turned back his horses, fleet as the wind.

प्रदक्षिणमुपावृत्त्य मण्डलं सव्यमेव च।

कुरुन् सम्मोहयामास मत्स्यो यानेन तत्त्ववित्॥६॥

A skillful charioteer as he was the Matsya Prince, sometimes wheeling about, sometimes proceeding in circles and again turning to the left, bewildered the Kurus.

कृपस्य रथमास्थाय वैराटिरकुतोभयः।

प्रदक्षिणमुपावृत्त्य तस्थौ तस्याग्रतो बली॥७॥

Going round, the powerful and fearless son of Virata, approached Kripa's car and stood before him.

ततोऽर्जुनः शङ्खचरं देवदत्तं महारवम्।

प्रदध्मौ बलमास्थाय नाम विश्राव्य चात्मनः॥८॥

Then Arjuna with force blew that great conch Devadatta emitting a great sound and announced his name.

तस्य शब्दो महानासीद् धम्यमानस्य जिष्णुना।

तथा वीर्यवता संख्ये पर्वतस्येव दीर्यतः॥९॥

Blown on the battle-field by the powerful Vishnu the sound of that conch appeared like that of the clapping of a mountain.

पूजयांचक्रिरे शङ्खं कुरवः सहसैनिकाः।

अर्जुनेन तथा ध्मातः शतधा यन्न दीर्यते॥१०॥

Seeing that the conch was not broken into a hundred pieces when blown by Arjuna, the Kuru warriors spoke highly of it.

दिवमावृत्य शब्दस्तु निवृत्तः शुश्रुवे पुनः।

सुष्टो मधवता वज्रः प्रपतन्निव पर्वते॥११॥

Having reached the very sky that sound came back and was heard again like that of thunderbolt when hurled by Indra against a mountain.

एतस्मिन्नन्तरे वीरो बलवीर्यसमन्वितः।

अर्जुनं प्रति संरब्धः कृपः परमदुर्जयः।

अमुष्यमाणस्तं शब्दं कृपः शारद्वतस्तदा॥१२॥

अर्जुनं प्रति संरब्धो युद्धार्थी स महारथः।

महोदधिजमादाय दध्मौ वेगेन वीर्यवान्॥१३॥

Unable to bear that sound and desirous of fighting that heroic, powerful and undaunted car-warrior, Sharadvata's son Kripa of great strength and prowess, enraged with Arjuna, took up the conch born in a great ocean and blew it with great force.

स तु शब्देन लोकांस्त्रीनावृत्य रथिनां वरः।

धनुरादाय सुमहज्ज्याशब्दमकरोत् तदा॥१४॥

Covering the three worlds with the sound thereof and taking up the huge bow he twanged it.

तौ रथौ सूर्यसंकाशौ योत्स्यमानौ महाबलौ।

शारदाविव जीमूतौ व्यरोचेतां व्यवस्थितौ॥१५॥

While those two highly powerful car-warriors, resembling the sun, fought with each other they appeared like two autumnal clouds.

ततः शारद्वतस्तूर्णं पार्थं दशभिराशुगैः।

विव्याध परवीरघ्नं निशितैर्मर्मभेदिभिः॥१६॥

Then Sharadvata's son speedily wounded Partha, the slayer of hostile heroes with ten swift coursing sharpened arrows capable of piercing into the very vitals.

पार्थोऽपि विश्रुतं लोके गाण्डीवं परमायुधम्।

विकृष्य चिक्षेप बहून् नाराचान् मर्मभेदिनः॥१७॥

And drawing his huge bow Gandiva well-known in the world Partha too discharged

many Narachas capable of piercing into the very vitals.

तान् प्राप्ताञ्छितैर्बाणैर्नाराचान् रक्तभोजनान्।

कृपश्छिच्छेद पार्थस्य शतशोऽथ सहस्रशः॥१८॥

Then with sharpened arrows Kripa sundered into hundreds and thousands of pieces those blood-drinking shafts before they could reach (him).

ततः पार्थस्तु संक्रुद्धश्चित्रान् मार्गान् प्रदर्शयन्।

दिशः संछादयन् बाणैः प्रदिशश्च महारथः।

एकच्छायमिवाकाशमकरोत् सर्वतः प्रभुः॥१९॥

Thereupon displaying various movements in anger, the great car-warrior Partha covered all sides with a downpour of arrows.

प्राच्छादयदमेयात्मा पार्थः शरशतैः कृपम्।

स शरैरर्दितः क्रुद्धः शितैरग्निशिखोपमैः॥२०॥

Covering the entire sky with his arrows, that powerful warrior of exceeding energy, the son of Pritha assailed Kripa with hundreds of shafts.

तूर्णं दशसहस्रेण पार्थमप्रतिमौजसम्।

अर्दयित्वा महात्मानं ननर्द समरे कृपः॥२१॥

ततः कनकपर्वग्रीर्वीरः संनतपर्वभिः।

त्वरन् गाण्डीवनिर्मुक्तैरर्जुनस्तस्य वाजिनः॥२२॥

चतुर्भिश्चतुरस्तीक्ष्णैरविद्युत् परमेषुभिः।

ते हया निशितैर्बाणैर्ज्वलद्भिरिव पन्नगैः।

उत्पेतुः सहसा सर्वे कृपः स्थानादथाच्यवत्॥२३॥

च्युतं तु गौतमं स्थानात् समीक्ष्य कुरुनन्दनः।

Afflicted with those sharpened shafts resembling flame of fire and worked up with anger, Kripa, assailing soon the high-souled Partha of incomparable energy with ten thousand shafts, sent out a war cry in battle. Then the heroic Arjuna taking up his bow speedily bored through the four horses of his enemy with four dreadful straight and gold winged arrows shot from the Gandiva. Then pierced by sharpened arrows resembling flames of fire those horses all on a sudden sprang up and Kripa fell off from his place. Then seeing Gautama dislodged the son of Kunti.

नाविध्यत् परवीरघ्नो रक्षमाणोऽस्य गौरवम्॥२४॥

स तु लब्ध्वा पुनः स्थानं गौतमः सव्यसाचिनम्।
विव्याध दशभिर्बाणैस्त्वरितः कङ्कपत्रिभिः॥२५॥

ततः पार्थो धनुस्तस्य भल्लेन निशितेन ह।
चिच्छेदैकेन भूयश्च हस्तावापमथाहरत्॥२६॥

अथास्य कवचं बाणैर्निशितैर्मर्मभेदिभिः।

व्यधमग्नं च पार्थोऽस्य शरीरमवपीडयत्॥२७॥

तस्य निर्युज्यमानस्य कवचात् काय आबभौ।

The slayer of hostile heroes, did not wound him for keeping his prestige. Again regaining his position Gautama speedily pierced Savyasachin with ten sharpened and Kanka feathered arrows. Then with one sharpened arrow Partha cut off his bow and gloves. Then he cut off Kripa's coat of mail with sharp arrows capable of piercing to the very vitals but he did not wound him. Then divested of the coat of mail his body appeared.

समये मुच्यमानस्य सर्पस्येव तनुर्यथा॥२८॥

छिन्ने धनुषि पार्थेन सोऽन्यदादाय कार्मुकम्।

Like a serpent casting off its coating at the proper time. On his bow being cut off by Partha, taking up another.

चकार गौतमः सज्यं तदद्भुतमिवाभवत्॥२९॥

स तदप्यस्य कौन्तेयश्चिच्छेद नतपर्वणा।

Gautama made it ready. And it appeared wonderful. The son of Kunti cut off that too with arrows having depressed knots.

एवमन्यानि चापानि बहूनि कृतहस्तवत्।

शारद्वतस्य चिच्छेद पाण्डवः परवीरहा॥३०॥

In this way that slayer of hostile heroes, the son of Pandu, cut off other bows as soon as they were taken up, one after the other, by the son of Sharadvata.

सच्छिन्नधनुरादाय रथशक्तिं प्रतापवान्।

प्राहिणोत् पाण्डुपुत्राय प्रदीप्तामशनीमिव॥३१॥

Having all his bows thus sundered that highly powerful hero took up a javelin from his car resembling a lightning and hurled it at the son of Pandu.

तामर्जुनस्तदाऽऽयान्तीं शक्तिं हेमविभूषिताम्।

वियद्गतां महोल्काभां चिच्छेद दशभिः शरैः॥३२॥

While that golden javelin came coursing through the sky, burning like a huge fire-brand Arjuna cut it off with ten arrows.

सापतद् शतधा छिन्ना भूमौ पार्थेन धीमता॥३३॥

युगपच्चैव भल्लैस्तु ततः सज्यधनुः कृपः।

As soon as that fell on the ground sundered into a hundred pieces by the intelligent Partha, Kripa took up another ready bow.

तमाशु निशितैः पार्थ बिभेद दशभिः शरैः॥३४॥

ततः पार्थो महातेजा विशिखानग्नितेजसः।

चिक्षेप समरे क्षुब्धस्त्रयोदश शिलाशितान्॥३५॥

अथास्य युगमेकेन चतुर्भिश्चतुरो हयान्।

षष्ठेन च शिरः कायाच्छरेण रथसारथ्येः॥३६॥

त्रिभिस्त्रिवेणुं समरे द्वाभ्यामक्षं महारथः।

And immediately struck Partha with ten sharp arrows. Then the highly energetic Partha, worked up with rage, discharged thirteen sharp and fiery arrows; with one he cut off the yoke, with four the four horses and with the sixth he cut off the head of the charioteer with three, the great car-warrior, pierced in battle, the three bamboo poles, and with two his two wheels.

द्वादशेन तु भल्लेन चकर्तास्य ध्वजं तदा॥३७॥

ततो वज्रनिकाशेन फाल्गुनः प्रहसन्निवा।

त्रयोदशेनेन्द्रसमः कृपं वक्षस्यविध्यता॥३८॥

सच्छिन्नधन्वा विरथो हताश्वो हतसारथिः।

गदापाणिरवप्लुत्य तूर्णं चिक्षेप तां गदाम्॥३९॥

सा च मुक्ता गदा गुर्वी कृपेण सुपरिष्कृता।

अर्जुनेन शरैर्जुना प्रतिमार्गमथागमत्॥४०॥

तं तु योधाः परीप्सन्तः शारद्वतममर्षणम्।

सर्वतः समरे पार्थ शरवर्षैरवाकिरन्॥४१॥

ततो विराटस्य सुतः सव्यमावृत्य वाजिनः।

यमकं मण्डलं कृत्वा तान् योधान् प्रत्यवारयत्॥४२॥

ततः कृपमुपादाय विरथं ते नरर्षभाः।

अपजह्वर्मावेगा कुन्तीपुत्राद् धनंजयात्॥४३॥

With the twelfth arrow he cut off his most excellent standard, and with the thirteenth

resembling the thunder-bolt, Phalguni the equal of Indra, as if smiling, struck Kripa on the breast. Then with his bow cut off, dislodged from his car, his horses and charioteer slain, leaping down and taking up a mace, he soon hurled it at Arjuna. That shining and greatly polished mace hurled by him, came back baffled by Arjuna's shafts. Then to rescue the revengeful son of Sharadvata, all the soldiers covered Partha in battle on all sides with a downpour of shafts. Then turning the horses to the left and making the circle called Yamaka, Virata's son withstood all those warriors. Then taking Kripa with them, who had been dislodged from his car, all those leading warriors led him away from Dhananjaya, the son of Kunti.

CHAPTER 58

(GOHARANA PARVA)-Continued

The retreat of Drona

वैशम्पायन उवाच

कृपेऽपनीते द्रोणस्तु प्रगृह्य सशरं धनुः।

अभ्यद्रवदनाद्युष्यः शोणाम्भः श्वेतवाहनम्॥१॥

Vaishampayana said

After Kripa had been taken away, the irrepressible Drona, having red horses, taking up his bow to which an arrow had already been set, rushed towards Arjuna of white horses.

स तु रुक्मरथं दृष्ट्वा गुरुमायान्तमन्तिकात्।

अर्जुनो जयतां श्रेष्ठ उत्तरं वाक्यमब्रवीत्॥२॥

Seeing near him the preceptor moving on in his golden chariot, Arjuna the foremost of victors, addressed Uttara saying

अर्जुन उवाच

यत्रैषा काञ्चनी वेदी ध्वजे यस्य प्रकाशते।

उच्छ्रिता प्रवरे दण्डे पताकाभिलरङ्कृता।

अत्र मां वह भद्रं ते द्रोणानीकाय सारथे॥३॥

अम्भः शोणाः प्रकाशन्ते बृहन्तश्चारुवाहिनः।

स्निग्धविद्रुमसंकाशास्ताम्रास्याः प्रियदर्शनाः।

युक्ता रथवरे यस्य सर्वशिक्षाविशारदाः॥४॥

May you fare well, O charioteer; take me before Drona's army, on whose high standard appears the emblem of a golden altar and around which flags are streaming, whose car is drawn by red, big, highly beautiful, trained, pleasant-looking and quiet horses of the colour of coral and having copper-coloured faces.

दीर्घबाहुर्महातेजा बलरूपसमन्वितः।

सर्वलोकेषु विक्रान्तो भारद्वाजः प्रतापवान्॥५॥

Of large arms, great energy, endued with beauty and strength, the powerful son of Bharadvaja is known in all the worlds for his prowess.

बुद्ध्या तुल्यो ह्युशनसा बृहस्पतिसमो नये।

वेदास्तथैव चत्वारो ब्रह्मचर्यं तथैव च॥६॥

In intelligence he is like Shukra, and in the knowledge of moral laws like Brihaspati. He is equally well-read in the four Vedas, and follows the Brahmacharya mode of life.

ससंहाराणि सर्वाणि दिव्यान्वस्त्राणि मारिषा

धनुर्वेदश्च कात्स्न्येन यस्मिन् नित्यं प्रतिष्ठितः॥७॥

All the celestial weapons with the means of their withdrawal, and the entire science of archery always reside in him.

क्षमा दमश्च सत्यं च आनृशंस्यमथार्जवम्।

एते चान्ये च बहवो यस्मिन् नित्यं द्विजे गुणाः॥८॥

Forgiveness, self-control, truthfulness, disinclination to injury and straight forwardness- these and various other accomplishments always live in that twice-born one.

तेनाहं योद्धुमिच्छामि महाभागेन संयुगे।

तस्मात् तं प्रापयाचार्यं क्षिप्रमुत्तरं वाहय॥९॥

I wish to fight with that great one in battle. Therefore, O Uttara, take me soon to the preceptor.

वैशम्पायन उवाच

अर्जुनैवमुक्तस्तु वैराटिर्हेमभूषणान्।

चोदयामास तानश्चान् भारद्वाजं प्रति॥१०॥

Thus accosted by Arjuna, Virata's son urged the horses adorned with gold towards the car of Bharadvaja's son.

तमापतन्तं वेगेन पाण्डवं रथिनां वरम्।

द्रोणः प्रत्युद्ययौ पार्थं मत्तो मत्तमिव द्विपम्॥११॥

Drona rushed with great force towards Partha, the son of Pandu, the foremost of car-warriors, who was advancing like a mad elephant rushing at another such.

ततः प्राध्मापयच्छुङ्खं भेरीशतनिनादिनम्।

प्रचुक्षुभे बलं सर्वमुद्धत इव सागरः॥१२॥

Drona then blew his conch, the sound of which resembled that of a hundred trumpets. And the whole army was agitated thereat like the ocean.

अथ शोणान् सदृशान्स्तान् हंसवर्णैर्मनोजवैः।

मिश्रितान् समरे दृष्ट्वा व्यस्मयन्त रणे नराः॥१३॥

Beholding his excellent red horses mixing with those (of Arjuna) white as swans and fleet as the mind in the encounter, all people were filled with surprise.

तौ रथौ वीर्यसम्पन्नौ दृष्ट्वा संग्राममूर्धनि।

आचार्यशिष्यावजितौ कृतविद्यौ मनस्विनौ॥१४॥

समाश्लिष्टौ तदान्योन्यं द्रोणपार्थौ महाबलौ।

दृष्ट्वा प्राकम्पत मुहुर्भरतानां महद् बलम्॥१५॥

Beholding those car-warriors, in the field of battle, the preceptor and disciple, Drona and Partha, both endued with prowess, irrepressible, learned, high-minded and greatly powerful, engaged with each other, the huge army of the Bharatas continually trembled (in fear).

हर्षयुक्तस्ततः पार्थः प्रहसन्निव वीर्यवान्।

रथं रथेन द्रोणस्य समासाद्य महारथः॥१६॥

Reaching Drona's car by his own, the mighty car-warrior and highly energetic Partha was filled with joy, and smiled.

अभिवाद्य महाबाहुः सामपूर्वमिदं वचः।

उवाच श्लक्ष्णया वाचा कौन्तेयः परवीरहा॥१७॥

Saluting him, the mighty-armed son of Kunti, the slayer of hostile heroes, said in sweet and becoming words.

उषिताः स्मो वने वासं प्रतिकर्म चिकीर्षवः।

कोपं नार्हसि नः कर्तुं सदा समरदुर्जय॥१८॥

Having spent out the term of our exile in the woods, we wish to take revenge. O you irrepressible in battle, it does not behove you to be always angry.

अहं तु प्रहते पूर्वं प्रहरिष्यामि तेऽनघ।

इति मे वर्तते बुद्धिस्तद् भवान् कर्तुमर्हति॥१९॥

O gentle one, I will not strike you unless you strike me first. This is my determination. Do what you like.

ततोऽस्मै प्राहिणोद् द्रोणः शरानधिकविंशतिम्।

अप्राप्तांश्चैव तान् पार्थश्चिच्छेद कृतहस्तवत्॥२०॥

Thus addressed, Drona discharged at him more than twenty shafts. But the light-handed Partha severed them all before they could fall down on him.

ततः शरसहस्रेण रथं पार्थस्य वीर्यवान्।

अवाकिरत् ततो द्रोणः शीघ्रमस्त्रं विदर्शयन्॥२१॥

Displaying his weapons the energetic Drona soon covered Partha's chariot on all sides with thousands of arrows.

हयांश्च रजतप्रख्यान् कङ्कपत्रैः शिलाशितैः।

अवाकिरदमेयात्मा पार्थं संकोपयन्निव॥२२॥

As if to work up Partha with anger, that one of incomparable energy covered his horses of silvery hue with sharpened and Kanka-feathered arrows.

एवं प्रवृत्ते युद्धं भारद्वाजकिरीटिनोः।

समं विमुञ्चतो संख्ये विशिस्वान् दीप्ततेजसः॥२३॥

When the encounter thus took place between Drona and Arjuna, they equally discharged in battle fiery arrows.

तावुभौ ख्याकर्माणावुभौ वायुसमौ जवे।

उभौ दिव्यास्त्रविदुषावुभावुत्तमतेजसौ।

Both of them were equally illustrious and equal to the wind in speed, equally conversant with celestial weapons and gifted with great energy.

क्षिपन्तौ शरजालानि मोहयामासतुर्गुणान्॥२४॥

व्यस्मयन्त ततो योधा ये तत्रासन् समागताः।

When they spread a net-work of arrows, they bewildered the kings. And all the warriors,

that were present there, were filled with wonder.

शरान् विसृजतोस्तूर्णं साधु साध्वित्यपूजयन्॥२५॥

द्रोणं हि समरे कोऽन्यो योद्धुमर्हति फाल्गुनात्।

(They all) admired Drona who quickly shot arrows, exclaiming "Well done! well done! Who else can fight with Drona in battle except Phalguni (Arjuna)?

रौद्रः क्षत्रियधर्मोऽयं गुरुणा यदयुध्यत।

इत्यब्रुवद्गानास्तत्र संग्रामशिरसि स्थिताः॥२६॥

Surely the duty of a Kshatriya is very hard, since he fights with his preceptor." Thus did the people, stationed in the battle field, say.

वीरौ तावधिसंरब्धौ संनिक्लृष्टौ महाभुजौ।

छादयेतां शरव्रातैरन्योन्यमपराजितौ॥२७॥

Worked up with anger those two long-armed heroes, confronting each other, and each capable of vanquishing the other, covered each other with arrows.

विस्फार्य सुमहच्चापं हेमपृष्ठं दुरासदम्।

भारद्वाजोऽथ संकुब्धः फाल्गुनं प्रत्यविध्यत॥२८॥

Then inflated with anger, the son of Bharadvaja, drawing his huge bow plated with gold and hard to be severed, struck Phalguni.

स सायकमयैर्जालैर्जुनस्य रथं प्रति।

भानुमद्भिः शिलाघातैर्भानोराच्छादयत् प्रभाम्॥२९॥

Then shooting at Arjuna's car a goodly number of sharp arrows, bright as the sun, he covered the rays of the sun.

पार्थं च सुमहाबाहुर्महावेगैर्महारथः।

दिव्याथ निशितैर्बाणैर्मघो वृष्ट्येव पर्वतम्॥३०॥

That mighty car-warrior of large arms wounded Partha with sharpened arrows, as the clouds discharge showers on a mountain.

तथैव दिव्यं गाण्डीवं धनुरादाय पाण्डवः।

शत्रुघ्नं वेगवान् हृष्टो भारसाधनमुत्तमम्॥३१॥

Taking up the best of bows, the celestials Gandiva, capable of destroying enemies and carrying a heavy weight, the son of Pandu delightedly.

विससर्ज शरांश्चित्रान् सुवर्णविकृतान् बहून्।

नाशयन् शरवर्षाणि भारद्वाजस्य वीर्यवान्।

Shot a number of variegated golden arrows; and that energetic (hero) baffled the downpour of shafts made by Bharadvaja's son.

तूर्णं चापविनिर्मुक्तैस्तदद्भुतमिवाभवत्॥३२॥

स रथेन चरन् पार्थः प्रेक्षणीयो धनंजयः।

And speedily discharged arrows from the bow that appeared as wonderful. Moving about in his car, Dhananjaya the son of Pritha, worthy of being looked at.

युगपद् दिक्षु सर्वासु सर्वतोऽस्त्राण्यदर्शयत्॥३३॥

एकच्छायमिवाकाशं बाणैश्चक्रे समन्ततः।

Displayed his weapons simultaneously in all the quarters. He converted the sky, with his arrows, into one (expansive) shade.

नादृश्यत तदा द्रोणो नीहारेणेव संवृतः॥३४॥

तस्याभवत् तदा रूपं संवृतस्य शरोत्तमैः।

Drona was not visible (like the sun) enshrouded mist. Thereupon covered on all sides with excellent arrows, he appeared.

जाज्वल्यमानस्य तदा पर्वतस्येव सर्वतः॥३५॥

दृष्ट्वा तु पार्थस्य रणे शरैः स्वस्थमावृतम्।

Like a burning mountain: Beholding his own chariot enveloped in the battle by the shafts of Partha.

स विस्फार्य धनुः श्रेष्ठं मेघस्तनितनिस्वनम्॥३६॥

अग्निचक्रोपमं घोरं व्यकर्षत् परमायुधम्।

He, drawing his excellent bow making a sound like that of clouds, took up a huge weapon like a wheel of fire.

व्यशातयच्छरांस्तांस्तु द्रोणः समितिशोभनः॥३७॥

महानभूत् ततः शब्दो वंशानामिव दह्यताम्॥३८॥

Then Drona, ornament of an assembly, discharged sharpened arrows. Then arose a sound like that of bamboo's when set on fire.

जाम्बूनदमयैः पुङ्खैश्चित्रचापविनिर्गतैः।

प्राच्छादयदमेयात्मा दिशः सूर्यस्य च प्रभाम्॥३९॥

That one of immeasurable energy enveloped all the quarters and the lustre of the sun with gold-winged arrows discharged from a variegated bow.

ततः कनकपुङ्खानां शराणां नतपर्वणाम्।
वियच्चराणां वियति दृश्यन्ते बहरो व्रजाः॥४०॥

Those arrows, with depressed knots and golden wings, when they passed through the sky, looked like so many birds.

द्रोणस्य पुङ्खसक्ताश्च प्रभवन्तः शरासनात्।
एको दीर्घ इवादृश्यदाकाशे संहतः शरः॥४१॥

The arrows shot from Drona's bow touching one another by the wings appeared like one long-extending row of arrows in the sky.

एवं तौ स्वर्णविकृतान् विमुञ्चन्तौ महाशरान्।
आकाशं संवृतं वीरावुल्काभिरिव चक्रतुः॥४२॥

Those heroes, then shooting their golden arrows, enveloped, as it were the welkin with a downpour of fire-brands.

शरास्तयोस्तु विबभुः कङ्कबर्हिणवाससः।
पङ्क्त्यः शरदि खस्थानां हंसानां चरतामिव॥४३॥

Decked with the feathers of Kanka birds, these arrows looked like a number of cranes wandering in the autumnal sky.

युद्धं समभवत् तत्र सुसंरब्धं महात्मनोः।
द्रोणपाण्डवयोर्धोरं वृत्रवासवयोरिव॥४४॥

Then there ensued a highly terrific encounter between the high-souled Drona and Arjuna like that between Vritra and Vasava.

तौ गजाविव चासाद्य विषाणाग्रैः परस्परम्।
शरैः पूर्णायतोत्सृष्टैरन्योन्यमभिजघ्नतुः॥४५॥

They wounded each other with arrows shot from bows drawn to the highest stretch like two elephants assailing each other with their tusks.

तौ व्यवहारतां युद्धे संरब्धौ रणशोभिनौ।
उदीरयन्तौ समरे दिव्यान्वस्त्राणि भागशः॥४६॥

Those two angry heroes, ornamenting the battle-field, fighting according to the practice, showed many celestials weapons in due order.

अथ त्वाचार्यमुख्येन शरान् सृष्टाञ्जिलाशितान्।
न्यवारयच्छितैर्बाणैर्जुनो जयतां वरः॥४७॥

Arjuna, the foremost of victors, warded off, with sharp arrows, the sharpened arrows shot by the foremost of preceptors.

दर्शयन् वीक्षमाणानामस्त्रमुग्रपराक्रमः।
इषुभिस्तूर्णमाकाशं बहुभिश्च समावृणोत्॥४८॥

Showing many weapons to the spectators, that one of dreadful prowess speedily enveloped the sky with many arrows.

जिघांसन्तं नरव्याघ्रमर्जुनं तिग्मतेजसम्।
आचार्यमुख्यः समरे द्रोणः शस्त्रधृतां वरः।
अर्जुनेन सहाक्रीडच्छरैः संनतपर्वभिः॥४९॥
दिव्यान्वस्त्राणि वर्धन्तं तस्मिन् वै तुमुले रणे।
अस्त्रैरस्त्राणि संवार्य फाल्गुनं समयोधेयत्॥५०॥

तयोरासीत् सम्प्रहारः क्रुद्धयोर्नरसिंहयोः।
अमर्षिणोस्तदान्योन्यं देवदानवयोरिव॥५१॥

ऐन्द्रं वायव्यमाग्नेयमस्त्रमस्त्रेण पाण्डवः।
द्रोणेन मुक्तमात्रं तु असति स्म पुनः पुनः॥५२॥

एवं शूरो महेष्वासौ विसृजन्तौ शिताञ्छरान्।
एकच्छायं चक्रतुस्तावाकाशं शरवृष्टिभिः॥५३॥

तत्रार्जुनेन मुक्तानां पततां वै शरीरिषु।
पर्वतेष्विव वज्राणां शराणां श्रूयते स्वनः॥५४॥

ततो नागा रथाश्चैव वाजिनश्च विशाम्पते।
शोणिताक्ता व्यदृश्यन्त पुष्पिता इव किंशुकाः॥५५॥

बाहुभिश्च सकेयूरैर्विचित्रैश्च महारथैः।
सुवर्णचित्रैः कवचैर्ध्वजैश्च विनिपातितैः॥५६॥

योधैश्च निहतैस्तत्र पार्थबाणप्रपीडितैः।
बलमासीत् समुद्भ्रान्तं द्रोणार्जुनसमागमे॥५७॥

विधुन्वानौ तु तौ तत्र धनुषी भारसाधने।
आच्छादयेतामन्योन्यं ततक्षतुरथेषुभिः॥५८॥

तयोः समभवद् युद्धं तुमुलं भरतर्षभा।
द्रोणकौन्तेययोस्तत्र बलिवासवयोरिव॥५९॥

अथ पूर्णायतोत्सृष्टैः शरैः संनतपर्वभिः।
व्यदारयेतामन्योन्यं प्राणहृते प्रवर्तिते॥६०॥

अथान्तरिक्षे नादोऽभूद् द्रोणं तत्र प्रशंसताम्।

(Beholding) Arjuna, the foremost of men, of fierce energy, discharging celestials weapons in that great battle and killing

(soldiers) the foremost of preceptors and warriors Drona, played with Arjuna with arrows of depressed knots. And warding off his weapons with his, Bharadvaja's son fought with Arjuna. Then there ensued an encounter between those two foremost of men, worked up with anger and striking each other, like that between the celestials and demons. Arjuna repeatedly warding off with his own, the weapons Aindra, Vayavya and Agneya discharged by Drona. Shooting sharp arrows, those two great heroes converted the sky, with a shade. Coming down on the bodies of the enemy's heroes, the shafts, discharged by Arjuna, made a sound like that of thunderbolt striking against a mountain. Then, o king, the elephants, cars and horses, covered with blood, looked like Kinsuka trees crested with flowers. And in that encounter between Drona and Partha, the field being filled with arms adorned with variegated bangles, mighty car-warriors' golden coats of mail, banners struck down, and warriors slain and assailed by Partha's shafts, the army were terrified. And moving their bows capable of bearing stain, they covered each other with shafts. O foremost of Bharatas, there took place a great encounter between Drona and Arjuna like that between Bali and Vasava. Then with arrows of depressed knots shot from the bows fully drawn, they struck each other even at the risk of their lives. There was heard a voice in the sky speaking highly of Drona.

दुष्करं कृतवान् द्रोणो यदर्जुनमयोधयत्॥६१॥

प्रपाथिनं महावीर्यं दृढमुष्टिं दुरासदम्।

Drona has performed a difficult feat for he fights with Arjuna, of great energy, firm-handed, irrepressible and an afflicter of foes.

जेतारं देवदैत्यानां सर्वेषां च महारथम्॥६२॥

अविघ्नमं च शिक्षां च लाघवं दूरपातिताम्।

पार्थस्य समरे दृष्ट्वा द्रोणस्याभूच्च विस्मयः॥६३॥

अथ गाण्डीवमुद्यम्य दिव्यं धनुरमर्षणः।

विचकर्ष रणे पार्थो बाहुभ्यां भरतर्षभा॥६४॥

तस्य बाणमयं वर्षं शलभानामिवायतिम्।

दृष्ट्वा ते विस्मिताः सर्वे साधु साध्वित्यपूजयन्॥६५॥

न च बाणान्तरे वायुरस्य शक्नोति सर्पितुम्।

The conqueror of the celestials and Daityas and of all mighty car-warriors. Beholding in battle Partha's certain aim, training, lightness of hand and the range (of his arrows), Drona was stricken greatly with wonder. Then taking up with his hands the celestials bow Gandiva, the energetic Partha, O foremost of Bharatas, drew it. Beholding the downpour of his shafts coming down like a swarm of locusts, they, all filled with wonder, exclaimed "Well done! well done!" Even the very air could not penetrate into the space intervening between his arrows.

अनिशं संदधानस्य शरानुत्पृजतस्तथा॥६६॥

ददर्श नान्तरं कश्चित् पार्थस्याददतोऽपि च॥६७॥

The on-lookers could not mark any cessation between Partha's taking up arrows and shooting them.

तथा शीघ्रास्त्रयुद्धे तु वर्तमाने सुदारुणे।

शीघ्रं शीघ्रतरं पार्थः शरानन्यानुदीरयत्॥६८॥

In that dreadful battle of quickly discharged weapons Partha, speedily and more speedily, shot arrows.

ततः शतसहस्राणि शराणां नतपर्वणाम्।

युगपत् प्रापतस्तत्र द्रोणस्य रथमन्तिकात्॥६९॥

Then simultaneously hundreds and thousands of arrows with depressed knots came down upon the car of Drona.

कीर्यमाणे तदा द्रोणे शरैर्गाण्डीवधन्वना।

हाहाकारो महानासीत् सैन्यानां भरतर्षभा॥७०॥

O foremost of Bharatas, beholding Drona entirely enveloped with shafts shot by the holder of the Gandiva bow, the army set a mighty lamentation.

पाण्डवस्य तु शीघ्रास्त्रं मधवा प्रत्यपूजयत्।

गन्धर्वाप्सरसंश्चैव ये च तत्र समागताः॥७१॥

Even Indra spoke highly of the light-handedness Arjuna in the discharge of arrows, as also the Gandharvas and Apsaras who came there.

ततो वृन्देन महता स्थानां स्थयूथपः।

आचार्यपुत्रः सहसा पाण्डवं पर्यवारयत्॥७२॥

Then encircled by a vast array of cars, the mighty car-warrior, the son of the preceptor obstructed Partha.

अश्वत्थामा तु तत् कर्म हृदयेन महात्मनः।

पूजयामास पार्थस्य कोपं चास्याकरोद् भृशम्॥७३॥

Though greatly enraged with him, Ashvathama praised in his mind that deed of the high-souled Arjuna.

स मन्युवशमापन्नः पार्थमभ्यद्रवद् रणे।

किरञ्छरसहस्राणि पर्जन्य इव वृष्टिमान्॥७४॥

Then possessed by wrath, he encountered Partha in battle and discharged at him a downpour of arrows like clouds discharging their watery contents.

आवृत्य तु महाबाहुर्हतो द्रौणिस्ततो हयान्।

अन्तरं प्रददौ पार्थो द्रोणस्य व्यपसर्पितुम्॥७५॥

Then turning his horses towards Drona's son, Partha offered Drona an opportunity to retreat.

स तु लब्ध्वान्तरं तूर्णमपायज्जवनैर्हयैः।

छिन्नवर्मध्वजः शूरो निकृत्तः परमेष्ठिभिः॥७६॥

Securing an opportunity, he too, with his coat of mail and banner shattered, and wounded with great arrows, quickly went away on his swiftly-coursing horses.

CHAPTER 59

(GOHARANA PARVA)-Continued

The battle between Arjuna and
Ashvathaman

वैशम्पायन उवाच

ततो द्रौणिर्महाराज प्रययावर्जुनं रणे।

तं पार्थः प्रतिजग्राह वायुवेगमिवोद्धतम्।

Vaishampayana said

Then, Drona's son, O king, encountered Arjuna in battle. Partha then faced him, moving like the wind.

शरजालेन महता वर्षमाणमिवाम्बुदम्॥१॥

तयोर्देवासुरसमः संनिपातो महानभूत्।

With a downpour of shafts like the rain-charged clouds. There ensued a mighty encounter like that between the gods and demons.

किरतोः शरजालानि वृत्रवासवयोरिव॥२॥

न स्म सूर्यस्तदा भाति न च वाति समीरणः।

The sun then did not pour its rays and the wind did not blow. And they covered each other with a net-work of arrows, like Vritra and Vasava.

शरजालावृते व्योमिच्छायाभूते समन्ततः॥३॥

महांश्चटचटाशब्दो योधयोर्हन्यमानयोः।

The sky was enveloped with shafts and there was a shade all around. When the two combatants fought with each other, there was a mighty cracking sound.

दहतामिव वेणूनामासीत् परपुरंजय॥४॥

हयानस्यार्जुनः सर्वान् कृतवानल्पजीवितान्।

Like that of bamboo's when on fire. O conqueror of enemies' cities, greatly assailed by Arjuna, his horses.

ते राजन् न प्रजानन्त दिशं काञ्चन मोहिताः॥५॥

ततो द्रौणिर्महावीर्यः पार्थस्य विचरिष्यतः।

विवरं सूक्ष्ममालोक्य ज्यां चिच्छेद क्षुरेण ह।

तदस्यापूजयन् देवाः कर्म दृष्ट्वातिमानुषम्॥६॥

Were so bewildered, that they could not make out which way to go. Then finding out the weak point of Partha, who was roving about, the highly powerful son of Drona cut off his bow-string with a sharp arrow. Beholding his superhuman deed, the deities spoke highly of him.

द्रोणो भीष्मश्च कर्णश्च कृष्णश्चैव महारथाः।

साधु साध्विति भाषन्तोऽपूजयन् कर्म तस्य तत्॥७॥

Exclaiming "Well-done Well-done" Drona, Bhishma, Karna, and the mighty car-warrior Kripa too, applauded his deed.

ततो द्रौणिर्धनुः श्रेष्ठमपकृष्य रथर्षभम्।

पुनरेवाहनत् पार्थ हृदये कङ्कपत्रिभिः॥८॥

Then drawing his that best of bows, the son of Drona again wounded Partha, the foremost of car-warriors, on the breast with Kanka-feathered shafts.

ततः पार्थो महाबाहुः प्रहस्य स्वनवत् तदा।

योजयामास नवया मौर्व्या गाण्डीवमोजसा॥१॥

Then, laughing, the mighty-armed Partha set a strong and fresh string to his Gandiva.

ततोऽर्धचन्द्रमावृत्य तेन पार्थः समागमत्।

वारणेनेव मतेन मतो वारणयूथपः॥१०॥

Then drawing his bow to the shape of a crescent, Partha proceeded as an infuriated leader of an elephant herd when met by another.

ततः प्रवृत्ते युद्धं पृथिव्यामेकवीरयोः।

रणमध्ये द्वयोरेवं सुमहल्लोमहर्षणम्॥११॥

Then there took place a great hair-stirring encounter between those two heroes peerless on earth.

तौ वीरौ ददृशुः सर्वे कुरवो विस्मयान्विताः।

युध्यमानौ महावीर्यौ यूथपाविव संगतौ॥१२॥

The Kurus, all filled with wonder, saw those two highly powerful heroes like two elephant chiefs.

तौ समाजघ्नतुर्वीरावन्योन्यं पुरुषर्षभौ।

शरैराशीविषाकारैर्ज्वलद्भिरिव पन्नगैः॥१३॥

With burning arrows of the shape of serpents, those two foremost of men struck each other.

अक्षय्याविषुधी दिव्यौ पाण्डवस्य महात्मनः।

तेन पार्थो रणे शूरस्तस्यौ गिरिर्वाचलः॥१४॥

And because the high-souled son of Pandu, Partha, has a pair of inexhaustible celestials quivers, he remained in battle unmoved like a mountain.

अश्वत्थाम्नः पुनर्बाणाः क्षिप्रमभ्यस्यतो रणे।

जग्मुः परिक्षयं तूर्ममभूत् तेनाधिकोऽर्जुनः॥१५॥

Ashvathama's arrows however, being speedily discharged, were all exhausted and for this Arjuna beat him down.

ततः कर्णो महाचापं विकृष्याप्यधिकं तदा।

अवाक्षिपत् ततः शब्दो हाहाकारो महानभूत्॥१६॥

Then drawing to its full his huge bow, Karna twanged it, and there arose exclamations of Alas!"

ततश्चक्षुर्दधे पार्थो यत्र विस्फार्यते धनुः।

ददर्श तत्र राधेयं तस्य कोपो व्यवर्धत॥१७॥

Then Partha looked forward to where from came the twang of the bow and saw the son of Radha, at which his anger was excited.

स रोषवशमापन्नः कर्णमेव जिघांसया।

तमैक्षत विवृताभ्यां नेत्राभ्यां कुरुपुङ्गवः॥१८॥

Desirous of slaying Karna and possessed by anger, that foremost of Kurus looked towards him with expanded eyes.

तथा तु विमुखे पार्थे द्रोणपुत्रस्य सायकान्।

त्वरिताः पुरुषा राजन्नुपाजहूः सहस्रशः॥१९॥

Then Partha going away from the son of Drona, his men, O king, shot thousands of arrows at him (Partha).

उत्सृज्य च महाबाहुर्द्रौणपुत्रं धनंजयः।

अभिदुद्राव सहसा कर्णमेव सपत्नजित्॥२०॥

Leaving behind the son of Drona, the mighty-armed Dhananjaya, the conqueror of enemies, rushed towards Karna.

तमभिदुत्य कौन्तेयः क्रोधसंरक्तलोचनः।

कामयन् द्वैरथं तेन युद्धं वचनमब्रवीत्॥२१॥

Approaching him and desiring a duel, the son of Kunti, having his eyes reddened with anger, said.

CHAPTER 60

(GOHARANA PARVA)-Continued

The retreat of Karna in the Goharana

अर्जुन उवाच

कर्णं यत् ते सभामध्ये बहु वाचा विकथितम्।

न मे युधि समोऽस्तीति तदिदं समुपस्थितम्॥१॥

Arjuna said

O Karna, this is the time for you to make good the boastful words you gave vent to in the midst of assembly, 'there is none equal to me in fight.'

सोऽद्य कर्ण मया सार्धं व्यवहृत्य महामृधे।
ज्ञास्यस्यबलमात्मानं न चान्यानवमंस्यसे॥२॥

Fighting with me today in the encounter, O Karna, you will know your strength and will never disregard others.

अवोचः परुषा वाचो धर्ममुत्सृज्य केवलम्।
इदं तु दुष्करं मन्ये यदिदं ते चिकीर्षितम्॥३॥

Disregarding piety, you had given vent to many harsh words. But I consider what you wish to do today as difficult.

यत् त्वया कथितं पूर्वं मामनासाद्य किंचन।
तदद्य कुरु राधेय कुरुमध्ये मया सह॥४॥

Fighting with me today in the midst of the Kurus, do you make good the insulting words that you used towards me before.

यत् सभायां स पाञ्चालीं क्लिश्यमानां दुरात्मभिः।
दृष्टवानसि तस्याद्य फलमाप्नुहि केवलम्॥५॥

Do you reap now the fruit of your suffering the Panchala princess to-be distressed by the wicked-souled one in the court.

धर्मपाशनिबद्धेन यन्मया मर्षितं पुरा।
तस्य राधेय कोपस्यं विजयं पश्य मे मृधे॥६॥

Being bound by the noose of piety, I desisted, before, from taking revenge. Do you now see the result of my restrained anger in battle.

वने द्वादश वर्षाणि यानि सोढानि दुर्मते।
तस्याद्य प्रतिकोपस्य फलं प्राप्नुहि सम्प्रति॥७॥

O wicked one, we have undergone many miseries in the forest for twelve years. Do you now reap the fruit of our vengeance today

एहि कर्ण मया सार्धं प्रतियुध्यस्व सङ्गरे।
प्रेक्षकाः कुरवः सर्वे भवन्तु तव सैनिकाः॥८॥

Do you fight with me, O Karna, in the battle. Let the Kurus and your soldiers witness it.

कर्ण उवाच

ब्रवीषि वाचा यत् पार्थ कर्मणा तत् समाचरा।
अतिशेते हि ते वाक्यं कर्मैतत् प्रथितं भुवि॥९॥

Karna said

Do you carry out your words into action, O Partha. That your words exceed your deeds is known in the world.

यत् त्वया मर्षितं पूर्वं तदशक्तेन मर्षितम्।
इतो गृहीमहे पार्थ तव दृष्ट्वा पराक्रमम्॥१०॥

What you deed suffer formerly was in consequence of your inability. We can admit today by seeing your prowess, O Partha.

धर्मपाशनिबद्धेन यत् त्वया मर्षितं पुरा।
तथैव बद्धमात्मानमबद्धमिव मन्यसे॥११॥

If you had suffered the miseries by having been bound by the noose or morality, you are equally bound so even now though you consider yourself free.

यदि तावद् वने वासो यथोक्तश्चरितस्त्वया।
तत् त्वं धर्मार्थं विवृष्टः स मया योद्धुमिच्छसि॥

If you had passed your exile in the same way as you said, and being distressed (for practising austerities) why do you conversant with Dharma and Artha as you are, wish to fight with me?

यदि शक्रः स्वयं पार्थ युध्यते तव कारणात्।
तथापि न व्यथा काचिन्मम स्याद् विक्रमिष्यतः॥१३॥

If Shakra himself, O Partha, fight on your behalf, still, there will be no obstruction to my displaying my prowess.

अयं कौन्तेय कामस्ते नचिरात् समुपस्थितः।
योत्स्यसे हि मया सार्धमद्य द्रक्ष्यसि मे बलम्॥१४॥

Your wish O son of Kunti, is about to be fulfilled. You will fight with me today and see my prowess.

अर्जुन उवाच

इदानीमेव तावत् त्वमपयातो रणान्ममा।
तेन जीवसि राधेय निहतस्त्वनुजस्तवा॥१५॥

Arjuna said

Up to now you had always fled from the battle while fighting with me. For this, you are still alive; but your younger brother has been slain, O son of Radha.

भ्रातरं घातयित्वा कस्त्यक्त्वा रणशिख्य कः।

त्वदन्यः कः पुमान् सत्सु ब्रूयादेवं व्यवस्थितः॥१६॥

Having seen his younger brother slain, what other man except you, would retreat from the battle-field, and then boast as you do in the midst of good men?

वैशम्पायन उवाच

इति कर्णं द्रुवन्नेव वीभत्सुरपराजितः।

अभ्ययाद् विसृजन् बाणान् कायावरणभेदिनः॥१७॥

Vaishampayana said

Having thus spoken to Karna, the unconquerable Bibhatsu, encountered him, discharging arrows capable of piercing the coats of mail.

प्रतिजग्राह तं कर्णः प्रीयमाणो महारथः।

महता शरवर्षेण वर्षमाणमिवाम्बुदम्॥१८॥

The mighty car-warrior Karna delightedly received it with a heavy downpour of arrows like a shower of clouds.

उत्पेतुः शरजालानि घोररूपाणि सर्वशः।

अविध्यदन्धान् बाह्वोश्च हस्तावापं पृथक् पृथक्॥१९॥

That dreadful network of arrows covered, on all sides, piercing severally, the horses, arms and gloves (of the hero).

सोऽपृष्यमाणः कर्णस्य निषङ्गस्यावलम्बनम्।

चिच्छेद निशिताग्रेण शरेण नतपर्वणा॥२०॥

Unable to bear the attack of Karna, Arjuna cut off the string of his quiver with a keen-edged and straight arrow.

उपासङ्गदुपादाय कर्णो बाणानथापरान्।

विव्याध पाण्डवं हस्ते तस्य मुष्टिरशीर्यत॥२१॥

Then taking out other arrows from his quiver, Karna struck Arjuna with them on his hand, and the latter lost hold of his bow.

ततः पार्थो महाबाहुः कर्णस्य धनुरच्छिनत्।

स शक्तिं प्राहिणोत् तस्मै तां पार्थो व्यथमच्छरैः॥२२॥

Then the large-armed Arjuna cut off Karna's bow into pieces. He then struck (Arjuna) with a Shakti, but Partha cut it off with his arrows.

ततोऽनुपेतुर्वहवो रायेयस्य पदानुगाः।

तांश्च गाण्डीवनिर्मुक्तैः प्राहिणोद् यमसादनम्॥२३॥

Then the heroes who followed Karna all attacked Arjuna who killed them with arrows shot from his Gandiva bow.

ततोऽस्याश्वाच्छरैस्तीक्ष्णैर्वीभत्सुर्भारसाधनैः।

आकर्णमुत्तैरवधीत् ते हताः प्रापतन् भुवि॥२४॥

Then Bibhatsu killed his horses with sharpened arrows shot from his bow drawn to the ears, and they all fell down slain on earth.

अथापरेण बाणेन ज्वलितेन महौजसा।

विव्याध कर्णं कौन्तेयस्तीक्ष्णेनोरसि वीर्यवान्॥२५॥

Then taking up another strong, sharp, and powerful arrow, the powerful son of Kunti struck Karna with it on his breast.

तस्य भित्त्वा तनुत्राणं कायमभ्यगमच्छरः।

ततः स तमसाऽऽविष्टो न स्म किञ्चित् प्रजज्ञिवान्॥२६॥

Boring through his coat of mail, that arrow penetrated into his body and he was deprived of the power of perception and consciousness.

स गाढवेदनो हित्वा रणं प्रायादुदङ्मुखः।

ततोऽर्जुन उदक्रोशदुत्तश्च महारथः॥२७॥

Experiencing a great pain and leaving the battle-field, he fled towards the north. Then Arjuna and the mighty car-warrior Uttara began to scoff him.

CHAPTER 61

(GOHARANA PARVA)-Continued

The battle between Arjuna and Dushasana

वैशम्पायन उवाच

ततो वैकर्तनं जित्वा पार्थो वैराटिमब्रवीत्।

एतन्मां प्रापयानीकं यत्र तालो हिरण्मयः॥२१॥

Vaishampayana said

Thereupon having vanquished Vaikartanas son (Karna), Arjuna said to Virata's son (Uttara). "Take me to that army where is seen the emblem of golden palmyra.

अत्र शान्तनवो भीष्मो रथेऽस्माकं पितामहः।

काङ्क्षमाणो मया युद्धं तिष्ठत्यमरदर्शनः॥२२॥

There our grand-father, Bhishma the son of Shantanu looking like an immortal, wait on his car, desirous of an encounter with me.

अथ सैन्यं महद् दृष्ट्वा रथनागहयाकुलम्।
अब्रवीदुत्तरः पार्थमपविद्धः शरैर्भृशम्॥३॥

Then beholding the huge army consisting of cars, elephants and horses, and being wounded greatly with arrows Uttara said to Partha.

नाहं शक्यामि वीरेह नियन्तुं ते हयोत्तमान्।
विषीदन्ति मम प्राणा मनो विह्वलतीव मे॥४॥

“O hero, I am incapable of restraining here your excellent horses. My vital breaths are being exhausted and my mind is bewildered.

अस्त्राणामिव दिव्यानां प्रभावः सम्प्रयुज्यताम्।
त्वया च कुरुभिश्चैव द्रवन्तीव दिशो दश॥५॥

The ten quarters appear as if melting away on account of the effulgence of the celestials weapon used by you as well as by the Kurus.

गन्धेन मूर्च्छितश्चाहं वसारुधिरमेदसाम्।
द्वैधीभूतं मनो मेऽद्य तव चैव प्रपश्यतः॥६॥

I am beside myself with the smell of flesh, blood and fat. Beholding your feat, my mind has been divided in twain.

अदृष्टपूर्वः शूराणां मया संख्ये समागमः।
पदापातेन महता शङ्खानां निस्वनेन च॥७॥

I had never seen before in battle such an assemblage of heroes. By the great sound of the clashing of maces, the blare of conchs

सिंहनादैश्च शूराणां गजानां बृंहितैस्तथा।
गाण्डीवशब्देन भृशमग्निप्रतिमेन च।

By the war-cries of the heroes, the roars of elephants, by the twang of the Gandiva resembling the sound of lightning.

श्रुतिः स्मृतिश्च मे वीर प्रणष्टा मूढचेतसः॥८॥
अलातचक्रप्रतिमं मण्डलं सततं त्वया।

व्याक्षिप्यमाणं समरे गाण्डीवं च प्रकर्षता।
दृष्टिः प्रचलिता वीर हृदयं दीर्यतीव मे॥९॥

I have been so stupified, O hero, that I have been deprived of the power hearing and recollecting. Beholding you making, a circle in battle while drawing your Gandiva bow my vision is growing dilated, O hero, and my heart is rending asunder.

वपुश्चोग्रं तव रणे क्रुद्धस्येव पिनाकिनः।
व्यायच्छतस्तव भुजं दृष्ट्वा भीमं भवत्यपि॥१०॥

Beholding your dreadful figure in battle resembling that of the holder of Pinaka when worked up with anger and as well as the terrible arrows discharged by you, I am filled with fear.

नाददानं न संधानं न मुञ्चन्तं शरोत्तमान्।
त्वामहं सम्प्रपश्यामि पश्यन्नपि न चेतनः॥११॥

I am at a loss to find out when you take up your fine arrows, set them on your bowstring and shoot them. Deprived of my consciousness, I do not see you, although before my eyes.

अवसीदन्ति मे प्राणा भूरियं चलतीव च।
न च प्रतोदं रश्मींश्च संयन्तुं शक्तिरस्ति मे॥१२॥

My vitality is sinking and the earth seems moving before me. I have no power to hold the reins of these horses.

अर्जुन उवाच

या भैषीः स्तम्भयात्मानं त्वयापि नरपुङ्गव।
अत्यद्भुतानि कर्माणि कृतानि रणमूर्धनि॥१३॥

Arjuna said

Do not fear; cheer yourself up. You too, O foremost of men, performed many wonderful deeds in the battle-field.

राजपुत्रोऽसि भद्रं ते कुले मत्स्यस्य विश्रुते।
जातस्त्वं शत्रुदमने नावसीदितुमर्हसि॥१४॥

May you fare well. You are a prince born, in the well-known race of Matsya, for vanquishing your enemies. You should not therefore be dispirited.

वृत्तिं कृत्वा सुविपुलां राजपुत्र रथे मम।

युध्यमानस्य समरे हयान् संयच्छ शत्रुहन्॥१५॥

Stationed on my car, call up your great energy, O prince. Restrain my horses in battle, O slayer of enemies.

वैशम्पायन उवाच

एवमुक्त्वा महाबाहुर्वैराटिं नरसत्तमः।

अर्जुनो रथिनां श्रेष्ठ उत्तरं वाक्यमब्रवीत्॥१६॥

Vaishampayana said

Having thus addressed the son of Virata, the foremost of men Arjuna the best of car-warriors again said to Uttara.

सेनाग्रमाशु भीष्मस्य प्रापयस्वैतदेव माम्।

आच्छेत्स्याम्यहमेतस्य धनुर्ज्यामपि चाहवे॥१७॥

Take me again before Bhishma's army. I shall cut off his bowstring in battle.

अस्यन्तं दिव्यमस्त्रं मां चित्रमद्य निशामय।

शतहृदामिवायान्तीं स्तनयितोरिवाम्बरे॥१८॥

You will see today the divine weapons, aglow with beauty, shot by me, flashing like lightning in the midst of clouds in the sky.

सुवर्णपृष्ठं गाण्डीवं द्रक्ष्यन्ति कुरवो मम।

दक्षिणेनाथ वामेन कतरेण स्विदस्यति॥१९॥

इति मां सङ्गताः सर्वे तर्कयिष्यन्ति शत्रवः।

शोणितोदां रथावतां नागनक्रां दुरत्ययाम्।

नदीं प्रस्कन्दयिष्यामि परलोकप्रवाहिनीम्॥२०॥

पाणिपादशिरः पृष्ठबाहुशाखानिरन्तरम्।

वनं कुरूणां छेत्स्यामि शरैः संनतपर्वभिः॥२१॥

जयतः कौरवीं सेनामेकस्य मम धन्विनः।

शतं मार्गा भविष्यन्ति पावकस्येव कानने॥२२॥

मया चक्रमिवाविद्धं सैन्यं द्रक्ष्यसि केवलम्।

The Kurus shall see my Gandiva with back made of gold. The enemies assembled together shall discuss by saying "By which hand of his, right or left, does he discharge arrows." I shall make a terrible river to flow today towards the other world, with blood for its water, the cars for the eddies and the elephants for the sharks. I shall, with arrows of depressed knots, cut off the Kuru forest having hands feet, heads, backs and arms for the branches of the trees. And vanquishing alone the Kuru army with a bow in hand, there will be a hundred roads to me as to fire in the forest. Struck by me, you will see, the army whirling only like a wheel.

इष्वस्रे शिक्षितं चित्रमहं दर्शयितास्मि ते॥२३॥

असम्प्रान्तो रथे तिष्ठ समेषु विषमेषु च।

दिवमावृत्य तिष्ठन्तं गिरिं भिन्नां स्म पत्रिभिः॥२४॥

I shall show you today my most accomplished training in archery and the use of weapons. Stand firmly on my car, whether the ground be even or uneven. I can pierce with my winged arrows even the Sumeru mountain that rises up to the sky.

अहमिन्द्रस्य वचनात् संग्रामेऽप्यहनं पुरा।

पौलोमान् कालखट्वांश्च सहस्राणि शतानि च॥२५॥

अहमिन्द्राद् दृढां मुष्टिं ब्रह्मणः कृतहस्तताम्।

प्रगाढे तुमुलं चित्रमिति विद्धि प्रजापतेः॥२६॥

Formerly at Indra's command I killed hundreds and thousands of Paulomas and Kalakhajs in battle. I have obtained the firmness of grasp from Indra and successful aim from Brahma.

अहं पारे समुद्रस्य हिरण्यपुरवासिनाम्।

जित्वा षष्टिं सहस्राणि रथिनामुग्रधन्विनाम्॥२७॥

शीर्यमाणानि कूलानि प्रवृद्धेनेव वारिणा।

मया कुरूणां वृन्दानि पात्यमानानि पश्य वै॥२८॥

ध्वजवृक्षं पत्तितृणं रथसिंहगणायुतम्।

वनमादीपयिष्यामि कुरूणामस्त्रतेजसा॥२९॥

तानहं रथनीडेभ्यः शरैः संनतपर्वभिः।

यत्तान् सर्वानतिबलान् योत्स्यमानानवस्थितान्।

एकः संकालयिष्यामि वज्रपाणिरिवासुरान्॥३०॥

I have learnt from Prajapati the diverse kinds of fierce warfare. On the other side of the ocean, I defeated sixty thousand car-warriors all dreadful archers living in Hiranyapura. Behold me, today striking down the vast number of Kurus like a high wind scattering a heap of cotton. By the power of my arrows I shall set fire to the Kuru forest having standards for the trees, the infantry for the shrubs and the car-warriors for the beasts of prey. Like the holder of thunder routing the demons alone shall I today with my straight arrows strike down from the nests of their cars the Kurus fighting to the best of their power in battle.

रौद्रं रुद्राद्रहं ह्यस्त्रं वारुणं वरुणादपि।

अस्त्रमानेयमग्नेश्च वायव्यं मातरिश्वनः।

वज्रादीनि तथास्त्राणि शक्रादहमवाप्तवान्॥३१॥

I have obtained from Rudra, the Rudra, from Varuna the Varuna from Agni, the Agneya, from Vayu, the Vayavya, and from Indra the thunderbolt and other weapons.

धार्तराष्ट्रवनं घोरं नरसिंहाभिरक्षितम्।

अहमुत्पाटयिष्यामि वैराटे व्येतु ते भयम्॥३२॥

I shall forsooth eradicate the dreadful Dhritarashtra forest although protected by many powerful heroes. Therefore remove your fear, O son of Virata."

वैशम्पायन उवाच

एवमाश्वासितस्तेन वैराटिः सव्यसाचिना।

व्यवागाहद् स्थानीकं भीमं भीष्माभिरक्षितम्॥३३॥

Thus consoled by Savyasachin the son of Virata entered into that dreadful array of cars protected by Bhishma.

तमायान्तं महाबाहुं जिगीषन्तं रणे कुरून्।

अभ्यवारयदव्यग्रः कूरकर्माऽऽपगासुतः॥३४॥

The patient Bhishma (the son of river) withstood the mighty armed Arjuna advancing with a view to vanquish the Kurus in battle.

तस्य जिष्णुरुपावृत्य ध्वजं मूलादपातयत्।

विकृष्य कलधौताग्रैः स विद्धः प्रापतद् भुवि॥३५॥

Then approaching him and drawing out a sharp arrow, Vishnu cut off with it the root of his banner. Struck down it fell on the ground.

तं चित्रमाल्याभरणाः कृतविद्या मनस्विनः।

आगच्छन् भीमधन्वानं चत्वास्त्रं महाबलाः॥३६॥

दुःशासनो विकर्णश्च दुःसहोऽथ विर्विशतिः।

आगत्य भीमधन्वानं बीभत्सुं पर्यवारयन्॥३७॥

At this the four powerful heroes Dushasana, Vikarana, Dussaha and Vivinshati, skilled in the use of weapons, gifted with great energy and adorned with beautiful garlands and ornaments, approaching, withstood that dreadful bowman Bibhatsu.

दुःशासनस्तु भल्लेन विद्ध्वा वैराटमुत्तरम्।

द्वितीयेनार्जुनं वीरः प्रत्यविध्यत् स्तनान्तरे॥३८॥

Having pierced Virata's son Uttara with a dart, the heroic Dushasana struck Arjuna on the breast with a second one.

तस्य जिष्णुरुपावृत्य पृथुधारेण कार्मुकम्।

चकर्त गार्धपत्रेण जातरूपपरिष्कृतम्॥३९॥

Confronting him, Vishnu with a greatly sharpened arrow with the wings of a vulture, cut off his bow made of burnished gold.

अथैनं पञ्चभिः पञ्चात् प्रत्यविध्यत् स्तनान्तरे।

सोऽपयातो रणं हित्वा पार्थबाणप्रपीडितः॥४०॥

He then wounded him on his breast with five arrows. Assailed by the arrows of Partha, he left the battle-field.

तं विकर्णः शरैस्तीक्ष्णैर्गृध्रपत्रैरजिह्वगैः।

विव्याध परवीरधमर्जुनं धृतराष्ट्रजः॥४१॥

Then with sharp and straight arrows having the wings of vultures, Dhritarashtra's son Vikarana sounded Arjuna, the slayer of hostile heroes.

ततस्तमपि कौन्तेयः शरेणानतपर्वणा।

ललाटेऽभ्यहनत् तूर्णं स विद्धः प्रापतद् रथात्॥४२॥

Immediately also the son of Kunti wounded him on his forehead with straight arrows. Thus wounded, he fell down from his chariot.

ततः पार्थमभिदुत्य दुःसहः सविर्विशतिः।

अवाकिरच्छरैस्तीक्ष्णैः परीप्सुर्धार्तरं रणे॥४३॥

With a view to rescue his brother in battle, Dussaha, accompanied by Vivinshati, approached Partha and covered him with sharp arrows.

तावुभौ गार्धपत्राभ्यां निशिताभ्यां धनंजयः।

विद्ध्वा युगपदव्यग्रस्तयोर्वाहानसूदयत्॥४४॥

Not the least excited Dhananjaya simultaneously struck both of them with a pair of sharp arrows and destroyed the horses of the both.

तौ हताश्वौ विभिनाङ्गौ धृतराष्ट्रात्मजावुभौ।

अभितप्य स्थैरन्यैरपनीतौ पदानुगैः॥४५॥

Having their horses slain and persons wounded, both the sons of Dhritarashtra were

taken away by their followers who came there with other chariots.

सर्वा दिशश्चान्यपतद् बीभत्सुरपराजितः।

किरीटमाली कौन्तेयो लब्धलक्षो महाबलः॥४६॥

Bibhatsu, never defeated in battle-the highly powerful son of Kunti, adorned with a diadem and having sure aim, covered all the quarters with his arrows.

CHAPTER 62

(GOHARANA PARVA) - Continued

The carnage caused by Partha

वैशम्पायन उवाच

अथ संगम्य सर्वे ते कौरवाणां महारथाः।

अर्जुनं सहिता यत्ताः प्रत्ययुध्यन्त भारत॥१॥

Vaishampayana said

O descendant of Bharata, then united together all the mighty car-warriors of the Kuru army began to strike Arjuna collectively.

स सायकमथैर्जालैः सर्वतस्तान् महारथान्।

प्राच्छादयदमेयात्मा नीहारेणेव पर्वतान्॥२॥

That one of incomparable energy covered, on all sides, all those mighty car-warriors with a net-work of arrows as the mountains are covered with dews.

नदन्निश्च महानागैर्हैषमाणैश्च वाजिभिः।

भेरीशङ्खनिनादैश्च स शब्दस्तुमुलोऽभवत्॥३॥

The huge elephants roaring, the horses neighing and the bugles and conchs being sounded, there arose a great tumult.

नराम्भकायान् निर्भिद्य लौहानि कवचानि च।

पार्थस्य शरजालानि विनिष्येतुः सहस्रशः॥४॥

Piercing the bodies of elephants and horses as also the iron coats of mail, the arrows of Partha dropped down in thousands.

त्वरमाणः शरानस्यन् पाण्डवः प्रवभौ रणे।

मध्यंदिनगतोऽर्चिष्माञ्छरदीव दिवाकरः॥५॥

Shooting speedily his arrows, the son of Pandu looked in battle like the blazing mid-day sun of the autumn.

उपप्लवन्ति चित्रस्ता रथेभ्यो रथिनस्तथा।

सादिच्छाम्प्रपृष्ठेभ्यो भूमौ चैव पदातयः॥६॥

Possessed by fear, the car-warriors began to leap down from their cars, the horse-men from horse-back, and the infantry to fly away.

शरैः संचिद्यमानानां कवचानां महात्मनाम्।

ताम्रराजतलौहानां प्रादुरासीन्महास्वनः॥७॥

There arose a great sound when the arrows of the high-souled Arjuna pierced the copper, silver and iron made coats of mail.

छत्रमायोधनं सर्वं शरीरैर्गतचेतसाम्।

गजाम्भसादिनां तत्र शितबाणात्तजीवितैः॥८॥

The field was soon filled with the corpses of the warriors mounted on elephants and horses, killed by sharpened arrows.

रथोपस्थाभिपतितैरास्तुता मानवैर्मही।

प्रनृत्यतीव संग्रामे चापहस्तो धनंजयः॥९॥

The earth was covered with dead bodies of men fallen down from the chariots where they were. Dhananjaya as if danced in the battle-field with bow in his hand.

श्रुत्वा गाण्डीवनिर्घोषं विस्कूर्जितमिवाशनेः।

त्रस्तानि सर्वसैन्यानि व्यपागच्छन् महाहवात्॥१०॥

Hearing the twang of Gandiva like the rumble of thunder and being possessed by fear, all the soldiers fled away from the battle-field.

कुण्डलोष्णीषधारीणि जातरूपस्त्रजस्तथा।

पतितानि स्म दृश्यन्ते शिरांसि रणमूर्धनि॥११॥

There were seen, fallen in the battle-field, heads having earrings and helmets and golden necklaces.

विशिखोन्मथितैर्गात्रैर्बाहुभिश्च सकार्मुकैः।

सहस्ताभरणैश्चान्यैः प्रच्छन्ना भादि मेदिनी॥१२॥

The earth was covered with human bodies mangled by shafts, arms with bows and hands with ornaments.

शिरसां पात्यमानानामन्तरा निशितैः शरैः।

अश्मवृष्टिरिवाकाशादभवद् भरतर्षभा॥१३॥

O best of the Bharata race, on account of the heads cut off by sharpened arrows, falling

continually on the ground, it appeared that a shower of stones fell from the sky.

दर्शयित्वा तथाऽऽत्मानं रौद्रं रुद्रपराक्रमः।

अवरुद्धोऽचरत् पार्थो वर्षाणि त्रिदशानि च।

Displaying his own fierce prowess, Partha of dreadful prowess ranged in the battle-field pouring his celestial weapons.

क्रोधाग्निमुत्सृजन् वीरो धार्तराष्ट्रेषु पाण्डवः॥१४॥

तस्य तद् दहतः सैन्यं दृष्ट्वा चैव पराक्रमम्।

The dreadful son of Pandu discharging his fire of anger at the sons of Dhritarashtra and beholding his dreadful prowess burning down the army.

सर्वे शान्तिपरा योधा धार्तराष्ट्रस्य पश्यतः॥१५॥

वित्रासयित्वा तत् सैन्यं द्रावयित्वा महारथान्।

They all became terrified in the presence of the son of Dhritarashtra. Having struck terror into the army and routed the mighty car-warriors.

अर्जुनो जयतां श्रेष्ठः पर्यवर्तत भारत॥१६॥

प्रावर्तयन्नदीं घोरां शोणितोदां तरङ्गिणीम्।

Arjuna, the foremost of victors, ranged in the battle-field. He made a river of mighty currents having blood for the water to flow,

अस्थिशैवालसम्बाधां युगान्ते कालनिर्मिताम्॥१७॥

Like that created by Time at the end of Yuga having bones for the moss and the dreadful hair of the dead, slain by the arrows, for the straws;

शरचापप्लवां घोरां केशशैवलशाद्वलाम्।

तनुत्रोष्णीषसम्बाधाः नागकूर्ममहाद्विपाम्॥१८॥

Having coats of mail and turbans floating on the surface, the elephants standing for islands. The marrow, fat and blood constituted the greatly terrific currents.

मेदोवसासृक्प्रवहां महाभयविवर्धिनीम्।

रौद्ररूपां महाभीमां श्वापदैरभिनादिताम्॥१९॥

It was dreadful and highly terrific, resounding with the yells of ferocious beasts. It was filled with sharpened weapons forming its crocodiles, and was frequented by cannibals.

तीक्ष्णशस्त्रमहाग्राहां क्रव्यादगणसेविताम्।

मुक्ताहारोर्मिकलिलां चित्रालंकारबुदबुदाम्॥२०॥

Strings of pearls formed its ripples and diverse other ornaments the bubbles. The arrows were the eddies, the elephants were the crocodiles, and it was incapable of being got over.

शरसंघमहावर्ता नागनक्रां दुरत्ययाम्।

महारथमहाद्वीपां शङ्खदुन्दुभिनिस्वनाम्।

चकार च तदा पार्थो नदीं दुस्तरशोणिताम्॥२१॥

The mighty car-warriors were the islands and it was filled with the sound of bugles and conchs. Thus Partha made a river of blood which it was so hard to cross.

आददानस्य हि शरान् संधाय च विमुञ्चतः।

विकर्षतश्च गाण्डीवं न कश्चिद् ददृशे जनः॥२२॥

People could not make out when Partha took up arrows, when he drew the Gandiva bow and discharged them.

CHAPTER 63

(GOHARANA PARVA) - Continued

The fight of Arjuna, in the Goharana

वैशम्पायन उवाच

ततो दुर्योधनः कर्णो दुःशासनविविंशती।

द्रोणश्च सह पुत्रेण कृपश्चापि महारथः॥१॥

Vaishampayana said

पुनर्ययुश्च संरब्धा धनंजयजिघांसवः।

विस्फारयन्तश्चापानि बलवन्ति दृढानि च॥२॥

Then Duryodhana, Karna, Dushasana, Vivinshati, the mighty car-warrior Kripa, Drona, with his son, holding out their strong and powerful bows, rushed with anger towards Dhananjaya with a view to kill him.

तान् विकीर्णपताकेन रथेनादित्यवर्चसा।

प्रत्युद्ययौ महाराज समन्ताद् वानरध्वजः॥३॥

O great king, then on his car effulgent like the rays of the sun, the standard of which was struck down, Arjuna, having the emblem of a monkey on his car, encountered them.

ततः कृष्ण कर्णश्च द्रोणश्च रथिनां वरः।
तं महास्त्रैर्महावीर्यं परिवार्य धनंजयम्॥४॥
शरौघान सम्यगस्थन्तो जीमूता इव वार्षिकाः।
ववर्षुः शरवर्षाणि पातयन्तो धनंजयम्॥५॥

Then covering Dhananjaya with highly powerful weapons, Kripa, Karna, Drona, the foremost of car-warriors, showered a downpour of shafts, like clouds, on him, and struck him.

इषुभिर्बहुभिस्तूर्णं समरे लोमवाहिभिः।
अदूरात् पर्यवस्थाप्य पूरयामासुरादृताः॥६॥

Waiting at a distance they speedily covered him in battle with numberless arrows crowned with feathers.

तथा तैरवकीर्णस्य दिव्यैरस्त्रैः समन्ततः।
न तस्य द्व्यङ्गुलमपि विवृतं सम्प्रदृश्यते॥७॥

He being thus covered with celestials weapons, not even a space measuring two fingers was seen on him.

ततः प्रहस्य बीभत्सुर्दिव्यमैन्द्रं महारथः।
अस्त्रमादित्यसंकाशं गाण्डीवे समयोजयत्॥८॥

Then smiling, the mighty car-warrior Bibhatsu set the Aindra weapon, effulgent like the sun, on his Gandiva bow.

शररश्मिरिवादित्यः प्रतस्थे समरे बली।
किरीटमाली कौन्तेयः सर्वान प्राच्छादयत् कुरून्॥९॥

Like the sun covering (the earth) with rays, the powerful son of Kunti, decked with a diadem, remained in the battle-field covering all with arrows.

यथा बलाहके विद्युत् पावको वा शिलोच्चये।
तथा गाण्डीवमभवदिन्द्रायुधमिवानतम्॥१०॥

As lightning in the clouds, as fire in the rock, so the Gandiva shone like the rain-bow.

द्योतयन्ती दिशः सर्वाः पृथिवीं च समन्ततः॥११॥
तथा दश दिशः सर्वाः पतद्गाण्डीवमावृणोत्।

नागश्च रथिनः सर्वे मुमुहुस्तत्र भारत॥१२॥

Gandiva bow had covered all the ten directions in number, by shooting volley of arrows as the lightening glows in sky while

raining and it illumines all directions including the earth from all sides. O Barata! all soldiers including elephant riders and car riders were loosing their conscious.

सर्वे शान्तिपरा योधाः स्वचित्तानि न लेभिरे।
संग्रामे विमुखाः सर्वे योधास्ते हतचेतसः॥१३॥

They all were stunned (inert and dumb) with no conscious at all. All soldiers discouraged to carry on fight and showed their back to the battle-field.

एवं सर्वाणि सैन्यानि भग्नानि भरतर्षभ।
व्यद्रवन्त दिशः सर्वा निराशानि स्वजीविते॥१४॥

O the best in Bharata dynasty, O Janamejaya! thus the war-craft/strategy of the whole army shattered. The soldiers began departing under sheer despair wherever they found the way to escape and defend their life.

CHAPTER 64

(GOHARANA PARVA) - Continued

The defeat of Bhishma

वैशम्पायन उवाच

ततः शान्तनवो भीष्मो भरतानां पितामहः।
वध्यमानेषु योधेषु धनंजयमुपाद्रवत्॥१॥

Vaishampayana said

The warriors being thus slain, Bhishma, the son of Shantanu, the grandfather of Bharatas, rushed at Dhananjaya,

प्रगृह्य कार्मुकश्रेष्ठं जातरूपपरिष्कृतम्।
शरानादाय तीक्ष्णाग्रान् मर्मभेदान् प्रमाथिनः॥२॥

Taking up the best of bows made of burnished gold, and sharp arrows capable of piercing to the very vitals.

पाण्डुरेणातपत्रेण द्वियमाणेन मूर्धनि।
शुशुभे स नरव्याघ्रो गिरिः सूर्योदये यथा॥३॥

And on account of a white umbrella being held over his head, that foremost of men shone like a hill at sun-rise.

प्रध्माय शङ्ख गाङ्गेयो धार्तराष्ट्रान् प्रहर्षयन्।
प्रदक्षिणमुपावृत्य बीभत्सुं समवारयत्॥४॥

Blowing his conch and cheering up the son of Dhritarashtra, the son of Ganga encountered Bibhatsu.

तमुदीक्ष्य समायान्तं कौन्तेयः परवीरहा।

प्रत्यगृह्णात् प्रहृष्टात्मा धाराधरमिवाचलः॥५॥

Seeing him approach, that slayer of hostile heroes, the son of Kunti received him gladly like a hill receiving a cloud.

ततो भीष्मः शरानघ्नौ ध्वजे पार्थस्य वीर्यवान्।

सप्रार्पयन्महावेगाच्च स्वसमानानिवोरगान्॥६॥

Then the greatly energetic Bhishma discharged eight quick arrows, sighing like serpents, at Partha's flag.

ते ध्वजं पाण्डुपुत्रस्य समासाद्य पतत्रिणः।

ज्वलन्तं कपिमाजघ्नुर्ध्वजाग्रनिलयांश्च तान्॥७॥

Reaching the flag-staff of the son of Pandu, those winged arrows struck the blowing monkey and other creatures stationed on the flag-staff.

ततो भल्लेन महता पृथुधारेण पाण्डवः।

छत्रं चिच्छेद भीष्मस्य तूर्णं तदपतद् भुवि॥८॥

Then with a huge and sharp dart, the son of Pandu quickly cut off Bhishma's umbrella and it fell down on the ground.

ध्वजं चैवास्य कौन्तेयः शरैरभ्यहनद् भृशम्।

शीघ्रकृद् रथवाहांश्च तथोभौ पार्थिसारथी॥९॥

The son of Kunti, with arrows, struck his flag-staff, his two horses and her driver that protected his flanks.

अमृष्यमाणस्तद् भीष्मो जानन्नपि स पाण्डवम्।

दिव्येनास्त्रेण महता धनंजयप्रवाकिरत्॥१०॥

Unable to bear this, Bhishma though he knew Arjuna's prowess covered Dhananjaya, the son of Pandu with celestial weapons.

तथैव पाण्डवो भीष्मे दिव्यमस्त्रमुदीरयन्।

प्रत्यगृह्णादमेयात्मा महामेघमिवाचलः॥११॥

Then discharging a celestial weapon at Bhishma, Pandava, of incomparable energy, received him like a hill receiving a huge mass of cloud.

तयोस्तदभवद् युद्धं तुमुलं लोमहर्षणम्।

भीष्मस्य सह पार्थेन बलिवासवयोरिव॥१२॥

There was a mighty and hair-stirring encounter between Partha and Bhishma like that between Bali and Vasava.

प्रैक्षन्त कुरवः सर्वे योद्यन्त सहसैनिकाः।

भल्लैर्भल्लाः समागम्य भीष्मपाण्डवोर्युधि।

अन्तरिक्षे व्यराजन्त खद्योताः प्रावृषीव हि॥१३॥

अग्निचक्रमिवाविद्धं सव्यदक्षिणमस्यतः।

गाण्डीवमभवद् राजन् पार्थस्य सृजतः शरान्॥१४॥

ततः संछादयामास भीष्मं शरशतैः शितैः।

पर्वतं वारिधाराभिश्छादयन्निव तोयदः॥१५॥

तां स वेलामिवोद्धूतां शरवृष्टिं समुत्थिताम्।

व्यधमत् सायकैर्भीष्मः पाण्डवं समवारयत्॥१६॥

ततस्तानि निकृत्तानि शरजालानि भागशः।

समरे च व्यशीर्यन्त फाल्गुनस्य रथं प्रति॥१७॥

ततः कनकपुङ्खनां शरवृष्टिं समुत्थिताम्।

पाण्डवस्य रथात् तूर्णं शलमानामिवायतिम्।

व्यधमत् तां पुनस्तस्य भीष्मः शरशतैः शितैः॥१८॥

The Kuru warriors, with their soldiers witnessed that encounter between Bhishma and Partha attacking each other with darts. Partha shooting arrows with both the hands, the Gandiva bow looked like a continuous circle of fire. The son of Kunti enveloped Bhishma with hundreds of sharp arrows like a cloud covering the mountain with rain. Bhishma with his own arrows counteracted that shower of arrows like banks resisting the surging deep, and covered Arjuna with shafts. Those shafts, sundered into a thousand pieces, fell on Arjuna's car. Then arose a downpour of gold-winged shafts going through the sky like a swarm of locusts. He then pierced Bhishma with a hundred sharpened shafts.

ततस्ते कुरवः सर्वे साधु साध्विति चाब्रुवन्।

दुष्करं कृतवान् भीष्मो यदर्जुनमयोधयत्॥१९॥

All Kauravas at that moment thanked Bhishma by saying - "Hurrah! Bhishma has showed this rare valour as to wage battle against Arjuna.

बलवांस्तरुणो दक्षः क्षिप्रकारी धनंजयः।

कोऽन्यः समर्थः पार्थस्य वेगं धारयितुं रणे॥२०॥

ऋते शान्तनवाद् भीष्मात् कृष्णाद् वा देवकीसुतात्।

आचार्यप्रवराद् वापि भारद्वाजान्महाबलात्॥२१॥

Arjuna is mighty, young, efficient and quick in shooting arrows. Hence, who otherwise than Bhishma, the son of Shantanu, Srikrishna, the son of Devaki or Drona, the son of Bharadvaja, mighty and great preceptor (Acharya), can face Partha in battle.

अस्त्रैरस्त्राणि संवार्य क्रीडन्तौ भरतर्षभौ।

चक्षुषि सर्वभूतानां मोहयन्तौ महाबलौ॥२२॥

Both the mighty warriors, crown to the Bharata's dynasty were detouring or splitting the weapons shot by each other as if it was a play not war for them and the spectators were dazed to see it.

प्राजापत्यं तथैवैन्द्रमग्नेयं रौद्रदारुणम्।

कौबेरं वारुणं चैव याम्यं वायव्यमेव च।

प्रयुञ्जानौ महात्मानौ समरे तौ विचेरतुः॥२३॥

Both of the great warriors were thus engaged in battle-field by shooting the weapons Prajapatya, Aiendra, Agneya, Raudra, Kaubera, Varuna, Yama and Vayavya.

विस्मितान्यथ भूतानि तौ दृष्ट्वा संयुगे तदा।

साधु पार्थ महाबाहो साधु भीष्मेति चाब्रुवन्॥२४॥

All spectators to that battle could not resist them saying frequently— O great warrior Partha! we thank you. O great warrior Bhishma! We thank you (viz. we appreciate your war-craft and expertise).

नायं युक्तो मनुष्येषु योऽयं संदृश्यते महान्।

महास्त्राणां सम्प्रयोगः समरे भीष्मपार्थयोः॥२५॥

The great use of specific divine arms and weapons as it is being seen in the battle of Bhishma and Partha, impossible to see anywhere and amid other warriors.

वैशम्पायन उवाच

एवं सर्वास्त्रविदुषोरस्त्रयुद्धमवर्तत।

अस्त्रयुद्धे तु निर्वृते शरयुद्धमवर्तत॥२६॥

Vaishampayana said—

O Janamejaya! a battle with divine arms between Bhishma and Arjuna both experts kept on incessant for a certain time. A battle with arrows then started.

अथ जिष्णुरुपावृत्य क्षुरधारेण कार्मुकम्।

चकर्त भीष्मस्य तदा जातरूपपरिष्कृतम्॥२७॥

The victorious Arjuna then marched closer to Bhishma and cut in pieces the gold studded bow of him by shooting an arrow having sword like blade.

निमेषान्तरमात्रेण भीष्मोऽन्यत् कार्मुकं रणे।

रामादाय महाबाहुः सज्यं चक्रे महारथः।

शरांश्च सुबहून् क्रुद्धो मुमोचाशु धनंजये॥२८॥

The great warrior Bhishma with his huge arms picked-up just at an eye-wink another bow, tied it with string and shot a volley of arrows at Arjuna in sheer anger.

अर्जुनोऽपि शरांस्तीक्ष्णान् भीष्माथ निशितान् बहून्।

चिक्षेप सुमहातेजास्तथा भीष्मश्च पाण्डवे॥२९॥

Arjuna, the great valorous also shot several acute arrows at Bhishma and Bhishma in reaction also shot numerous arrows at Arjuna.

तयोर्दिव्यास्त्रविदुषोरस्यतोर्निशिताञ्छरान्।

न विशेषस्तदा राजल्लक्ष्यते स्म महात्मनोः॥३०॥

O king! both of the warriors were expert in divine arms and weapons and therefore, shooting at each other acute arrows. No difference anyway was seen them at that time viz. both were equally valorous.

अथावृणोद् दश दिशः शरैरतिरथस्तदा।

किरीटमाली कौन्तेयः शूरः शान्तनवस्तथा॥३१॥

Arjuna, the son of Kunti holding a crown on head and Bhishma, the son of Shantanu, both were Atirathi warrior. They had covered the directions, ten in number with the arrows shot at each other.

अतीव पाण्डवो भीष्मं भीष्मश्चातीव पाण्डवम्।

बभूव तस्मिन् संग्रामे राजल्लोके तदद्भुतम्॥३२॥

O king Janamejaya! it was really a phenomenon to see of this world that at one

time Arjuna, the son of Pandu was seen overlapping Bhishma while Bhishma overlapping Arjuna on the other moment.

पाण्डवेन हताः शूरा भीष्मस्य रथरक्षिणः।

शेरते स्म तदा राजन कौन्तेयस्याभितो रथम्॥३३॥

O king! the chivalrous soldiers protecting the chariot of Bhishma were fell down dead both side of that chariot as Arjuna had killed them.

ततो गाण्डीवनिर्मुक्ता निरमित्रं चिकीर्षवः।

आगच्छन् पुङ्खसंश्लिष्टाः श्वेतवाहनपत्रिणः॥३४॥

The arrows bearing wings then started moving forward at their release from the bow named Gandiva of Arjuna rode on the white chariot. They started coming from all sides as if intended to make this entire universe free from enemies.

निष्पतन्तो रथात् तस्य द्यौता हिरण्यवाससः।

आकाशे समदृश्यन्त हंसानामिवपङ्क्तयः॥३५॥

The white arrows with golden wings appears as a row of swans in the sky when they flew from the side where Arjuna's chariot was existed.

तस्य तद् दिव्यमस्त्रं हि विगाढं चित्रमस्यतः।

प्रेक्षन्ते स्मान्तरिक्षस्थाः सर्वे देवाः सवासवाः॥३६॥

Arjuna was shooting divine arms capable to pierce the heart in an excellent manner and Indra etc. all gods were watching his war-craft from the sky where they had come and stood to see this phenomenal battle.

तं दृष्ट्वा परमप्रीतो गन्धर्वश्चित्रमद्भुतम्।

शशंस देवराजाय चित्रसेनः प्रतापवान्॥३७॥

The chivalrous Gandharva Chitrasena was impressed highly with Arjuna and he said Indra, the king of gods in appreciation of his excellent and phenomenal war-craft.

पश्येमान् पार्थनिर्मुक्तान् संसक्तानिव गच्छतः।

चित्ररूपमिदं जिष्णोर्दिव्यमस्त्रमुदीर्यतः॥३८॥

O sovereign king! see that arrows forwarding swiftly and compact with each other on release from Arjuna's bow. This

strategy of Arjuna is really excellent and splendid as he is expert in using divine arms.

नेदं मनुष्याः संदृष्टुर्न हीदं तेषु विद्यते।

पौराणानां महास्त्राणां विचित्रोऽयं समागमः॥३९॥

As this arm is not with other people, they cannot use this divine arm for battle. An excellent conglomeration of the powerful arms has been made only in this battle here.

आददानस्य हि शरान् संधाय च विमुञ्चतः।

विकर्षतश्च गाण्डीवं नान्तरं समदृश्यता॥४०॥

40. Nobody could measure the difference of time between the acts of picking up arrows from holster, putting on bow, shooting and giving tension to the bow.

मध्यंदिनगतं सूर्यं प्रतपन्तमिवाम्बरे।

नाशक्नुवन्त सैन्यानि पाण्डवं प्रति वीक्षितुम्॥४१॥

तथैव भीष्मं गाढेयं द्रष्टुं नोत्सहते जनः॥४२॥

The soldiers on part of Kauravas have lost courage even to see straight way at valorous son of Pandu as nobody can gaze at the sun glowing in sky with acute rays in the noon. Similarly, nobody can dare to look straight at Bhishma, the son of Ganga.

उभौ विश्रुतकर्माणौ तौ द्विपराक्रमौ।

उभौ सदृशकर्माणौ युधि सुदुर्जयौ॥४३॥

Both warriors are famous for their excellent deeds through the world. Both are aggressively valorous. Both are equally chivalours and tough to defeat in the battle.

इत्युक्तो देवराजस्तु पार्थभीष्मसमागमम्।

पूजयामास दिव्येन पुष्पवर्षेण भारत॥४४॥

O Bharata! Indra, the king of gods revealed honour for this excellent battle between Arjuna and Bhishma with showing flowers on them when so reported by Chitrasena.

ततः शान्तनवो भीष्मो वामं पार्श्वमताडयत्।

पश्यतः प्रतिसंधाय विध्यतः सव्यसाचिनः॥४५॥

Bhishma, the son of Shantanu suddenly penetrated the left collateral of Arjuna's body who had wounded the Kauravas' army in course of the fierce battle so fought.

ततः प्रहस्य बीभत्सुः पृथुधारेण कार्मुकम्।
चिच्छेद गार्धपत्रेण भीष्मस्यादित्यतेजसः॥४६॥

The smiling Bibhatsu with sharp shafts furnished with vulture feathers cut off the bow of Bhishma resembling the sun in effulgence.

अथैनं दशभिर्बाणैः प्रत्यविध्यत् स्तनान्तरे।

यतमानं पराक्रान्तं कुन्तीपुत्रो धनंजयः॥४७॥

Then with ten shafts Dhananjaya, the son of Kunti, wounded him, brave as he was, on the breast.

स पीडितो महाबाहुर्गृहीत्वा रथकूबरम्।

गाङ्गेयो युद्धदुर्धर्षस्तस्थौ दीर्घमिवान्तरम्॥४८॥

Thus assailed, the powerful son of Ganga stood leaning for a long time on the pole of the car.

तं विसंज्ञमपोवाह संयन्ता रथवाजिनाम्।

उपदेशमनुस्मृत्य रक्षमाणो महास्थम्॥४९॥

Beholding him senseless, his charioteer remembering his instructions took away the mighty car-warrior.

CHAPTER 65

(GOHARANA PARVA) - Continued

The retreat of Duryodhana in the Goharana

वैशम्पायन उवाच

भीष्मे तु संश्रामशिरो विहाय

पलायमाने धृतराष्ट्रपुत्रः।

उत्सृज्य केतुं विनदन् महात्मा

धनुर्विगृह्णार्जुनमाससाद॥१॥

Vaishampayana said

After Bhishma had fled away from the battle-field, the illustrious Duryodhana, hoisting up his flag, approached Arjuna with bow in hand, and sending up a loud roar.

स भीमधन्वानमुदग्रवीर्यं धनंजयं शत्रुगणे चरन्तम्।

आकर्णपूर्णाथतद्योदितेन विव्याध भल्लेन ललाटमध्ये॥

Then with a dart shot from the bow drawn to the ear, he wounded, on the forehead, Dhananjaya of fierce energy, and a terrible bowman ranging in the midst of the enemies.

स तेन बाणेन समपितेन जाम्बूनदाग्रेण सुसंहितेन।

रराज राजन् महनीयकर्मा यथैकपर्वा रुचिरैकशृङ्गः॥३॥

And wounded with a sharp golden arrow on his forehead, that illustrious hero shone like a hill with a single peak.

अथास्य बाणेन विदारितस्य

प्रादुर्बभूवासृगजस्रमुष्णम्।

स तस्य जाम्बूनदपुङ्खचित्रो

भित्त्वा ललाटं सुविराजते स्म॥४॥

Severed by his arrow warm life-blood gushed out of the wound. And piercing his forehead, that golden shaft appeared beautiful.

दुर्योधनश्चापि तमुग्रतेजाः

पार्थश्च दुर्योधनमेकवीरः।

अन्योन्यमाजौ पुरुषप्रवीरौ

समौ समाजग्मतुराजमीढौ॥५॥

Duryodhana of fierce energy, attacked Partha, and Partha attacked him. Thus two foremost of men, born in the family of Ajamidha, struck each other in the battle.

ततः प्रभिन्नेन महागजेन

महीधराभेन पुनर्विकर्णः।

रथैश्चतुर्भिर्गजपादरक्षैः

कुन्तीसुतं जिष्णुमथाभ्यधावत्॥६॥

Then supported by four cars, Vikarna rushed on an infuriated elephant, huge as a mountain, against Jishnu, the son of Kunti.

तमापतन्तं त्वरितं गजेन्द्रं

धनंजयः कुम्भविभागमध्ये।

आकर्णपूर्णेन महायसेन

बाणेन विव्याध महाजवेन॥७॥

Seeing him come quickly, Dhananjaya struck that elephant-chief on the head, between the temples, with a fierce iron shaft, discharged from the bow drawn to the ear.

पार्थेन सृष्टः स तु गार्धपत्र

आपुङ्खदेशात् प्रविवेश नागम्।

विदार्य शैलप्रवरं प्रकाशं

यथाशनिः पर्वतमिन्द्रसृष्टः॥८॥

Like thunderbolt, hurled by Indra, smiting a hill, the arrow, with vulture wings, shot by Partha, penetrated up to the very feathers into the huge elephant.

शरप्रतप्तः स तु नागराजः

प्रवेपिताङ्गो व्यथितान्तरात्मा।

संसीदमानो निपपात मह्यं

वज्राहतं शृङ्गमिवाचलस्य॥१॥

Struck by the arrow that elephant-chief, greatly pained began to tremble; and being exhausted, it fell down on the earth like a mountain summit clapped by a thunderbolt.

निपातिते दन्तिवरे पृथिव्यां

त्रासाद् विकर्णः सहसावतीर्य।

तूर्णं पदान्यष्टशतानि गत्वा

विविंशतेः स्थन्दनमारुरोह॥१०॥

All on a sudden, getting down in great fear from the car, Vikarana ran full eight hundred paces and got on the car of Vivinshati.

निहत्य नागं तु शरेण तेन

वज्रोपमेनाद्रिवराम्बुदाभम्।

तथाविधेनैव शरेण पार्थो

दुर्योधनं वक्षसि निर्बिभेद॥११॥

Having killed with that thunderbolt shaft, that elephant, huge as a hill, and resembling a mass of clouds the son of Pritha struck Duryodhana on the breast, with another arrow of the same kind.

ततो गजे राजनि चैव भिन्ने

भग्ने विकर्णे च सपादरक्षे।

गाण्डीवमुक्तैर्विशिखैः प्रणुन्ना-

स्ते योधमुख्याः सहसापजग्मुः॥१२॥

The elephant and the king having thus been both wounded and Vikarana having fled away with the followers, other warriors, smitten with the shafts discharged from the Gandiva, fled from the field in panic.

दृष्ट्वैव पार्थेन हतं च नागं

योधांश्च सर्वान् द्रवतो निशम्या

स्थं समावृत्य कुरुप्रवीरो

रणात् प्रदुद्राव यतो न पार्थः॥१३॥

Having seen the elephant slain by Partha, and all other heroes running away, Duryodhana, the foremost of Kurus, turning his chariot, immediately fled where Partha was not.

तं भीमरूपं त्वरितं द्रवन्तं

दुर्योधनं शत्रुसहोऽभिपङ्गत्।

प्रास्फोटयद् योद्धुमनाः किरीटी

बाणेन विद्धं रुधिरं वमन्तम्॥१४॥

While Duryodhana was thus taking to his heels, in great terror, pierced by that arrow, and throwing up blood, Kiritin, still eager for battle and capable of withstanding every enemy, censured him.

अर्जुन उवाच

विहाय कीर्तिं विपुलं यशश्च

युद्धात् परावृत्य पलायसे किम्।

न तेऽद्य तूर्याणि समाहतानि

तथैव राज्यादवरोपितस्य॥१५॥

Arjuna said

Renouncing your great fame and glory, why do you take to your heels? Why are not your trumpet blown in the same way as when you started from your kingdom.

युधिष्ठिस्थास्मि निदेशकारी

पार्थस्तृतीयो युधि संस्थितोऽस्मि।

तदर्थमावृत्य मुखं प्रयच्छ

नरेन्द्रवृत्तं स्मर धार्तराष्ट्र॥१६॥

I am the obedient servant of Yudhishtira. I am the third son of Pritha, standing here for battle. Turning back, show me your face. Remember the conduct of kings, O son of Dhritarashtra.

मोघं तवेदं भुवि नामधेयं

दुर्योधनेतीह कृतं पुरस्तात्।

न हीह दुर्योधनता तवास्ति

पलायमानस्य रणं विहाय॥१७॥

The name Duryodhana, given to you, is thus made meaningless. Where is your persistence in battle-time. Your run away leaving the battle-field.

न ते पुरस्तादथ पृष्ठतो वा

पश्यामि दुर्योधन रक्षितारम्।

अपेहि युद्धात् पुरुषप्रवीर

प्राणान् प्रियान् पाण्डवतोऽद्य रक्ष॥१८॥

O Duryodhana! As no guard is seen either in front or back of you. Hence, O chivalrous man! Immediately depart from the battle-field and save your life before you die in the hands of Arjuna.

CHAPTER 66

(GOHARANA PARVA)- Continued

The return of Uttara to his city in the
Goharana

वैशम्पायन उवाच

आहूयमानश्च स तेन संख्ये

महात्मना वै धृतराष्ट्रपुत्रः।

निवर्तितस्तस्य गिराङ्कुशेन

महागजो मत्त इवाङ्कुशेन॥१९॥

Vaishampayana said -

"O Janamejaya! Duryodhana, the son of Dhritarashtra again returned like an intoxicant elephant injured by goad when great Arjuna challenged him so far the bathe as his harsh words acted like a goad on him.

सोऽमृष्यमाणो वचसाभिमृष्टो

महाराथनातिस्थस्तरस्वी।

पर्याववर्ताथ रथेन वीरो

भोगी यथा पादतलाभिमृष्टः॥२०॥

As the son of Kunti had humiliated him with harsh words, he, the chivalours warrior (Atirathi) could not endure and returned immediately with his chariot to like revenge like a snake crushed under feet.

तं प्रेक्ष्य कर्णः परिवर्तमानं

निवर्त्य संस्तथ्य च विद्धगात्रम्।

दुर्योधनस्योत्तरतोऽभ्यगच्छत्

पार्थ नृवीरो युधि हेममाली॥२१॥

Having seen Duryodhana so returned for battle, Karna too anyhow energised his injured body, covered the left collateral of Duryodhana to defend him and marched forward so as to face Arjuna. The chivalrous Karna was duly held of a garland made of gold.

भीष्मस्ततः शान्तनवो विवृत्य

हिरण्यकक्षस्त्वरयाभिषङ्गी।

दुर्योधनं पश्चिमतोऽभ्यरक्षत्

पार्थान्महाबाहुरधिज्यधन्वा॥२२॥

Bhishma, the son of Shantanu with a golden sheet of cloth covering his body came immediately there as he had turned chariot speedily. He was capable to defeat the enemy. He began defending Duryodhana from the attack made by Arjuna at the west or backside with his bow ready to shoot acute arrows.

द्रोणः कृष्णैव विविंशतिश्च

दुःशासनश्चैव विवृत्य शीघ्रम्।

सर्वे पुरस्ताद् विततोऽरुचापा

दुर्योधनार्थं त्वरिताऽभ्युपेयुः॥२३॥

Drona, Kripacharya, Vivimshati and Dushasana too turned towards Arjuna immediately. All of them had come hurriedly and began defending Duryodhana from Arjuna's attack at front side or east. Their bows were duly stretched to release arrows.

स तान्यनीकानि निवर्तमाना-

न्यालोक्य पूर्णौघनिभानि पार्थः।

हंसो यथा मेघमिवापतन्तं

धनंजयः प्रत्यतपत् तरस्वी॥२४॥

As the sun heats up severely the cluster of clouds, Dhananjaya, the son of Kunti began attacking fiercely that Kauravas army return then like a unsurprising flood.

ते सर्वतः सम्परिवार्य पार्थ-

मस्त्राणि दिव्यानि समाददानाः।

ववर्षुरभ्येत्य शरैः समन्ता-

न्मेघा यथा भूधरमम्बुवर्गैः॥२५॥

Those warriors holding divine arms and weapons, covered Arjuna from four sides and began shooting arrow at him like the cloud start raining from all sides after a stumble at the mountain.

ततोऽस्त्रमस्त्रेण निवार्य तेषां

गाण्डीवधन्वा कुरुपुङ्गवानाम्।

सम्मोहनं शत्रुसहोऽन्यदस्त्रं

प्रादुश्चकारैन्द्रिपरणीयम्॥८॥

Arjuna, the holder of Gandiva and capable to face the attacks of enemy, splitted all their arms in pieces by using his own arms and immediately got another arm Sammohana, an specific arm impossible to destroy by other.

ततो दिशश्चानुदिशो विवृत्य

शरैः सुधारैर्निशितैः सुपत्रैः।

गाण्डीवघोषेण मनांसि तेषां

महाबलः प्रव्यथयाञ्चकार॥९॥

That great chivalrous had then covered all directions and sub-directions with a volley of arrows having attractive wings and acute edge. The continuous sound made by his Gandiva bow with arrow shots, frightened the Kauravas' warriors:

ततः पुनर्भीमरवं प्रगृह्य

दोभ्यां महाशङ्खमुदारघोषम्।

व्यनादयत् स प्रदिशो दिशः खं

भुवं च पार्थो द्विषतां निहन्ता॥१०॥

The son of Kunti, the killer of enemy had then caught with both hands his conch (Mahashankha) known for its disastrous sound covering a distant area under its echo and started blowing. The echo of that conch gripped all directions, sub-directions, sky and the earth also.

ते शङ्खनादेन कुरुप्रवीराः

सम्मोहिताः पार्थसमीरितेन।

उत्सृज्य चापानि दुरासदानि

सर्वे तदा शान्तिपरा बभूवुः॥११॥

The sound was so loud that it fainted all warriors fighting for Kauravas and they

stunned in unconscious state so deep as the arms/weapons in their hands were dropped down when the conch was blown by Arjuna.

तथा विसंज्ञेषु च तेषु पार्थः

स्मृत्वा च वाक्यानि तथोत्तरायाः।

निर्याहि मध्यादिति मत्स्यपुत्र-

मुवाच यावत् कुरवो विसंज्ञाः॥१२॥

आचार्यशारद्वतयोः सुशुक्ले

कर्णस्य पीतं रुचिरं च वस्त्रम्।

द्रौणेश्च राज्ञश्च तथैव नीले

वस्त्रे समादत्स्व नरप्रवीर॥१३॥

Just when those warriors were fainted, the facts told by Uttara came to Arjuna's mind and he instructed Uttara, the son of Matsya king to slip carefully out from that place before they could regain conscious. He further said that Uttara should take-off white clothes from the body of preceptor Drona and Kripacharya, the yellow garment from Karnas body and blue garments from the body of Ashvatthama and king Duryodhana.

भीष्मस्य संज्ञां तु तथैव मन्ये

जानाति सोऽस्त्रप्रतिघातमेषः।

एतस्य वाहान् कुरु सव्यतस्त्व-

मेवं हि यातव्यमपूढसंज्ञैः॥१४॥

(Arjuna again instructed) I understand, Bhishma, our grand-father knows the method to take Sammohana off and he would still in conscious. As the method to walk through vicinity of warriors not lost of conscious envisions, you should leave (cross) his horses at the left.

रश्मीन् समुत्सृज्य ततो महात्मा

स्थादवप्लुत्य विराटपुत्रः।

वस्त्राण्युपादाय महारथानां

तूर्णं पुनः स्वं रथमारुरोह॥१५॥

The son of Virata immediately left the rein of his horses and jumped down from chariot. He collected the clothes of those warriors and again rode on his chariot.

ततोऽन्वशासच्चतुरः सदृशान्

पुत्रो विराटस्य हिरण्यकक्षान्।

ते तद् व्यतीयुर्ध्वजिनामनीकं

श्वेता वहन्तोऽर्जुनमाजिमध्यात्॥१६॥

The son of Virata then drove those four attractive horses duly decorated with gold trimmings and yoked with his chariot. Those white horses passed through the middle part of battle-field with Arjuna on chariot crossed soon the circle of army of chariot riders with flags fixed on them.

तथानुयान्तं पुरुषप्रवीरं

भीष्मः शरैरभ्यहनत् तरस्वी।

स चापि भीष्मस्य हयान् निहत्य

विव्याध पार्थो दशभिः पृष्ठकैः॥१७॥

Bhishma shot an arrow at Arjuna and injured him when he saw him leaving that place so hideously. Arjuna on his part killed his horses and injured him by shooting ten arrows.

ततोऽर्जुनो भीष्ममपास्य युद्धे

विदध्वास्य यन्तारमरिष्टधन्वा।

तस्यौ विमुक्तो रथवृन्दमध्या-

न्मेघं विदार्येव सहस्ररश्मिः॥१८॥

Arjuna with his mighty bow left Bhishma on battle-field, shot hard his charioteer with acute arrows and thus, came out safely from the circle of chariots. He graced like sun god shining after the clouds shattered.

लब्ध्वा हि संज्ञां तु कुरुप्रवीराः

पार्थं निरीक्ष्याथ सुरेन्द्रकल्पम्।

रणे विमुक्तं स्थितमेकपाजौ

स धार्तराष्ट्रस्त्वरितं बधामे॥१९॥

The warriors fighting for Kauravas got conscious soon and saw Arjuna standing lonely outside the circle of chariots. He seemed valorous like Indra, the king of gods. Having seen him alone, Duryodhana, the son of Dhritarashtra enquired immediately.

अयं कथं वै भवतो विमुक्त-

स्तथा प्रमथीत यथा न मुच्येत्।

तमब्रवीच्छान्तनवः प्रहस्य

क्व ते गता बुद्धिरभूत् क्व वीर्यम्॥२०॥

शान्तिं परां प्राप्य यदा स्थितोऽभू-

रुत्सृज्य बाणांश्च धनुर्विचित्रम्॥२१॥

"O Grandfather! How had he escaped from your hands? Churn him so badly as he could not escape." Bhishma, the son of Shantanu toughed and replied Duryodhana - "O king! Where had your wit gone when you fell down unconscious here and your bow and arrows left aside? Tell me that where was your valour at that time?"

न त्वेष बीभत्सुरलं नृशंसं

कर्तुं न पापेऽस्य मनो विशिष्टिम्॥२२॥

त्रैलोक्यहेतोर्न जहेत् स्वधर्मं

सर्वे न तस्मान्निहता रणेऽस्मिन्।

क्षिप्रं कुरुन् याहि कुरुप्रवीर

विजित्य गाञ्च प्रतियातु पार्थः।

मा ते स्वकोऽर्थो निपतेत मोहात्

तत् संविदातव्यमरिष्टबन्धम्॥२३॥

Arjuna cannot behave cruelly as his mind never entangles in coming vice. He cannot abandon his religion even if enticed for ruling on trio-worlds. This is the reason, he did not killed us at that unconscious state. O one of pioneer warriors in Kuru race, go back to Kuru state immediately. Let Arjuna return to his destination with cows. Keep in mind your own interest and don't become cause for defeat of your own purpose. All of us should do whatever may ensure our welfare.

वैशम्पायन उवाच

दुर्योधनस्तस्य तु तन्निशम्य

पितामहस्यात्महितं वचोऽथा।

अतीतकामो युधि सोऽत्यमर्षी

राजा विनिःश्वस्य बभूव तूष्णीम्॥२४॥

Vaishampayana said -

O Janamejaya! King Duryodhana gave up an idea to continue fight any more following the advice of grand-father in his interest. He

kept mum in the matter sobbing deep with in heart for the humiliation suffered.

तद् भीष्मवाक्यं हितमीक्ष्य सर्वे
धनंजयार्णि च विवर्धमानम्।
निवर्तनायैव मनो निदध्यु-
र्दुर्योधनं ते परिरक्षमाणाः॥२४॥

All other warriors affirmed the advice of Bhishma as they guessed of eruption of fire more and more in the form of Arjuna. Finally, they arrived at a conclusion to go back at their state with duly defending Duryodhana.

तान् प्रस्थितान् प्रीतमनाः स पार्थो
धनंजयः प्रेक्ष्य कुरुप्रवीरान्।
अभाषमाणोऽनुनयं मुहूर्तं
वचोब्रवीत् सम्परिहृत्य भूयः॥२५॥

Dhananjaya, the son of Kunti filled with joy within heart when he saw Kaurava's army moving from there. He kept mum for more than half an hour without saying anything in request and submission.

पितामहं शान्तनवं च वृद्धं
द्रोणं गुरुं च प्रणिपत्य मूर्ध्ना।
द्रौणिं कृपं चैव कुरुंश्च मान्या-
ञ्छरैर्विचित्रैरभिवाद्य चैव॥२६॥
दुर्योधनस्योत्तमरत्नचित्रं
चिच्छेद पार्थो मुकुटं शरेणा।

He then saluted with his head bowed on the feet of grand-father Bhishma and preceptor Drona and talked on certain matters for a while. He then saluted through application of arrows varied ways to Ashvatthama, Kripacharya and other respected Kauravas (Banahika, Somadatta etc.) and cut the excellent gem-studded crown off from Duryodhana's head through an arrow.

आमन्त्र्य वीरांश्च तथैव मान्यान्।
गाण्डीवघोषेण विनाद्य लोकान्॥२७॥
स देवदत्तं सहसा विनाद्य
विदार्य वीरो द्विषतां मनांसि।

He similarly, bid farewell with other respected warriors, spreaded echo on stretch to

his bow through out the world and threatened the enemies when he blew his conch Devadatta.

ध्वजेन सर्वानभिभूय शत्रून्
सहेममालेन विराजमानः॥२८॥
दृष्ट्वा प्रयातांस्तु कुरून् किरीटी
हृष्टोऽब्रवीत् तत्र स मत्स्यपुत्रम्।
आवर्तयाम्भान् पशवो जितास्ते
याताः परे याहि पुरं प्रहृष्टः॥२९॥

Thus Arjuna attained special grace with ecstasy of victory on all enemies. The flag trimmed with garland of gold duly erected on his chariot seemed as if humiliating his all enemies. Arjuna with a crown on head; exhilarated observing return of Kauravas from there. He said Uttara, the son of Matsya's king - "O Prince! Turn your horses back now. Your cows are won and enemies have departed. Hence, move now towards city with pleasure.

देवास्तु दृष्ट्वा महदद्भुतं तद्
युद्धं कुरूणां सह फाल्गुनेन।
जगमुर्यथास्वं भवनं प्रतीताः
पार्थस्य कर्माणि विचिन्तयन्तः॥३०॥

The gods enjoyed with ecstasy the fight between Arjuna and Kaurava and returned to their respective palaces with Arjuna's valour on their lips.

CHAPTER 67

(GOHARANA PARVA) - Continued

The return of Uttara

वैशम्पायन उवाच

ततो विजित्य संग्रामे कुरून् स वृषभेक्षणः।
समानयामास तदा विराटस्य धनं महत्॥१॥

Vaishampayana said

Having defeated the Kurus, that one (Arjuna), having the eyes of a bull, brought back the immense wealth of Virata.

गतेषु च प्रभग्नेषु धार्तराष्ट्रेषु सर्वतः।
वनाग्निष्क्रम्य गहनाद् बहवः कुरुसैनिकाः॥२॥

भयात् संत्रस्तमनसः समाजगमुस्ततस्ततः।

मुक्तकेशास्त्वदृश्यन्त स्थिताः प्राद्वालयस्तदा॥३॥

While the sons of Dhritarashtra, after being defeated, were going away, a large number of Kuru soldiers, coming out of the deep forest, appeared slowly before Partha, their hearts filled with fear. They stood before him with joined hands and disheveled hair.

क्षुत्पिपासापरिश्रान्ता विदेशस्था विचेतसः।

ऊचुः प्रणम्य सम्प्रान्ताः पार्थ किं करवाम ते॥४॥

Exhausted with hunger and thirst, come in a foreign country, beside themselves with fear, and bewildered, they bowed down to the son of Pritha and said "We are your slaves." (At which Arjuna said):

स्वस्ति व्रजत वो भद्रं न भेतव्यं कथंचन।

नाहमार्ताद्विधांसामि भृशमाश्रासयामि वः॥५॥

"Welcome! May you are well. Go away. You have nothing to fear. I assure you, I will not kill them who are stricken with fear."

वैशम्पायन उवाच

तस्य तामभयां वाचं श्रुत्वा योधाः समागताः।

आयुः कीर्तियशोदाभिस्तमाशीर्भिरनन्दयन्॥६॥

Hearing these words of assurance, the warriors blessed him by praising his illustrious deeds and wishing him a long life.

ततोऽर्जुनं नागमिव प्रभिन्न-

मुत्सृज्य शत्रून् विनिवर्तमानम्।

विराट्राष्ट्राभिमुखं प्रयान्तं

नाशक्नुवंस्तं कुरवोऽभियातुम्॥७॥

The Kauravas could not withstand Arjuna, when, after dispersing the enemies, he proceeded towards Virata's city, like an elephant with rent temples.

ततः स तन्मेघमिवापतन्तं

विद्राव्य पार्थः कुरुसैन्यवृन्दम्।

मत्स्यस्य पुत्रं द्विषतां निहन्ता

वचोऽब्रवीत् सम्परिरभ्य भूयः॥८॥

Having dispersed the Kuru army, like a violent wind scattering the clouds, that

destroyer of foes, Partha, respectfully said to the Matsya Prince.

पितुः सकाशे तव तात सर्वे

वसन्ति पार्था विदितं तवैव।

तान् मा प्रशंसेर्नगरं प्रविश्य

भीतः प्रणश्येद्धि स मत्स्यराजः॥९॥

"It is known to you alone that the sons of Pritha are living with your father. Do not applaud them after going to the city, for then, the king of Matsya's will die in fear.

मया जिता सा ध्वजिनी कुरूणां

मया च गावो विजिता द्विषद्भ्यः।

पितुः सकाशं नगरं प्रविश्य

त्वमात्मनः कर्म कृतं ब्रवीहि॥१०॥

Rather entering the city, do you announce this as your own work before your father, saying "The army of the Kurus has been defeated by me, and the kine have been rescued by me from the enemies."

उत्तर उवाच

यत् ते कृतं कर्म न पारणीयं

तत् ते कर्म कर्तुं मम नास्ति शक्तिः।

न त्वां प्रवक्ष्यामि पितुः सकाशे

यावन्न मां वक्ष्यसि सव्यसाचिन्॥११॥

Uttara said

"I have not the power to accomplish the deed you have done. I shall not, however, O Savyasachin, disclose you before my father till you do not ask me to do it."

वैशम्पायन उवाच

स शत्रुसेनामवजित्य जिष्णु-

राच्छिद्य सर्वं च धनं कुरुभ्यः।

श्मशानमागत्य पुनः शमीं ता-

मभ्येत्य तस्यौ शरविक्षताङ्गः॥१२॥

Having defeated the enemy and rescued the kine from the Kurus, Vishnu, again came back to the cremation ground; and coming to the Shami tree, he stood there, with his body wounded with arrows.

ततः स वह्निप्रतिमो महाकपिः

सहैव भूतैर्दिवमुत्पपात।

तथैव माया विहिता बभूव

ध्वजं च सैहं युयुजे रथे पुनः॥१३॥

Then that huge monkey, resembling the fire, got up into the sky with other creatures. In the same way the illusion died away, and he twisted his banner, having the emblem of a lion again on his car.

विधाय तच्चायुधमाजिवर्धनं

कुरुत्तमानामिषुधीः शरांस्तथा।

प्रायात् स मत्स्यो नगरं प्रहृष्टः

किरीटिना सारथिना महात्मना॥१४॥

Then, having kept, as before, the arrows and quivers of those great Pandu princes and also the other weapon (Gandiva) which makes the battle dreadful, the Matsya Prince, having Kiritin for his charioteer, gladly started for his city.

पार्थस्तु कृत्वा परमार्यकर्म

निहत्य शत्रून् द्विषतां निहन्ता।

चकार वेणीं च तथैव भूयो

जग्राह रश्मीन् पुनरुत्तरस्या।

विवेश हृष्टो नगरं महामना

बृहन्नलारूपमुपेत्य सारथिः॥१५॥

Having performed a highly wonderful deed and slain the foe, Partha, too, finding his hair into a band, as before, took the reins from Uttara's hands. That high-souled one (Partha), again assuming the form of Brihannala, gladly entered the city as the charioteer.

वैशम्पायन उवाच

ततो निवृत्ताः कुरवः प्रभग्ना वशमास्थिनाः।

हस्तिनापुरमुद्दिश्य सर्वे दीना ययुस्तदा॥१६॥

Then, all the Kurus, routed and defeated started for Hastinapur with a dejected mind.

पथानमुपसङ्गम्य फाल्गुनो वाक्यमब्रवीत्॥१७॥

राजपुत्र प्रत्यवेक्ष समानीतानि सर्वशः।

गोकुलानि महाबाहो वीर गोपालकैः सह॥१८॥

ततोऽपराधे यास्यामो विराटनगरं प्रति।

आश्वास्य पाययित्वा च परिप्लाव्य च वाजिनः॥१९॥

गच्छन्तु त्वरितश्चेमे गोपालाः प्रेषितास्त्वया।

नगरे प्रियमाख्यातुं घोषयन्तु च ते जयम्॥२०॥

Phalguni, on his way back, addressed Uttara, saying "O Prince, O mighty-armed hero, the kine have been escorted in advance by the cow-herds. Having refreshed the horses with drink and bath, we shall enter the city in the afternoon. Let the cow-herd, sent by you, go in advance to the city with the good news and announce your victory."

वैशम्पायन उवाच

अथोत्तरस्त्वरमाणः स दूता-

नाज्ञापयद् वचनात् फाल्गुनस्य।

आचक्ष्वं विजयं पार्थिवस्य

भग्नाः परे विजिताश्चापि गावः॥२१॥

Thereupon, at the words of Phalguni, Uttara speedily dispatched messengers to announce the king's victory with the messages "The enemies have been defeated and the kine rescued."

इत्येवं तौ भारतमत्स्यवीरौ

सम्पन्थ्य सङ्गम्य ततः शमीं ताम्।

अभ्येत्य भूयो विजयेन तृप्ता-

वृत्सुष्टमारोपयतां स्वभाण्डम्॥२२॥

स शत्रुसेनामभिभूय सर्वा-

माच्छिद्य सर्वं च धनं कुरुभ्यः।

वैराटिरायान्नगरं प्रतीतोद्य

बृहन्नलासारथिना प्रवीरः॥२३॥

CHAPTER 68

(GOHARANA PARVA) - Continued

The colloquy between Uttara and Virata

वैशम्पायन उवाच

धनं चापि विजित्याशु विराटो वाहिनीपतिः।

विवेश नगरं हृष्टश्चतुर्भिः पाण्डवैः सह॥२४॥

Vaishampayana said

Having recovered speedily his wealth, Virata, the master of the army entered delightedly the city with the four Pandavas.

जित्वा त्रिगर्तान् संग्रामे गच्छौवादाय सर्वशः।

अशोभत महाराज सहपार्थः श्रिया वृतः॥१२॥

Having defeated the Trigartas in battle and rescued the kine, the king shone there, in the midst of the Partha's.

तमासनगतं वीरं सुहृदां हर्षवर्धनम्।

उपासाञ्चक्रिरे सर्वे सह पार्थैः परंतपाः॥१३॥

All the heroes, with the sons of Pritha, worshipped the heroic (Virata) the increaser of friend's joy, who was seated on his throne.

उपतस्थुः प्रकृतयः समस्ता द्वाहाणैः सह।

सभाजितः ससैन्यस्तु प्रतिनन्द्याथ मत्स्यराट्॥१४॥

विसर्जयामास तदा द्विजांश्च प्रकृतीस्तथा।

तथा स राजा मत्स्यानां विराटो वाहिनीपतिः॥१५॥

उत्तरं परिप्रच्छ क्व यात इति चाब्रवीत्।

आचख्युस्तस्य तत्सर्वं स्त्रियः कन्यश्च वेश्मनि॥१६॥

अन्तःपुरचरश्चैव कुरुभिर्गोषधं हतम्।

विजेतुमभिसंरब्ध एक एवातिसाहस्रात्।

बृहन्नलासहायश्च निर्गतः पृथिवीद्वयः॥१७॥

उपयातानतिस्थान् भीष्मं शान्तवनं कृपम्।

कर्णं दुर्योधनं द्रोणं द्रोणपुत्रं च षड् स्थान्॥१८॥

All his subjects, along with the Brahmanas and the soldiers, came and adored him. Welcoming them, the king of Matsya sent away the Brahmanas and the subjects. Then the king of Matsya's, Virata, the commander of armies, enquired of Uttara and said "Where has he gone?" Then all the females and girls of the inner apartments said "The kine were taken away by the Kurus. Out of excessive bravery, the conqueror of the earth alone, with Brihannala as his help, went out to vanquish them - the six powerful car-warriors Bhishma the son of Shantanu, Kripa, Karna, Duryodhana, Drona and Drona's son, who all have come."

वैशम्पायन उवाच

राजा विराटोऽथ भृशामितप्तः

श्रुत्वा सुतं त्वेकस्थेन यातम्।

बृहन्नलासारथिमाजिवर्धनं

प्रोवाच सर्वानथ मन्त्रिमुख्यान्॥१९॥

Hearing that his brave son had gone out with only one car and Brihannala as his charioteer, the king Virata was filled with sorrow and said to his leading ministers:

सर्वथा कुरवस्ते हि ये चान्ये वसुधाधिपाः।

त्रिगर्तान् निःसृताञ्जित्वा न स्थास्यन्ति कदाचन॥२०॥

"Hearing of the discomfiture of the Trigartas, all the Kurus and other kings will not surely wait there.

तस्माद् गच्छन्तु मे योधा बलेन महता वृताः।

उत्तरस्य परीप्सार्थं ये त्रिगर्तैरविक्षताः॥२१॥

Let those of my warriors, who have not been wounded by Trigartas, go out with a highly powerful army to rescue Uttara."

हयांश्च नागांश्च रथांस्य शीघ्रं

पदातिसङ्घांश्च ततः प्रवीरान्।

प्रस्थापयामास सुतस्य हेतो-

र्विचित्रशस्त्राभरणोपपन्नान्॥२२॥

Saying this, the king Virata soon dispatched for his son, horses, elephants, cars, and a large number of infantry, decked with various dresses and ornaments.

एवं स राजा मत्स्यानां विराटो वाहिनीपतिः।

व्यादिदेशाथ तां क्षिप्रं वाहिनीं चतुरङ्गीणीम्॥२३॥

Virata, the king of Matsya's and commander of armies, ordered out speedily an army consisting of four divisions.

कुमारमाशु जानीत यदि जीवति वा न वा।

यस्य यन्ता गतः षण्ढो मन्येऽहं स न जीवति॥२४॥

He said: "Learn without delay, if the prince is still alive or not. Methinks, he, who has got an useless person for his charioteer, is not yet alive.

वैशम्पायन उवाच

तमब्रवीद् धर्मराजो विहस्य

विराटराजं तु भृशामितप्तम्।

बृहन्नला सारथिश्चेन्नरेन्द्र

परे न नेष्यन्ति तवाद्य गास्ताः॥१५॥

Then the king Yudhishtira smilingly said to the king Virata, who was greatly stricken with sorrow. If Brihannala has been his charioteer, the enemies will not be able to take away the kine.

सर्वान् महीपान् सहितान् कुरुंश्च

तथैव देवासुरसिद्धयक्षान्।

अलं विजेतुं समरे सुतस्ते

स्वनुष्ठितः सारथिना हि तेन॥१६॥

Well guarded by that charioteer, your son will be able to defeat all the kings allied with the Kurus, as well as all the celestials, Asuras and Yakshas.

वैशम्पायन उवाच

अथोत्तरेण प्रहिता दूतास्ते शीघ्रगामिनः।

विराटनगरं प्राप्य विजयं समवेदयन्॥१७॥

In the meantime, the swiftly coursing emissaries, dispatched by Uttara, reached the city and announced the victory.

राज्ञस्तत् सर्वमाचख्यौ मन्त्री विजयमुत्तमम्।

पराजयं कुरूणां चाप्युपायान्तं तथोत्तरम्॥१८॥

सर्वा विनिर्जिता गावः कुरवश्च पराजिताः।

उत्तरः सह सूतेन कुशलौ च परंतपः॥१९॥

The messenger then described to the king everything - the excellent victory, the defeat of the Kurus, and the expected arrival of Uttara.

He said: "All the kine have been rescued, the Kurus have been vanquished, and Uttara, the slayer of enemies, fares well with his charioteer."

युधिष्ठिर उवाच

दिष्ट्वा विनिर्जिता गावः कुरवश्च पलायिताः।

नाद्भुतं त्वेव मन्येऽहं यत् ते पुत्रोऽजयत् कुरून्॥२०॥

श्रुव एव जयस्तस्य यस्य यन्ता बृहन्नला।

Yudhishtira said

"By good luck it is, that the kine have been rescued and the Kurus have fled away. I do not

consider it strange, that your son defeated the Kurus. Victory is secure to him who has got Brihannala as his charioteer."

वैशम्पायन उवाच

ततो विराटो नृपतिः सम्प्रहृष्टतनूरुहः॥२१॥

श्रुत्वा स विजयं तस्य कुमारस्यामितौजसः।

Hearing of the victory of his son of immeasurable energy, the king Virata was greatly delighted, and the hairs of his body stood up.

आच्छादयित्वा दूतांस्तान्मन्त्रिणं सोऽभ्यचोदयत्॥२२॥

राजमार्गाः क्रियन्तां मे पताकाभिरलंकृताः।

Then having covered the messengers with presents, he said to the ministers "Let my highway be decorated with flags."

पुष्पोपहारैरर्च्यन्तां देवताश्चापि सर्वशः॥२३॥

कुमारा योधमुख्याश्च गणिकाश्च स्वलंकृताः।

"Let all the gods be adored with presents of flowers. Let the princes, leading warriors, harlots adorned with ornaments."

वादित्राणि च सर्वाणि प्रत्युद्यान्तु सुतं मम॥२४॥

घण्टावान् मानवः शीघ्रं मत्तमारुह्य वारणम्।

And all the musicians go out to receive my son. Let the man who rings the bell, riding an infuriated elephant.

शृङ्गाटकेषु सर्वेषु आख्यातुं विजयं मम॥२५॥

उत्तरा च कुमारीभिर्बह्वीभिः परिवारिता।

शृङ्गारवेषाभरणा प्रत्युद्यान्तु सुतं मम॥२६॥

Announce my victory at the meeting of the four roads. Let Uttara, too, encircled by many princesses, dressed and adorned in a charming style, go out to receive my son.

वैशम्पायन उवाच

श्रुत्वा चेदं वचनं पार्थिवस्य

सर्वं पुरं स्वस्तिकपाणिभूतम्।

भेर्यश्च तूर्याणि च वारिजाश्च

वेधैः परार्धैः प्रमदाः शुभाश्च॥२७॥

तथैव सूतैः सह मागधैश्च

नान्दीवाद्याः पणवास्तूर्यवाद्याः।

पुराद् विराटस्य महाबलस्य

प्रत्युद्ययुः पुत्रमनन्तवीर्यम्॥२८॥

Hearing the words of the king, all the citizens, with auspicious things in their hands, with cymbals, trumpets and conchs, and gorgeously attired handsome ladies, reciters of hymns, and many other musicians, went out to welcome the highly powerful son of Virata.

प्रस्थाप्य सेनां कन्याश्च गणिकाश्च स्वल्ङ्कृताः।

मत्स्यराजो महाप्राज्ञः प्रहृष्ट इदमब्रवीत्॥२९॥

Having ordered out soldiers, maidens and well-adorned harlots, the wise king delightedly said these words.

अक्षानाहर सैरञ्चि कङ्क द्यूतं प्रवर्तताम्।

तं तथावादिनं दृष्ट्वा पाण्डवः प्रत्यभाषत॥३०॥

न देवितव्यं हृष्टेन कितवेनेति नः श्रुतम्।

तं त्वामद्य मुदा युक्तं नाहं देवितुमुत्सहे।

प्रियं तु ते चिकीर्षामि वर्ततां यदि मन्यसे॥३१॥

“Bring the dice, O Sairandhri, and let us play, O Kanka.” To him then speaking, Yudhishtira said-

We have heard that one, in an ecstasy of joy, should not gamble. I do not wish to play with you today who are filled with joy. I always wish to do you good. If you (still wish), begin.

विराट उवाच

स्त्रियो गावो हिरण्यं च यच्चाप्यद् वसु किञ्चना

न मे किञ्चित् त्वया रक्ष्यमन्तरेणापि देवितुम्॥३२॥

Virata said

Females, kine, gold and other riches whatever I have, nothing you will be able to keep today even if I do not gamble.

कङ्क उवाच

किं ते द्यूतेन राजेन्द्र बहुदोषेण मानद।

देवने वहवो दोषास्तस्मात् तत् परिवर्जयेत्॥३३॥

Kanka said

“O king, O giver of honours, what have you to do with gambling which is attended

with so many evils. There are many evils in gambling, and so you should avoid it.

श्रुतस्ते यदि वा दृष्टः पाण्डवेयो युधिष्ठिरः।

स राष्ट्रं सुमहत् स्फीतं भ्रातृंश्च त्रिदशोपमान्॥३४॥

राज्यं हारितवान् सर्वं तस्माद् द्यूतं न रोचये।

अथवा मन्यसे राजन् दीव्याम् यदि रोचते॥३५॥

You might have heard, if not seen, that the king Yudhishtira lost his vast and prosperous kingdom, his god-like brothers, and everything at a game of dice. I, therefore, do not like this game. If you, however, like, O king, I shall begin.”

वैशम्पायन उवाच

प्रवर्तमाने द्यूते तु मत्स्यः पाण्डवमब्रवीत्।

पस्य पुत्रेण मे युद्धे तादृशाः कुरवो जिताः॥३६॥

ततोऽब्रवीन्महात्मा स एनं राजा युधिष्ठिरः।

बृहन्नला यस्य यन्ता कथं स न जयेद् युधि॥३७॥

While the play was going on, the Matsya king said to Yudhishtira “Even so very fearful Kauravas have been defeated in battle by my son.” Where to Yudhishtira replied “Why should he not conquer who has got Brihannala as his charioteer?”

इत्युक्तः कुपितो राजा मत्स्यः पाण्डवमब्रवीत्।

समं पुत्रेण मे षण्ढं ब्रह्मन्मो प्रशंससि॥३८॥

At this, being enraged, the king of Matsya's said to the son of Pandu: “O wretch of a Brahman, you speak highly of an eunuch as compared with my son.

वाच्यावाच्यं न जानीषे नूनं मामवमन्यसे।

भीष्मद्रोणमुखान् सर्वान् कस्मान्न स विजेष्यति॥३९॥

Have you not an idea of what is proper and what is not proper? Forsooth, you insult me. Why should he not defeat all the heroes headed by Bhishma and Drona?

वयस्यत्वात् तु ते ब्रह्मन्नपराधमिमं क्षमे।

नेदृशं तु पुनर्वाच्यं यदि जीवितुमिच्छसि॥४०॥

For the sake of friendship, O Brahmana, I forgive you for this offence. You must not speak so again, if you wish to live.”

युधिष्ठिर उवाच

यत्र द्रोणस्तथा भीष्मो द्रौणिर्वैकर्तनः कृपः।
दुर्योधनश्च राजेन्द्रस्तथान्ये च महारथाः॥४१॥
मरुद्गणैः परिवृतः साक्षादपि मरुत्पतिः।
कोऽन्यो बृहन्नलायास्तान् प्रतियुध्येत सङ्गतान्॥४२॥

Yudhishtira said

There, where Drona, Bhishma Drona's son, Vikartanas son, Kripa, the king Duryodhana, and other kings and car-warriors are, and where Indra himself is surrounded by Maruts, who else, save Brihannala, can fight with them, all collectively.

यस्य बाहुबले तुल्यो न भूतो न भविष्यति।
अतीव समरं दृष्ट्वा हर्षो यस्योपजायते॥४३॥
योऽजयत् सङ्गतान् सर्वान् ससुरासुरमानवान्।
तादृशेन सहायेन कस्मात् स न विजेष्यते॥४४॥

None has been and none will be his equal in strength of arms. It is he only who takes delight on seeing a mighty encounter. Why should he not come off victorious, being aided by him who defeated all the celestials, the Asuras and the human beings, assembled together?

विराट उवाच

बहुशः प्रतिबिद्धोऽसि न च वाचं नियच्छसि।
नियन्ता चेन्न विद्येत न कश्चिद् धर्ममाचरेत्॥४५॥

Virata said

"Although prevented by me repeatedly, you do not control your speech. If there is none to govern, who will practise virtues?"

वैशम्पायन उवाच

ततः प्रकुपितो राजा तमक्षेणानहद् भृशम्।
मुखे युधिष्ठिरं कोपान्नैवमित्येव भर्त्सयन्॥४६॥
बलवत् प्रतिविद्धस्य नस्तः शोणितमावहत्।
तदप्राप्तं महीं पार्थः पाणिभ्यां प्रत्यगृह्णात्॥४७॥

Vaishampayana said

Saying this, the king, worked up with anger, struck Yudhishtira on the face with a dice, and remonstrated with him in anger.

Having been struck with great force, blood began to glow from his nose. But Partha held it in his hands so that it might not fall on the ground.

अवैक्षत स धर्मात्मा द्रौपदीं पार्श्वतः स्थिताम्।
सा ज्ञात्वा तमभिप्रायं भर्तुश्चित्तवशानुगा॥४८॥
पात्रं गृहीत्वा सौवर्णं जलपूर्णमनिन्दिता।

तच्छोणितं प्रत्यगृह्णाद् यत् प्रसुम्नाव नस्ततः॥४९॥

The pious Yudhishtira then looked at Draupadi who was standing by his side. Understanding his intention, that faultless one, ever obedient to her husband, brought a golden vessel filled with water, and held the blood that flowed from his nose.

अथोत्तरः शुभैर्गन्धैर्माल्यैश्च विविधैस्तथा।
अवकीर्यमाणः संहृष्टो नगरं स्वैरमागतः॥५०॥

In the meantime, Uttara, covered with various perfumes and garlands, slowly entered the city with delight.

सभाज्यमानः पौरैश्च स्त्रीभिर्जानपदैस्तथा।
आसाद्य भवनद्वारं पित्रे सम्प्रत्यवेदयत्॥५१॥
ततो द्वाः स्थः प्रविश्यैव विराटमिदमब्रवीत्।
बृहन्नलासहायश्च पुत्रो द्वार्युत्तरः स्थितः॥५२॥

He was welcomed by the citizens, females and villagers. Arrived at the gate, he sent news to his father. The waiter, approaching the king Virata said: "Your son waits at the gate with Brihannala as his help."

ततो हृष्टो मत्स्यराजः क्षत्तारमिदमब्रवीत्।
प्रवेश्यतामुभौ तूर्णं दर्शनिप्सुरहं तयोः॥५३॥
क्षत्तारं कुरुराजस्तु शनैः कर्ण उपाजपत्।
उत्तरः प्रविशत्वेको न प्रवेश्या बृहन्नला॥५४॥

The king of Matsya then said with delight to the porter. "Bring them here - I am anxious to see them." Then Yudhishtira whispered to the porter. "Let Uttara alone come, and not Brihannala.

एतस्य हि महाबाहो व्रतमेतत् समाहितम्।
यो ममाङ्गे व्रणं कुर्याच्छोणितं वापि दर्शयेत्।
अन्यत्र संग्रामगतान्न स जीवेत् कथञ्चन॥५५॥

न मृष्याद् भृशसंकुद्धो मां दृष्ट्वा तु सशोणितम्।
विराटमिह सामात्यं हन्यात् सबलवाहनम्॥५६॥

That mighty-armed hero has taken this vow that whoever shall wound my body or shed my blood except in battle, shall never live. Greatly angered, he will never see me bleeding but will kill Virata with his counsellors, horses and soldiers."

वैशम्पायन उवाच

ततो राज्ञः सुतो ज्येष्ठः प्राविशत् पृथिवीद्वयः।
सोऽभिवाद्य पितुः पादौ कङ्कं चाप्युपतिष्ठत्॥५७॥
ततो रुधिरसंयुक्तमनेकाग्रमनागमम्।
भूमावासीनमेकान्ते सैरज्या प्रत्युपस्थितम्॥५८॥

Vaishampayana said

Then the eldest son of the king, Bhuminjaya, entered there. Having saluted the feet of his father, he approached Kanka. He saw him there, bathed in blood, sitting on the ground, at one end of the court, attended upon by Sairandhri.

ततः पप्रच्छ पितरं त्वरमाण इवोत्तरः।

केनायं ताडितो राजन् केन पापमिदं कृतम्॥५९॥

Uttara, then, in a hurry, asked his father "Who has struck him, O king? Who has committed this iniquity?"

विराट उवाच

मयायं ताडितो जिह्वो न चाप्येतावदर्हति।

प्रशस्यमाने यच्छूरे त्वयि षण्ढं प्रशंसति॥६०॥

Virata said :

"This wily Brahmana has been struck by me. He deserves even more than this. When I was speaking highly of you, heroic as you are, he praised a eunuch."

उत्तर उवाच

अकार्यं ते कृतं राजन् क्षिप्रमेव प्रसाद्यताम्।

मा त्वां ब्रह्मविषं घोरं समूलमिह निर्देहेत्॥६१॥

Uttara said :

"You have committed a great sin. Please him soon so that the deadly venom of

Brahmana's curse may not consume you to the very roots.

वैशम्पायन उवाच

स पुत्रस्य वचः श्रुत्वा विराटो राष्ट्रवर्धनः।

क्षमयामास कौन्तेयं भस्मच्छन्नमिवानलम्॥६२॥

Hearing the words of his son Virata, enhancer of the state begged pardon with the son of Kunti, radiant like fire within ashes.

क्षमयन्तं तु राजानं पाण्डवः प्रत्यभाषत।

चिरं क्षान्तमिदं राजन् न मन्युर्विद्यते मम॥६३॥

Seeking forgiveness him, the son of Pandu said the king that I have taken the vow of pardon, so I have no anger in my mind.

यदि ह्येतत् पतेद् भूमौ रुधिरं मम नस्ततः।

सराष्ट्रस्त्वं महाराज विनश्येथा न संशयः॥६४॥

Forsooth, If the blood comes out from my nose, and falls on the ground, O king, you with your kingdom would have been destroyed.

न दूषयामि ते राजन् यद् वै हन्याददूषकम्।

बलवन्तं प्रभुं राजन् क्षिप्रं दारुणमाप्नुयात्॥६५॥

O king! Do not censure anybody and killing of others is a sinful act, but sometimes mighty king as you is bound to take this cruel step.

वैशम्पायन उवाच

शोणिते तु व्यतिक्रान्ते प्रविवेश बृहन्नला।

अभिवाद्य विराटं तु कङ्कं चाप्युपतिष्ठत्॥६६॥

Vaishampayana said

When the bleeding had stopped, Brihannala entered the room and having saluted Virata and Kanka, stood silent.

क्षामयित्वा तु कौरव्यं रणादुत्तरमागतम्।

प्रशशंसं ततो मत्स्यः शृण्वतः सव्यसाचिनः॥६७॥

त्वया दायादवानस्मि कैकेयीनन्दिवर्धन।

त्वया मे सदृशः पुत्रो न भूतो न भविष्यति॥६८॥

Having pacified Yudhishtira, the king began to praise Uttara in the hearing of Arjuna.

"O descendant of Kaikeya, in you I have truly got a son. Like you I never had nor shall have a son."

पदं पदसहस्रेण यश्चरन् नापराधुयात्।
तेन कर्णेन ते तात कथमासीत् समागमः॥६९॥
मनुष्यलोके सकले यस्य तुल्यो न विद्यते।
तेन भीष्मेण ते तात कथमासीत् समागमः॥७०॥

O son! How did you fight with that Karna who on his one target releases arrows for thousand targets unfailingly. And how did you meet in battle with who is unequal to any person in this world.

आचार्यो वृष्णिवीराणां कौरवाणां च यो द्विजः।
सर्वक्षत्रस्य चाचार्यः सर्वशस्त्रभृतां वरः।
तेन द्रोणेन ते तात कथमासीत् समागमः॥७१॥

O son! How did you fight with that twice-born Drona, who is preceptor of the Vishni heroes and sons of Kurus, preceptor of all the Kshatriyas and the foremost among the armed soldiers.

आचार्यपुत्रो यः शूरः सर्वशस्त्रभृतामपि।
अश्रुत्यामेति विख्यातस्तेनासीत् संगरः कथम्॥७२॥

How is the battle was that of Ashvatthama with you, the son of your preceptor who was the best among the warriors and armed heroes.

रणे यं प्रेक्ष्य सीदन्ति हतस्वा वणिजो यथा।

कृपेण तेन ते तात कथमासीत् समागमः॥७३॥

As a Vaishya becomes much distressed on destruction of his wealth, the warriors seeing Kripa become flaccid. How did you fight with them.

पर्वतं योऽभिविध्येत राजपुत्रो महेषुभिः।

दुर्योधनेन ते तात कथमासीत् समागमः॥७४॥

O son, how was that your encounter with prince Duryodhana, who had broken the hills by his great arrows.

अवगाढा द्विषन्तो मे सुखो वातोऽभिवाति माम्।

यस्त्वं धनमथाजैषीः कुरुभिर्गस्तमाहवे॥७५॥

O son! The Kuru sons had been kidnapped the kine wealth, you regain it. I feel great pleasure, wind also delighted me.

तेषां भयाभिपन्नानां सर्वेषां बलशालिनाम्।

नूनं प्रकाल्य तान् सर्वास्त्वया युधि नरर्षभा

आच्छिन्नं गोधनं सर्वं शार्दूलेनामिव यथा॥७६॥

Forsooth, O foremost of men, having routed the enemy of having great strenght but afraid, you have snatched away from them by precious kine like a tiger his prey.

CHAPTER 69

(GOHARANA PARVA) - Continued

Uttara's account of the battle in the Goharana

उत्तर उवाच

न मया निर्जिता गावो न मया निर्जिताः परे।
कृतं तत् सकलं तेन देवपुत्रेण केनचित्॥१॥

Uttara said

The kine have not been rescued by me nor have the enemy been defeated by me. All that has been done by the son of a celestials.

स हि भीतं द्रवन्तं मां देवपुत्रो न्यवर्तयत्।
स चातिष्ठद् रथोपस्थे वज्रसंहननो युवा॥२॥

Seeing me running away in fear, a youth of celestials birth, capable of wielding thunderbolt, stopped me, and got on my chariot.

तेन ता निर्जिता गावः कुरुवश्च पराजिताः।

तस्य तत् कर्म वीरस्य न मया तात तत् कृतम्॥३॥

By him the kine have been rescued and the Kauravas defeated. This is the work of that hero and not mine.

स हि शारद्वतं द्रोणं द्रोणपुत्रं च षड् स्थान्।
सूतपुत्रं च भीष्मं च चकार विमुखाञ्छरैः॥४॥

It was he who repulse with arrows the six warriors namely Kripa, Drona, Ashvathama, Karna, Bhishma and Vikarana.

दुर्योधनं विकर्णं च सनागमिव यूथपम्।

प्रभग्नमब्रवीद् भीतं राजपुत्रं महाबलः॥५॥

That highly powerful one said to the prince, Duryodhana, terrified and broken like a leader of elephant-herds.

न हास्तिनपुरे त्राणं तव पश्यामि किंचन।

व्यायामेन परीप्सस्व जीवितं कौरवात्मज॥६॥

O Kuru prince, I do not see that by any means you are safe even at Hastinapur. Protect your life by displaying your energy.

न मोक्ष्यसे पलायस्त्वं राजन् युद्धे मनः कुरु।
पृथिवीं मोक्ष्यसे जित्वा हतो वा स्वर्गमाप्स्यसि॥७॥

You will not be free by escaping. Therefore make up your mind, O king, for fight. By conquering you will enjoy the earth, and by being slain you will attain to heaven.

स निवृत्तो नरव्याघ्रो मुञ्चन् कञ्चनभाञ्छरान्।
सचिवैः संवृतो राजा रथे नाग इव श्वसन्॥८॥

Thus addressed, the king Duryodhana, the foremost of men, sighing on his car like a snake, turned, surrounded by his ministers, and discharging thunder-like arrows.

तं दृष्ट्वा रोमहर्षोऽभूद्रुकम्बश्च मारिषा।
स तत्र सिंहसंकाशमनीकं व्यथमच्छरैः॥९॥

Beholding it, my hairs stood erect and the thighs to tremble. But he struck with his arrows that army of lions.

तत् प्रणुद्य रथानीकं सिंहसंहननो युवा।

कुरुंस्तान् प्रहसन् राजन् संस्थितान् हतवाससः॥१०॥

Having assailed those mighty car-warriors the Kurus. O king, the youth, powerful as a lion, laughed and stripped them off their robes.

एकेन तेन वीरेण षड् रथाः परिनिर्जिताः।

शार्दूलेनेव मत्तेन यथा वनचरा मृगाः॥११॥

Those six great Kuru car-warriors were defeated by that hero alone, as animals, ranging in the forest, are killed by a single angry tiger."

विराट उवाच

क्व स वीरो महाबाहुर्देवपुत्रो महायशः।
यो मे धनमथाजैषीत् कुरुभिर्प्रस्तमाहवो॥१२॥
इच्छामि तपहं द्रष्टुमर्चितुं च महाबलम्।
येन मे त्वं च गावश्च रक्षिता देवसूनुना॥१३॥

Virata said -

Dear son! Tell me where that illustrious and chivalrous angel who has won my cows once taken in possession by Kauravas in battle? I want to see and honour that angel for his

valour who have defended you including all cows.

उत्तर उवाच

अन्तर्धानं गतस्तत्र देवपुत्रो महाबलः।
स तु श्वो वा परश्वो वा मन्ये प्रादुर्भविष्यति॥१४॥

Uttara replied -

"Dear father! That mighty angel had vanished there but I am sure enough that he will again appear here either tomorrow or the day after tomorrow.

वैशम्पायन उवाच

एवमाख्यायमानं तु छत्रं सत्रेण पाण्डवम्।
वसन्तं तत्र नाज्ञासीद् विराटो वाहिनीपतिः॥१५॥

Vaishampayana says - O Janamejaya! In spite of told impliedly, the king Virata could not recognise Arjuna, the son of Pandu living those hideously as an eunuch.

ततः पार्थोऽभ्यनुज्ञातो विराटेन महात्मना।

प्रददौ तानि वासांसि विराटदुहितुः स्वयम्॥१६॥

Arjuna, in disguise of Brihannala then gave all garments took-off from the bodies of great commanders (rathis) to Uttara, daughter of Virata in compliance with the king's order.

उत्तरा तु महार्हाणि विविधानि नवानि च।

प्रतिगृह्णाभवत् प्रीता तानि वासांसि भामिनी॥१७॥

मन्त्रयित्वा तु कौन्तेय उत्तरेण महात्मना।

इतिकर्तव्यतां सर्वा राजन् पार्थे युधिष्ठिरे॥१८॥

ततस्तथा तद् व्यदधाद् यथावत् पुरुषर्षभा।

सह पुत्रेण मत्स्यस्य प्रहृष्टा भरतर्षभाः॥१९॥

Uttara was exhilarated while receiving those various new and precious garments. O Janamejaya! Arjuna, the son of Kunti consulted the prince Uttara regarding revealing actual identity of Yudhishtira and decided duly all other affairs which were to be executed. O king! He then in a systematic manner, executed all affairs. Pandava, the greatest jewel to Bharata dynasty, exhilarated when all that arrangement was made in company of Uttara.

CHAPTER 70

(VAIVAHIKA PARVA)

The description of Yudhishtira

वैशम्पायन उवाच

ततस्तृतीये दिवसे भ्रातरः पञ्च पाण्डवाः।

स्नाताः शुक्लाम्बरधराः समये चरितव्रताः॥१॥

युधिष्ठिरं पुरस्कृत्य सर्वाभरणभूषिताः।

द्वारि मत्ता यथा नागा भ्राजमाना महारथाः॥२॥

Vaishampayana said

Thereupon, on the third day, being bathed and wearing white clothes and adorned with all ornaments, the five brothers, having observed their vows in due time and placed Yudhishtira before them, appeared at the gate like five infuriated elephants.

विराटस्य सभां गत्वा भूमिपालासनेष्वथ।

निषेदुः पावकप्रख्याः सर्वे धिष्येष्विवागनयः॥३॥

Having entered the assembly hall of the king Virata, they sat on thrones reserved for kings and shone there like fire on the sacrificial altar.

तेषु तत्रोपविष्टेषु विराटः पृथिवीपतिः।

आजगाम सभां कर्तुं राजकार्याणि सर्वशः॥४॥

They, having taken their seats, the Emperor Virata came there to perform his manifold royal duties.

श्रीमतः पाण्डवान् दृष्ट्वा ज्वलतः पावकानिव।

मुहूर्तमिव च ध्यात्वा सरोषः पृथिवीपतिः॥५॥

Beholding the beautiful Pandavas, who shone there like burning fire, the king thought for a moment and was worked up with anger.

अथ मत्स्योऽब्रवीत् कङ्कं देवरूपमिव स्थितम्।

मरुद्गणैरुपासीनं त्रिदशानामिवेश्वरम्॥६॥

Then the king of Matsya's said to Kanka, who was seated there like the king of gods attended by the Maruts.

स किलाक्षातिवापस्त्वं सभास्तारो मया वृतः।

अथ राजासने कस्मादुपविष्टस्त्वंलंकृतः॥७॥

You were a player at dice and were appointed by me as a courtier. Why do you, adorned with ornaments, sit on a royal throne?"

वैशम्पायन उवाच

परिहासेप्सया वाक्यं विराटस्य निशम्य तत्।

स्मयमानोऽर्जुनो राजन्निदं वचनमब्रवीत्॥८॥

Hearing the words of Virata, Arjuna, as if smiling, said the following words to the king:

अर्जुन उवाच

इन्द्रस्यार्धासनं राजन्नयमारोढुमर्हति।

ब्रह्मण्यः श्रुतवांस्त्यगी यज्ञशीलो दृढव्रतः॥९॥

This man, O king, is worthy of even sharing a seat with Indra. Respectful toward Brahmanas, well read in Shrutis, even engaged in the performance of sacrifices, self-sacrificing, of firm vows,

एष विग्रहवान् धर्म एष वीर्यवतां वरः।

एष बुद्ध्याधिको लोके तपसां च परायणम्॥१०॥

He is in fact the embodiment of Virtue and the foremost of the powerful. He is of superior intelligence in this world and intent on the performance of ascetic rites.

एषोऽस्त्रं विविधं वेति त्रैलोक्ये सचराचरे।

न चैवान्यः पुमान् वेति न वेत्स्यति कदाचन॥११॥

He knows the use of various weapons. No creature in the three worlds, either amongst the mobile or immobile, knows this like him, nor will know it.

न देवा नासुराः केचिन्न मनुष्या न राक्षसाः।

गन्धर्वयक्षप्रवराः सकिन्नरमहोरगाः॥१२॥

Neither the celestials, Asuras, human beings. Rakshasas, Gandharvas, the leading Yakshas, Kinnaras, or serpents (are like him).

दीर्घदर्शी महातेजाः पौरजानपदप्रियः।

पाण्डवानामतिरथो यज्ञधर्मपरो वशी॥१३॥

He is far-sighted, highly energetic, beloved of the citizens and villagers, the foremost of car-warriors among the sons of Pandu, the performer of sacrifices, pious, and self-controlled.

महर्षिकल्पो राजर्षिः सर्वलोकेषु विश्रुतः।
बलवान् धृतिमान् दक्षः सत्यवादी जितेन्द्रियः।
धनेश्च सञ्जयेष्टैव शक्रवैश्रवणोपमः॥१४॥

A royal saint like a great Rishi as he is, he is celebrated all over the world. He is powerful, intelligent, capable, truthful and self-controlled. In wealth he is equal to Indra and in amassed wealth to Kubera.

यथा मनुर्महतेजा लोकानां परिरक्षिता।

एवमेष महतेजाः प्रजानुग्रहकारकः॥१५॥

He is the preserver of the world like the highly powerful Manu himself. Highly powerful and kind to his subjects.

अयं कुरूणामृषभो धर्मराजो युधिष्ठिरः।

अस्य कीर्तिः स्थिता लोके सूर्यस्येवोद्यतः प्रभा॥१६॥

He is the best in Kuru dynasty and known as Dharmaraja Yudhishtira. As the pleasant and cool radiance of the rising sun, his pleasure pouring fame has been spreaded throughout the world.

संसरन्ति दिशः सर्वा यशसोऽस्य इवांशवः।

उदितस्येव सूर्यस्य तेजसोऽनु गमस्तयः॥१७॥

As the sun rays spread in all directions on sun rise due to radiation, his fame with its nectar pouring white rays is spreading in all directions.

एनं दशसहस्राणि कुञ्जराणां तरस्विनाम्।

अन्वयुः पृष्ठतो राजन् यावदध्यावसत् कुरून्॥१८॥

O king, during his dwelling in Kuru country, as much as ten thousand mighty elephants used to follow him.

त्रिंशदेनं सहस्राणि रथाः काञ्चनमालिनः।

सदृशैरूपसम्पन्नाः पृष्ठतोऽनुययुस्तदा॥१९॥

Similarly, thirty thousand chariots trimmed with garments made of gold and best quality horses used to follow him while in Kuru country.

एनमष्टशताः सूताः सुमृष्टमणिकुण्डलाः।

अबुवन् मागधैः सार्धं पुरा शक्रमिवर्षयः॥२०॥

As all sages chant pray lord Indra, he was earlier prayed by eight hundred soothsayers

and Magadha (clown) bearing gem-studded ear-rings.

एनं नित्यमुपासन्त कुरवः किंकरा यथा।

सर्वे च राजन् राजानो धनेश्वरमिवामराः॥२१॥

O king! As the gods pray Kubera, the treasurer, all kings and Kauravas used to follow his orders daily like servants.

एष सर्वान् महीपालान् करदान् समकारयत्।

वैश्यानिव महाभागो विवशान् स्ववशानपि॥२२॥

This great man had made all kings tax payers like Vaishyas (by subjugation) and by directing them varied ways (viz. all kings used to pay him taxes imposed).

अष्टाशीतिसहस्राणि स्नातकानां महात्मनाम्।

उपजीवन्ति राजानमेनं सुचरितव्रतम्॥२३॥

This great resolute had employed as much as eighty eight thousand learned graduates (Snatakas) and he used to consult with them daily.

एष वृद्धानन्यांश्च पङ्गून्यांश्च मानवान्।

पुत्रवत् पालयामास प्रजा धर्मेण वै विभुः॥२४॥

He used to provide senior people, orphans, handicapped and blind people of state with proper maintenance. This king used to defend his subjects like son with all legitimate means and resources.

एष धर्मे दमे चैव क्रोधे चापि जितव्रतः।

महाप्रसादो ब्रह्मण्यः सत्यवादी च पार्थिवः॥२५॥

This king has resolved to control the sensory organs, always prepared to execute all what is legitimate and has an extreme control on anger. He is kind hearted, devotee to Brahmins and truthful.

शीघ्रं तापेन चैतस्य तप्यते स सुयोधनः।

सगणः सह कर्णेन सौबलेनापि वा विभुः॥२६॥

By virtue of his valour, Duryodhana in spite of being so mighty shortly punished for his evil tricks with Karna, Shakuni and all other attendants.

न शक्यन्ते ह्यस्य गुणाः प्रसंख्यातुं नरेश्वरा।

एष धर्मपरो नित्यमानुशंसश्च पाण्डवः॥२७॥

एवं युक्तो महाराजः पाण्डवः पार्थिवर्षभः।

कथं नार्हति राजार्हमासनं पृथिवीपते॥२८॥

O king! His great virtues cannot be counted. He, the son of Pandu is generous and always religion abiding. O king! Why is Yudhishtira, the son of Pandu not entitled to the position of a king in spite of the best virtues resting in his personality?

CHAPTER 71

(VAIVAHIKA PARVA) - Continued

The proposal of the marriage of Uttara

विराट उवाच

यद्येष राजा कौरव्यः कुन्तीपुत्रो युधिष्ठिरः।

कतमोऽस्यार्जुनो भ्राता भीमश्च कतमो बली॥१॥

Virata said

If this be the king of Kurus, Yudhishtira, the son of Kunti, who, amongst those is his brother Arjuna and who the powerful Bhima?

नकुलः सहदेवो वा द्रौपदी वा यशस्विनी।

यदा द्यूतजिताः पार्था न प्राज्ञायन्त ते क्वचित्॥२॥

Which of them is Nakula, who Sahadeva and where is the illustrious Draupadi? From the time of their defeat at dice, the sons of Pritha have not been known by any.

अर्जुन उवाच

य एष बल्लवो ब्रूते सूदस्तव नराधिप।

एष भीमो महाराज भीमवेगपराक्रमः॥३॥

Arjuna said

This one, O king, your cook, known as Ballava, is Bhima of dreadful prowess and energy.

एष क्रोधवशान् हत्वा पर्वते गन्धमादने।

सौगन्धिकानि दिव्यानि कृष्णार्थं समुपाहरत्॥४॥

It was he who, having killed the angry Rakshasas on the Gandhamadana mountain, secured for Draupadi fragrant celestials flowers.

गन्धर्व एष वै हन्ता कीचकानां दुरात्मनाम्।

व्याघ्रानृक्षान् वराहांश्च हतवान् स्त्रीपुरे तवा॥५॥

He is the Gandharva who killed the wicked-souled Kichaka's, and it was he who slew the tigers, bears, and boars in your inner apartment.

यश्चासीदश्वबन्धस्ते नकुलोऽयं परंतपः।

गोसङ्घचः सहदेवश्च माद्रीपुत्रौ महारथौ॥६॥

He, who is the keeper of your horses is Nakula, the slayer of horses. The one, in charge of your kine, is Sahadeva. Both the sons of Madri are great car-warriors.

शृङ्गारवेषाभरणौ रूपवन्तौ यशस्विनौ।

महारथसहस्राणां समर्थौ भरतर्षभौ॥७॥

Adorned with beautiful ornaments and robes, and illustrious, these two foremost of Bharatas are capable of withstanding a thousand car-warrior.

एषा पद्मपलाशाक्षी सुमध्या चारुहासिनी।

सैरन्ध्री द्रौपदी राजन् यस्यार्थे कीचका हताः॥८॥

This lotus-eyed, beautiful, waited Sairandhri, of sweet smiles, is Draupadi, O king, for whom the Kichakas were slain.

अर्जुनोऽहं महाराज व्यक्तं ते श्रोत्रमागतः।

भीमादवरजः पार्थो यमाभ्यां चापि पूर्वजः॥९॥

I am Arjuna, O king. You might have heard that I am the son of Pritha, the younger brother of Bhima and the elder brother of the twins.

उषिताः स्मो महाराज सुखं तव निवेशने।

अज्ञातवासमुषिता गर्भवास इव प्रजाः॥१०॥

We have spend happily the period of our exile, undiscovered, in your house, like creatures living in the womb.

वैशम्पायन उवाच

यदाजुनेन ते वीराः कथिताः पञ्च पाण्डवाः।

तदार्जुनस्य वैराटिः कथयामास विक्रमम्॥११॥

पुनरेव च तान् पार्थान् दर्शयामास चोत्तरः॥१२॥

Vaishampayana said

After Arjuna had spoken of the five heroic sons of Pandu, the son of Virata then described

his prowess. Uttara, too, again identified the sons of Pritha. (He said):

उत्तर उवाच

य एष जाम्बूनदशुद्धगौर-

तनुर्महान् सिंह इव प्रवृद्धः।

प्रचण्डघोणः पृथुदीर्घनेत्र-

स्ताम्रायताक्षः कुरुराज एषः॥१३॥

The one, whose complexion is like pure gold, who is of developed proportions like a huge lion, whose eyes are expansive and coppery, whose nose is high, is the king of the Kurus.

अयं पुनर्मत्तगजेन्द्रगामी

प्रतप्तचापीकरशुद्धगौरः।

पृश्वायतांसो गुरुदीर्घबाहु-

र्विकोदरः पश्यत पश्यतैनम्॥१४॥

He, who courses like an infuriated elephant, whose complexion is bright like burning gold, whose shoulders are expansive, whose arms are long and heavy, is Vrikodara.

यस्त्वेव पार्श्वेऽस्य महाधनुष्मान्

श्यामो युवा वारणयूथपोषमः।

सिंहोन्नतांसो गजराजगामी

पद्मायताक्षोऽर्जुन एष वीरः॥१५॥

And that youthful hero, of dark blue colour, O great bowman, who stands by him, who is like an elephant-chief, who is high like a lion and courses like an elephant, and has lotus-eyes, is Arjuna.

राज्ञः समीपे पुरुषत्तमौ तु

यमाविमौ विष्णुमहेन्द्रकल्पौ।

मनुष्यलोके सकले समोऽस्ति

ययोर्यं रूपे न बले न शीले॥१६॥

Those two foremost of men, who are near the king, are the twins. They are equal to Vishnu and Mahendra. In this world, there is none equal to them in beauty, strength and accomplishments.

आभ्यां तु पार्श्वे कनकोत्तमाङ्गी

यैषा प्रभा मूर्तिमतीव गौरी।

नीलोत्पला भा सुरदेवतेव

कृष्णा स्थिता मूर्तिमतीव लक्ष्मीः॥१७॥

Near them is Draupadi, having the hue of gold. Her complexion is an embodiment of brightness, her eyes are like dark-blue lotuses, and she is like the very goddess of prosperity (Lakshmi).

वैशम्पायन उवाच

एवं निवेद्य तान् पार्थान् पाण्डवान् पञ्च भूपतेः।

ततोऽर्जुनस्य वैराटिः कथयामास विक्रमम्॥१८॥

Having thus pointed out those five sons of Pandu and Pritha to the king, the son of Virata, then began to describe the prowess of Arjuna.

उत्तर उवाच

अयं स द्विषतां हन्ता मृगाणामिव केसरी।

अचरद् रथवृन्देषु निघ्नस्तांस्तान् वरान् स्थान्॥१९॥

It was he who slew the enemies, like a lion killing the deer. He moved about on the cars, killing the car-warriors.

अनेन विद्धो मातङ्गो महानेकेषुणा हतः।

सुवर्णकक्षः संग्रामे दन्ताभ्यामगमन्महीम्॥२०॥

A huge elephant was pierced with a shaft and killed by him. That one of huge tusks, and bedecked with gold, fell down on earth.

अनेन विजिता गावो जिताश्च कुरवो युधि।

अन्य शङ्खप्रणादेन कर्णो मे बधिरीकृतौ॥२१॥

By him the kine have been rescued, the Kurus vanquished; and, by the sound of his conch, my ears were deafened.

वैशम्पायन उवाच

तस्य तद् वचनं श्रुत्वा मत्स्यराजः प्रतापवान्।

उत्तरं प्रत्युवाचेदमपिपन्नो युधिष्ठिरे॥२२॥

Hearing the words of Uttara, the powerful king of Matsya's, who had insulted Yudhishtira, said to him.

प्रसादनं पाण्डवस्य प्राप्तकालं हि रोचते।

उत्तरां च प्रयच्छामि पार्थाय यदि मन्यसे॥२३॥

Methinks, the time has come to propitiate the Pandavas. If you like I shall confer Uttara (my daughter) upon Arjuna.

उत्तर उवाच

आर्याः पूज्याश्च मान्याश्च प्राप्तकालं च मे मतम्।
पूज्यन्तां पूजनाहर्हश्च महाभागश्च पाण्डवाः॥२४॥

Uttara said

Methinks, the time has come for honoring the illustrious sons of Pandu, who are worthy of honour, respect and adoration."

विराट उवाच

अहं खल्वपि संग्रामे शत्रूणां वशमागतः।
मोक्षितो भीमसेनेन गावश्चापि जितास्तथा॥२५॥

Virata said

When I passed into the hands of the enemies in battle, it was Bhimasena who saved me and rescued the kine.

एतेषां बाहुवीर्येण अस्माकं विजयो मृधे।
एवं सर्वे सहामात्याः कुन्तीपुत्रं युधिष्ठिरम्।
प्रसादयामो भद्रं ते सानुजं पाण्डवर्षभम्॥२६॥
यदस्माभिरजानद्धिः किंचिदुक्तो नराधिपः।
क्षन्तुमर्हति तत् सर्वं धर्मात्मा ह्येष पाण्डवः॥२७॥

By their prowess, we have won victory in battle. Along with our ministers, we shall propitiate the son of Kunti, Yudhishtira, the foremost of Pandavas, together with his younger brothers. (He then said to him): "May good betide you. O king, If I we have unwittingly given you any offence, you should forgive me for all that. The son of Pandu is virtuous-souled.

वैशम्पायन उवाच

ततो विराटः परमाभितुष्टः
समेत्य राजा समयं चकार।
राज्यं च सर्वं विसर्ज्य तस्मै
सदण्डकोशं सपुरं महात्मा॥२८॥

Vaishampayana said

Then noble Virata, made an alliance with the king and offered him the entire kingdom together with his scepter, treasury and city.

पाण्डवांश्च ततः सर्वान् मत्स्यराजः प्रतापवान्।

धनंजयं पुरस्कृत्य दिष्ट्या दिष्ट्येति चाब्रवीत्॥२९॥

Then addressing all the Pandavas and particularly Dhananjaya, the king of Matsya's, again and again, said "Oh good fortune."

समुपाग्राय मूर्धानं संश्लिष्य च पुनः पुनः।

युधिष्ठिरं च भीमं च माद्रीपुत्रो च पाण्डवौ॥३०॥

Then, having repeatedly embraced and smelt the heads of Yudhishtira, Bhima and the two sons of Madri,

नातृप्यद् दर्शने तेषां विराटो वाहिनीपतिः।

स प्रीयमाणो राजानं युधिष्ठिरमथाब्रवीत्॥३१॥

Virata, the lord of armies, was not satiated with seeing them. He, then delightedly, said to the king Yudhishtira.

दिष्ट्या भवन्तः सम्प्राप्ताः सर्वे कुशलिनो वनात्।

दिष्ट्या सम्पालितं कृच्छ्रमज्ञातं वै दुरात्मभिः॥३२॥

"By good luck, I have got you, all safe from the forest. And by good luck, it is that you spent the period of exile, undiscovered by these wicked ones.

इदं च राज्यं पार्थाय यच्चान्यदपि किञ्चन।

प्रतिगृह्णतु तत् सर्वं पाण्डवा अविशङ्कया॥३३॥

I make a gift of this my kingdom and what else I have, to the sons of Pritha. May they accept it without any hesitation.

उत्तरां प्रतिगृह्णातु सव्यसाची धनंजयः।

अयं ह्यौपयिको भर्ता तस्याः पुरुषसत्तमः॥३४॥

Let Savyasachin, Dhananjaya, accept Uttara (my daughter). That foremost of men is her becoming husband."

एवमुक्तो धर्मराजः पार्थमैक्षद् धनंजयम्।

ईक्षितश्चार्जुनो भ्रात्रा मत्स्यं वचनमब्रवीत्॥३५॥

Thus addressed, the pious king Yudhishtira looked towards Dhananjaya. And looked at by his brother, Arjuna said to the king of Matsya's.

प्रतिगृह्णाम्यहं राजन् सुषां दुहितरं तव।

युक्तश्चावां हि सम्बन्धो मत्स्यभारतयोरपि॥३६॥

O king, I shall accept your daughter as my daughter-in-law. Such an alliance between the Matsya's and Bharatas is indeed proper.

CHAPTER 72

(VAIVAHIKA PARVA) - Continued

The marriage of Abhimanyu

विराट उवाच

किमर्थं पाण्डवश्रेष्ठ भार्यां दुहितरं मम।

प्रतिग्रहीतुं नेमां त्वं मया दत्तामिहेच्छसि॥१॥

Virata said

O foremost of Pandavas, why do you not wish to accept, as your wife, my daughter whom I wish to confer upon you?

अर्जुन उवाच

अन्तःपुरेऽहमुषितः सदा पश्यन् सुतां तवा।

रहस्यं च प्रकाशं च विश्वस्ता पितृवन्मयि॥२॥

Arjuna said

Living in your inner apartment, I always saw your daughter. Alone or before all, she always used to confide in me as her father.

प्रियो बहुतमश्चासं नर्तको गीतकोविदः।

आचार्यवच्च मां नित्यं मन्यते दुहिता तवा॥३॥

Well-versed in dancing and singing, I was always loved and much liked by her. Your daughter always regards me as her preceptor.

वयःस्थया तया राजन् सह संवत्सरोषितः।

अतिशङ्का भवेत् स्थाने तव लोकस्य वा विभो॥४॥

O king, I lived for one year with her who is youthful. O lord, you or your men may therefore suspect me.

तस्मान्निमन्त्रयेऽहं ते दुहितां मनुजाधिप।

शुद्धो जितेन्द्रियो दान्तस्तस्याः शुद्धिः कृता मया॥५॥

O king, I, therefore, wish to have your daughter as my daughter-in-law - pure, self-controlled, I am. I thus prove her purity.

स्नुषायां दुहितुर्वापि पुत्रे चात्मनि वा पुनः।

अत्र शङ्कां न पश्यामि तेन शुद्धिर्भविष्यति॥६॥

There is no difference between a daughter and a daughter-in-law as that between one's ownself and a son. I do not find any fear in it - for by it purity will be proved.

अभिशापादहं भीतो मिथ्यावादात् परंतप।

स्नुषार्थमुत्तरां राजन् प्रतिगृह्णामि ते सुताम्॥७॥

O king, I am afraid of curses and false accusation. O king, I shall therefore accept your daughter Uttara as my daughter-in-law.

स्वस्त्रीयो वासुदेवस्य साक्षाद् देवशिशुर्यथा।

दयितश्चक्रहस्तस्य सर्वास्त्रेषु च कोविदः॥८॥

A nephew of Vasudeva, like a very celestial boy - my son, who has mastered all weapons, is the favourite of the holder of discus.

अभिमन्युर्महाबाहुः पुत्रो मम विशाम्पते।

जामाता तव युक्तो वै भर्ता च दुहितुस्तव॥९॥

O king, my son is the mighty-armed Abhimanyu. He is a proper son-in-law for you and husband for you daughter.

विराट उवाच

उपपन्नं कुरुश्रेष्ठे कुन्तीपुत्र धनंजये।

य एवं धर्मनित्यश्च जातज्ञानश्च पाण्डवः॥१०॥

Virata said

It is indeed proper for the foremost of Kurus, Dhananjaya, the son of Kunti, always virtuous and wise, to say this.

यत् कृत्यं मन्यसे पार्थ क्रियतां तदनन्तरम्।

सर्वे कामाः समृद्धा मे सम्बन्धी यस्य मेऽर्जुनः॥११॥

O Partha, do what you think proper after this. He, who has a relationship with Arjuna, has all his desires fulfilled.

वैशम्पायन उवाच

एवं ब्रुवति राजेन्द्रे कुन्तीपुत्रो युधिष्ठिरः।

अन्वशासत् स संयोगं समये मत्स्यपार्थयोः॥१२॥

Vaishampayana said

After the king had said this, Yudhishtira, the son of Kunti, gave his assent to the alliance between Matsya and Partha.

ततो मित्रेषु सर्वेषु वासुदेवं च भारता।

प्रेषयामास कौन्तेयो विराटश्च महीपतिः॥१३॥

O descendant of Bharata, then the son of Kunti sent invitations to all his friends and Vasudeva, and so did the king Virata.

ततस्त्रयोदशे वर्षे निवृत्ते पञ्च पाण्डवाः।

उपप्लव्यं विराटस्य समपद्यन्त सर्वशः॥१४॥

Thus after the expiration of the thirteenth year, the five Pandavas took up their quarters in Virata's town called Upaplavya.

अभिमन्युं च वीभत्सुरानिनाय जनार्दनम्।

अनर्तेभ्योऽपि दाशार्हाननयामास पाण्डवः॥१५॥

Bibhatsu then brought over Abhimanyu, Janardana and many members of the Dasharha family from the Anarta country.

काशिराजश्च शैब्यश्च प्रीयमाणौ युधिष्ठिरे।

अक्षौहिणीभ्यां सहितावागतौ पृथिवीपती॥१६॥

The king of Kashi and Shaivya, who were great friends of Yudhishthira, came there, each accompanied by an Akshauhini of soldiers.

अक्षौहिण्या च सहितो यज्ञसेनो महाबलः।

द्रौपद्याश्च सुता वीराः शिखण्डी चापराजितः॥१७॥

There came as also the mighty powerful Yajnasena with an Akshauhini of soldiers, the heroic sons of Draupadi and the invincible Shikhandi.

वृष्टद्युम्नश्च दुर्धर्षः सर्वशस्त्रभृतां वरः।

समस्ताक्षौहिणीपाला यज्वानो भूरिदक्षिणाः।

वेदावभृथसम्पन्नाः सर्वे शूरास्तनुत्यजः॥१८॥

Chivalrous Dhrishtadyumna, the best weaponer and expert in war-craft were also with them. Apart from these, numerous other kings commanding one Akshauhini army each, observer of offering, generous in the matter of Dakshina for offerings arranged and ready to die for the cause of Pandavas.

तानागतानधिप्रेक्ष्य मत्स्यो धर्मभृतां वरः।

पूजयामास विधिवत् सभृत्यबलवाहान्॥१९॥

प्रीतोऽभवद् दुहितरं दत्त्वा तामभिमन्यवे।

The king, the foremost of the virtuous, duly worshipped them all along with their servants and troops. And having given away his daughter, he was pleased.

ततः प्रत्युपयातेषु पार्थिवेषु ततस्ततः॥२०॥

तत्रागमद् वासुदेवो वनमाली हलायुधः।

कृतवर्मा च हार्दिक्यो युयुधानश्च सात्यकिः॥२१॥

अनाष्टृष्टिस्तथाक्रूरः साम्बो निश एव च।

अभिमन्युमुपादाय सह मात्रा परंतपाः॥२२॥

इन्द्रसेनादयश्चैव रथैस्तैः सुसमाहितैः।

आययुः सहिताः सर्वे परिसंवत्सरोषिताः॥२३॥

दशनागसहस्राणि हयानां द्विगुणं तथा।

स्थानामयुतं पूर्णं नियुतं च पदातिनाम्॥२४॥

वृष्णयन्त्रकाश्च बहवो भोजश्च परमौजसः।

अन्वयुर्वृष्णिशार्दूलं वासुदेवं महाद्युतिम्॥२५॥

There came Vasudeva, decked with garlands, Halayudha, Kritavarman, Hridika, Yuyudhana, the son of Satyaki, Anadhrishti, Akrura, Samba, Nishath - all these repressors of foes came there with Abhimanyu and his mother. Indrasena and others came with their cars - having lived there for one whole year. There came also ten thousand elephants and ten millions of horses, ten billions of cars and one Nikharva of infantry and many other highly energetic Vrishni, Andhaka and Bhoja heroes - following the highly effulgent Vasudeva - the foremost of Vrishnis.

पारिबर्हं ददौ कृष्णः पाण्डवानां महात्मनाम्।

स्त्रियो रत्नानि वासांसि पृथक् पृथगनेकशः॥२६॥

ततो विवाहो विधिवद् वद्वे मत्स्यपार्थयोः।

Lord Srikrishna made a gift of several maids, various type gems and a pile of garments separately in the form of dowry or invitation to great Pandavas. Then there took place duly the nuptial tie between the Matsya and the Pandu families.

ततः शङ्खश्च भेर्यश्च गोमुखा डम्बरास्तथा॥२७॥

पार्थैः संयुज्यमानस्य नेदुर्मत्स्यस्य वेश्मनि।

भक्ष्यान्नभोज्यपानानि प्रभूतान्यभ्यहारयन्॥२८॥

गायनाख्यानशीलश्च नटवैतालिकास्तथा।

Then conchs, cymbals, drums, trumpets and various other musical instruments were played in the palace of Virata. Various deer and animals were slain. Wines and various

celestial drinks were procured and there came also many songsters, panegyrists and actors.

स्वन्तस्तानुपातिष्ठान् सूताश्च सह मागधैः॥२९॥

सुदेष्णां च पुरस्कृत्य मत्स्यानां च वरस्त्रियः।

The singers, the fabulists, acrobats and the magic-mongers began chanting pray and psalms for Pandavas in company of soothsayers and Magadhas (clowns) there.

आजग्मुश्चारुसर्वाङ्ग्यः सुमृष्टमणिकुण्डलाः॥३०॥

वर्णोपपन्नास्ता नार्यो रूपवत्यः स्वलंकृताः।

सर्वाश्चाभ्यभवन् कृष्णा रूपेण यशसा श्रिया॥३१॥

परिवार्योत्तरां तास्तु राजपुत्रीमलंकृताम्।

सुतामिव महेन्द्रस्य पुरस्कृत्योपतस्थिरे॥३२॥

तां प्रत्यगृह्णात् कौन्तेयः सुतस्यार्थे धनंजयः।

सौभद्रस्यानवद्याङ्गीं विराटनयां तदा॥३३॥

तत्रातिष्ठन्महाराजो रूपमिन्द्रस्य धारयन्।

स्नुषां तां प्रतिजग्राह कुन्तीपुत्रो युधिष्ठिरः॥३४॥

Many damsel, beautiful and adorned, with jeweled ear-rings, of whom Draupadi was the foremost, came there leading the princess Uttara adorned with many ornaments and resembling the accepted that all-beautiful daughter of Virata for his son Abhimanyu, begotten on Subhadra. There stood the great king, in beauty-like Indra. Yudhishtira, the son of Kunti, accepted her for his daughter-in-law.

प्रतिगृह्य च तां पार्थः पुरस्कृत्य जनार्दनम्।

विवाहं कारयामास सौभद्रस्य महात्मनः॥३५॥

Thus, Partha accepted Uttara for his son Abhimanyu in the presence of lord Krishna and their marriage was solemnised.

तस्मै सप्त सहस्राणि हयानां वातरंहसाम्।

द्वे च नागशते मुखे प्रादाद् बहुधनं तदा॥३६॥

हुत्वा सम्यक् समिद्धानिमर्चयित्वा द्विजन्मनः।

राज्यं बलं च कोशं च सर्वमात्मानमेव च॥३७॥

The king Virata made a gift of seven thousand horses as speedy as the air, two hundred mighty elephants and considerable money in the form of dowry to bridegroom party when he duly honoured Brahmins and made offering in fire in course of solemnising the marriage of his daughter. He assigned with them the throne, army and everything including treasury as also surrendered himself for their service.

कृते विवाहे तु तदा धर्मपुत्रो युधिष्ठिरः।

ब्राह्मणेभ्यो ददौ वित्तं यदुपाहरदच्युतः॥३८॥

On completion of the conjugal ceremony, Yudhishtira, an incarnate to Dharma, made a gift of the major part of money received from lord Krishna to Brahmanas.

गोसहस्राणि रत्नानि वस्त्राणि विविधानि च।

भूषणानि च मुख्यानि यानानि शयनानि च॥३९॥

भोजनानि च हृद्यानि पानानि विविधानि च।

तन्महोत्सवसंकाशं हृष्टपुष्टजनायुतम्।

नगरं मत्स्यराजस्य शुशुभे भरतर्षभा॥४०॥

He offered several thousand cows, gems, various type of garments, ornaments, cardinal vehicles, bed, eatables and several type of drinks also. O Janamejaya! The city of Matsyaraja crowded with thousands of lakhs hale and hearty people was being seen as a great festivity in live feature.

Thus ends the seventy-second chapter, the marriage of Abhimanyu in the Vaivahika of the Virata Parva.

END OF THE VIRĀTA PARVA

THE MAHĀBHĀRATA

UDYOGA PARVA

CHAPTER 1

(SAINYODYOGA PARVA)

The speech of Krishna

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥

Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara) and also the Goddess of Learning (Sarasvati), let us cry success!

वैशम्पायन उवाच

कृत्वा विवाहं तु कुरुप्रवीरा-
स्तदाभिमन्योर्मुदिताः स्वपक्षाः।
विश्रम्य रात्रावुषसि प्रतीताः
सभां विराटस्य ततोऽभिजग्मुः॥१॥

Vaishampayana said

Then the heroic sons of Kuru belonging to the party of Abhimanyu pleased at having celebrated his (Abhimanyu's) nuptials and having rested during the night, awoke at break of day and went to the court of Virata.

सभा तु सा मत्स्यपतेः समृद्धा
मणिप्रवेकोत्तमरत्नचित्रा।
न्यस्तासना माल्यवती सुगन्धा
तामभ्ययुस्ते नरराजवृद्धाः॥२॥

The court of the Lord of the Matsyas was richly decorated and adorned with a collection of precious stones and choice gems, with seats arranged in it, having garlands and filled with fragrance. Those aged kings among men came there.

अथासनान्याविशतां पुरस्ता-
दुभौ विराटद्रुपदौ नरेन्द्रौ।
वृद्धौ च मान्यौ पृथिवीपतीनां
पित्रा समं रामजनार्दनौ च॥३॥

On the front seats sat the two kings Virata and Drupada, aged and revered among the rulers of the earth and Rama and Janardana also along with their father.

पाञ्चालराजस्य समीपतस्तु
शिनिप्रवीरः सहरोहिणेयः।
मत्स्यस्य राज्ञस्तु सुसंनिकृष्टौ
जनार्दनश्चैव युधिष्ठिरश्च॥४॥

Near the king of Panchala sat the brave ruler of Shini along with the son of Rohini and next to the king of Matsya (sat) Janardana and Yudhishtira.

सुताश्च सर्वे द्रुपदस्य राज्ञो
भीमार्जुनौ माद्रवतीसुतौ च।
प्रद्युम्नसाम्बौ च युधि प्रवीरौ
विराटपुत्रैश्च सहाभिमन्युः॥५॥

(There sat) also all the sons of king Drupada, Bhima and Arjuna, the two sons of Madri, Pradyumna and Samba, who were valiant in battle and Abhimanyu in company with the son of Virata.

सर्वे च शूराः पितृभिः समाना
वीर्येण रूपेण बलेन चैव।
उपाविशन् द्रौपदेयाः कुमारः
सुवर्णचित्रेषु वरासनेषु॥६॥

And on the best seats wrought in gold sat the heroic sons of Draupadi who were equal to their fathers in valour, beauty and strength.

तथोपविष्टेषु महारथेषु
विराजमानाभरणाम्बरेषु।
रराज सा राजवती समृद्धा
ग्रहैरिव द्यौर्विमलैरुपेता॥७॥

Those mighty heroes, shining in ornaments and clothes, being seated, that assemblage of kings shone like the firmament studded with beautiful stars.

ततः कथास्ते समवाययुक्ताः

कृत्वा विचित्राः पुरुषप्रवीराः।

तस्थुर्मुहूर्तं परिचिन्तयन्तः

कृष्णं नृपास्ते समुदीक्षमाणाः॥८॥

Then those kings, heroes among men, having engaged in conversation with one another on various topics, remained for a moment gazing pensively on Krishna.

कथान्तासाद्य च माधवेन

संघट्टिताः पाण्डवकार्यहेतोः।

ते राजसिंहाः सहिता ह्यशृण्वन्

वाक्यं महार्थं सुमहोदयं च॥९॥

Those lions among kings, having reached the end of their talk and their attention having been called by Madhava to the affairs of the Pandavas, listened to his lofty speech which conveyed deep meaning.

Krishna said

श्रीकृष्ण उवाच

सर्वैर्भवद्विदितं यथायं

युधिष्ठिरः सौबलेनाक्षवत्याम्।

जितो निकृत्यापहतं च राज्यं

वनप्रवासे समयः कृतश्च॥१०॥

It is known to you all how this Yudhishtira was defeated by a trick at a game of dice by the son of Subala, how he was robbed of his kingdom and how he made a stipulation regarding his exile in the forest.

शक्तैर्विजेतुं तरसा महीं च

सत्ये स्थितैः सत्यरथैर्यथावत्।

पाण्डोः सुतैस्तत्र व्रतमग्ररूपं

वर्षाणि षट् सप्त च चौर्यमग्र्यैः॥११॥

The sons of Pandu, who are capable of subjugating the word by sheer force of arms, whose chariots go unrestrained to the celestial or the terrestrial regions and who are true of their words, have fulfilled that austere vow for thirteen years.

त्रयोदशश्चैव सुदुस्तरोऽय-

मज्ञायमानैर्भवतां समीपे।

क्लेशानसहान् विविधान् सहद्वि-

र्महात्मभिश्चापि वने निविष्टम्॥१२॥

The thirteenth year in the forest has been very hard, but this these great men have passed, unknown to you and suffering various sorts of unbearable hardships.

एतैः परप्रेष्यनियोगयुक्तै

रिच्छद्विराप्तं स्वकुलेन राज्यम्।

एवंगते धर्मसुतस्य राज्ञो

दुर्योधनस्यापि च यद्वितं स्यात्॥१३॥

Even they who have been engaged in the menial service of others seek their family and their kingdom; such being the case, consider what is best for the son of Dharma (Yudhishtira) and for king Duryodhana.

तच्चिन्तयध्वं कुरुपुङ्गवानां

धर्म्यं च युक्तं च यशस्करं च।

अधर्मयुक्तं न च कामयेत

राज्यं सुराणामपि धर्मराजः॥१४॥

(Consider) also what is right, suitable and calculated to redound to the glory of the illustrious Kauravas. The virtuous king Yudhishtira does not want even the kingdom of the gods wrongfully.

धर्मार्थयुक्तं तु महीपतित्वं

ग्रामेऽपि कस्मिंश्चिदयं बुभूषेत्।

पित्र्यं हि राज्यं विदितं नृपाणां

यथापकृष्टं धृतराष्ट्रपुत्रैः॥१५॥

मिथ्योपचारेण यथा ह्यनेन

कृच्छ्रं महत् प्राप्तमसह्यरूपम्।

न चापि पार्थो विजितो रणे तैः

स्वतेजसा धृतराष्ट्रस्य पुत्रैः॥१६॥

He would rather prefer the rightful lordship of some single village. It is known to all the kings (assembled here) how he has been robbed of his ancestral kingdom with the help of a mean trick by the sons of Dhritarashtra by whom the son of Pritha has not been vanquished through prowess borne by him.

तथापि राजा सहितः सुहृद्भि-

रभीप्सतेऽनामयमेव तेषाम्।

यत् तु स्वयं पाण्डुसुतैर्विजित्य

समाहतं भूमिपतीन् प्रपीड्य॥१७॥

तत् प्रार्थयन्ते पुरुषप्रवीराः
 कुन्तीसुता माद्रवतीसुतौ च।
 बालास्त्विमे तैर्विविधैरुपायैः
 सम्प्रार्थिता हन्तुममित्रसंघैः॥१८॥
 राज्यं जिहीर्षन्धिरसन्धिरुग्रैः
 सर्वं च तद् वो विदितं यथावत्।
 तेषां च लोभं प्रसमीक्ष्य वृद्धं
 धर्मज्ञतां चापि युधिष्ठिरस्य॥१९॥

Still the king Yudhishtira with his friends wishes them prosperity. The sons of Kunti, heroes among men and the two sons of Madri, seek only what has been earned by the sons of Pandu by overthrowing the king and winning victory over him. It is also well known to you how, when they were mere boys, their enemies who were cruel, dishonest and who sought to get the kingdom, attempted by several means to kill them. Consider their greediness and also the extreme piety of Yudhishtira.

सम्बन्धितां चापि समीक्ष्य तेषां
 मतिं कुरुष्वं सहिताः पृथक् च।
 इमे च सत्येऽभिरताः सदैव
 तं पालयित्वा समयं यथावत्॥२०॥

Consider also the relationship between them; consult together and also think each of you yourself. They have always been attached to truth and have always fulfilled their promises.

अतोऽन्यथा तैरुपचर्यमाणा
 हन्युःसमेतान् धृतराष्ट्रपुत्रान्।
 तैर्विप्रकारं च निशम्य कार्यं
 सुहृज्जनास्तान् परिवारयेयुः॥२१॥

If they are now wrongfully treated let them slay all the sons of Dhritarashtra or let their friends who see the unworthy treatment they get in this matter make them (the sons of Dhritarashtra) desist.

युद्धेन बाधेयुरिमांस्तथैव
 तैर्बाध्यमाना युधि तांश्च हन्युः।
 तथापि नेमेऽल्पतया समर्था-
 स्तेषां जयोयेति भवेन्मतं वः॥२२॥
 समेत्य सर्वे सहिताः सुहृन्धि-
 स्तेषां विनाशाय यतेयुरेव।

दुर्योधनस्यापि मतं यथाव-
 न्न ज्ञायते किं नु करिष्यतीति॥२३॥

If they (the sons of Dhritarashtra) oppose them (the Pandavas) in battle the latter thus opposed will kill them; and if you are of opinion that the Pandavas, owing to insufficiency of numbers, will not be able to win victory over them let them combine with all their friends and try to overthrow them. The intentions of Duryodhana are not known nor what he is going to do.

अज्ञायमाने च मते परस्य
 किं स्यात् समारम्भ्यतमं मतं वः।
 तस्मादितो गच्छतु धर्मशीलः
 शुचिः कुलीनः पुरुषोऽग्रमतः॥२४॥
 दूतः समर्थः प्रशमाय तेषां
 राज्यार्धदानाय युधिष्ठिरस्य।

The intentions of the other side not being known, how can you determine on what to do yourself. Therefore let a man virtuous, holy, of good parentage and wifeless go from here - a capable ambassador who will be able to persuade them into surrendering half of Yudhishtira's kingdom.

निशम्य वाक्यं तु जनार्दनस्य
 धर्मार्थयुक्तं मधुरं सपं च॥२५॥
 समाददे वाक्यमथाग्रजोऽस्य
 सम्पूज्य वाक्यं तदतीव राजन्॥२६॥

Hearing this speech of Janardana which was pregnant with meaning and virtue, interesting and impartial, his elder brother accepted the suggestions and after praising the speech addressed him O king, thus.

CHAPTER 2

(SAINYODYOGA PARVA)-Continued

The speech of Baladeva

बलदेव उवाच

श्रुतं भवद्भिर्गदपूर्वजस्य
 वाक्यं यथा धर्मवदर्थवच्च।
 अजातशत्रोश्च हितं हितं च
 दुर्योधनस्यापि तथैव राज्ञः॥

Baladeva said

The speech of the elder brother of Gada which is at once marked by a sense of virtue and prudence and which has aimed at the good of both Yudhishtira (one who has created no enemies) and king Duryodhana, has been listened to by you.

अर्थं हि राज्यस्य विसृज्य वीराः

कुन्तीसुतास्तस्य कृते यतन्ते।

प्रदाय चार्थं धृतराष्ट्रपुत्रः

सुखी सहास्माभिरतीव मोदेत्॥२॥

The heroic sons of Kunti, being willing to forego half of their kingdom, are trying to get the other half; the son of Dhritarashtra too should give up half and pass his days very happily with us.

लब्ध्वा हि राज्यं पुरुषप्रवीराः

सम्यक्प्रवृत्तेषु परेषु चैव।

ध्रुवं प्रशान्ताः सुखमाविशेयु-

स्तेषां प्रशान्तिश्च हितं प्रजानाम्॥३॥

These heroes among men, having obtained half of the kingdom, will take to a quiet life, if the other party dose the same for their quietness means the good of their subjects.

दुर्योधनस्यापि मतं च वेत्तुं

वक्तुं च वाक्यानि युधिष्ठिरस्य।

प्रियं च मे स्याद् यदि तत्र कश्चिद्

व्रजेच्छमार्थं कुरुपाण्डवानाम्॥४॥

I should be glad if some body were to go there to bring about good feelings among the Kauravas and the Pandavas, to know the intentions of Duryodhana and to tell them the views of Yudhishtira.

स भीष्मामन्त्र्य कुरुप्रवीरं

वैचित्रवीर्यं च महानुभावम्।

द्रोणं सपुत्रं विदुरं कृपं च

गान्धारराजं च ससूतपुत्रम्॥

Let him invite Bhishma, the heroic son of Kuru and the noble minded son of Vichitravirya, Drona, with his son, Vidura and Kripa and the king of Gandhara with the son of Suta.

सर्वे च येऽन्ये धृतराष्ट्रपुत्रा

बलप्रधाना निगमप्रदधानाः।

स्थिताश्च धर्मेषु तथा स्वकेषु

लोकप्रवीराः श्रुतकालवृद्धाः॥६॥

And (with) also all the other sons of Dhritarashtra who have under their command the best army and a thorough knowledge of politics, who adhere to virtue, who are heroes among men and who know the meaning of the Vedas and the signs of the times.

एतेषु सर्वेषु समागतेषु

पौरेषु वृद्धेषु च संगतेषु।

ब्रवीतु वाक्यं प्रणिपातयुक्तं

कुन्तीसुतस्यार्थकरं यथा स्यात्॥७॥

Let him all these men and also the citizens and aged men, assembled together what the son of Kunti has said with all deference and which is fraught with meaning.

सर्वास्ववस्थासु च ते न कोप्या

प्रस्तो हि सोऽर्थो बलमाश्रितैस्तैः।

प्रियाभ्युपेतस्य युधिष्ठिरस्य

द्यते प्रसक्तस्य हतं च राज्यम्॥८॥

Though they have taken possession of Yudhishtira's kingdom by force when he was addicted to gambling, still they ought not to be provoked under all situations.

निवार्यमाणश्च कुरुप्रवीरः

सर्वैः सुहृद्भिर्हयमप्यतज्ज्ञः।

स दीव्यमानः प्रतिदीव्य चैनं

गान्धारराजस्य सुतं मताक्षम्॥९॥

This brave son of Kuru, unskillful at the game of dice, though dissuaded by all his friends, challenged this son of Gandhari, an expert in the game, to a match.

हित्वा हि कर्णं च सुयोधनं च

समाह्वयद् देवितुमाजमीढः।

दुरोदरास्तत्र सहक्रस्रशोऽन्ये

युधिष्ठिरो यान् विषहेत जेतुम्॥१०॥

उत्पृज्य तान् सौबलमेव चार्यं

समाह्वयत् तेन जितोऽक्षवत्याम्।

स दीव्यमानः प्रतिदेवनेन

अक्षेषु नित्यं तु पराङ्मुखेषु॥११॥

Although there were then at the place a thousand other people whom Yudhishtira could defeat at a game of dice, he took no notice of these and none of Karna and Suyodhana but challenged Subala's son and was defeated by him in the game. He lost at every step.

संरम्भमाणो विजितः प्रसह्य

तत्रापराधः शकुनेन कश्चित्।

तस्मात् प्रणम्यैव वचो ब्रवीतु

वैचित्रवीर्यं बहुसामयुक्तम्॥१२॥

Having once commenced, he lost through anger and no blame can for this attach to the son of Shakuni; therefore it behooves him (the messenger) to speak with due deference to the son of Vichitravirya and assume a conciliatory tone.

तथा हि शक्यो धृतराष्ट्रपुत्रः

स्वार्थं नियोक्तुं पुरुषेण तेन।

अयुद्धमाकाङ्क्षत कौरवाणां

साम्नेव दुर्योधनमाह्वयध्वम्॥१३॥

By this means can the son of Dhritarashtra be persuaded, to enlist himself in our service, by the messenger. Let him address Duryodhana in a conciliatory tone and with the desire of the reverse of war.

साम्ना जितोऽर्थोऽर्थकरो भवेत्

युद्धेऽनयो भविता नेह सोऽर्थः॥१४॥

A point gained by peaceful means is really beneficial, that gained by war is not a gain at all-it is only injurious.

वैशम्पायन उवाच

एवं ब्रुवत्येव मधुप्रवीरे

शिनिप्रवीरः सहसोत्पपात्।

तच्चापि वाक्यं परिनिन्द्य तस्य

समाददे वाक्यमिदं समनुः॥१५॥

Vaishampayana said

While that valiant son of Madhu was yet speaking, all on a sudden rose the brave

descendant of Shini and condemning his speech addressed these words to him.

CHAPTER 3

(SAINYODYOGA PARVA)- Continued

The speech of Satyaki

सात्यकिरुवाच

यादृशः पुरुषस्यात्मा तादृशं सम्प्रभाषते।

यथारूपोऽन्तरात्मा ते तथारूपं प्रभाषसे॥१॥

Satyaki said

As the inner nature of a man is, so he speaks. As your inner nature is, so do you speak.

सन्ति वै पुरुषाः शूराः सन्ति कापुरुषास्तथा।

उभावेतौ दृढौ पक्षौ दृश्येते पुरुषान् प्रति॥२॥

There are brave men and there are cowards. Both these well defined divisions are seen among human beings.

एकस्मिन्नेव जायेते कुले क्लीबमहाबलौ।

फलाफलवती शाखे यथैकस्मिन् वनस्पतौ॥३॥

In the same family are born very powerful men and powerless ones, as the same forest contains trees that bear fruits and those that do not.

नाभ्यसूयामि ते वाक्यं ब्रुवतो लाङ्गलध्वज।

ये तु शृण्वन्ति ते वाक्यं तानसूयामि माधवा॥४॥

O you who have the sign of a slough on your standard, I am not finding fault with your speech; I am, O son of Madhu, only blaming these who are listening to it.

कथं हि धर्मराजस्य दोषमल्पमपि ब्रुवन्।

लभते परिषन्मध्ये व्याहर्तुमकुतोभयः॥५॥

How can one, who even in the slightest degree speaks ill of the virtuous king, dare continue in that stain without being checked, in this assembly.

समाहूय महात्मानं जितवन्तोऽक्षकोविदाः।

अनक्षज्ञं यथाश्रद्धं तेषु धर्मजयः कुतः॥६॥

People, experts at the game of dice, challenged the noble minded one who was unskillful in the game and defeated him; how can this be a defeat in the proper sense?

यदि कुन्तीसुतं गेहे क्रीडन्तं भ्रातृभिः सह।
अभिगम्य जयेयुस्ते तत् तेषां धर्मतो भवेत्।
समाहूय तु राजानं क्षत्रधर्मरतं सदा॥७॥
निकृत्वा जितवन्तस्ते किं नु तेषां परं शुभम्।
कथं प्रणिपतेच्चायमिह कृत्वा पणं परम्॥८॥

If the son of Kunti had been playing with his brothers at home and those people coming there, defeated him, then that would have been a proper defeat. But they challenged the king who was ever attached to the observance of the rites of a Kshatriya. They won by a mean trick; how can prosperity attend such men? And why should those man here, after fulfilling his vow, approach them in a humiliating spirit.

वनवासाद् विमुक्तस्तु प्राप्तः पैतामहं पदम्।
यद्ययं पापवित्तानि कामयेत युधिष्ठिरः॥९॥
एवमप्ययमत्यन्तं परान् नार्हति याचितुम्।
कथं च धर्मयुक्तास्ते न च राज्यं जिहीर्षवः॥१०॥

Freed now from his exile in the forest he has now attained to the position of his grandfather. Even if this Yudhishtira is seeking property wrongfully, it is not proper that he should beg other people's property though it would be righteous on their part not to surrender the kingdom.

निवृत्तवासान् कौन्तेयान् य आहुर्विदिता इति।
अनुनीता हि भीष्मेण द्रोणेन विदुरेण च॥११॥

Through Bhishma, Drona and Vidura have passed the prescribed period unknown in exile, yet have they said that they have been recognized.

न व्यवस्यन्ति पाण्डूनां प्रदातुं पैतृकं वसु।
अहं तु ताञ्छितैर्वाणैरनुनीय रणे बलात्॥१२॥

They would not now consent to give back the ancestral territories of the Pandavas. And I shall persuade them by means of cold arrows in the field of battle.

पादयोः पातयिष्यामि कौन्तेयस्य महात्मनः।
अथ ते न व्यवस्यन्ति प्रणिपाताय धीमतः॥१३॥

And make them fall at the feet of the noble son of Kunti. If they refuse to fall at the feet of the wise (Yudhishtira).

गमिष्यन्ति सहामात्या यमस्य सदनं प्रति।
न हि ते युयुधानस्य संख्यस्य युयुत्सतः॥१४॥

Then must they with their ministers go to the kingdom of death (Yama); they cannot surely withstand Yuyudhana (myself) determined to fight.

वेगं समर्थाः संसोढुं वज्रस्येव महीधराः।
को हि गाण्डीवधन्वानं कश्च चक्रायुधं युधि॥१५॥

Can the mountains bears the force of the thunderbolt? Who can bear the force of him who uses the Gandiva as his bow (Arjuna) and of him who has the wheel in his hand (Bhimasena)?

मां चापि विषहेत् क्रुद्धं कश्च भीमं दुरासदम्।
यमौ च दृढधन्वानौ यमकालोपमद्युती।
विराटद्रुपदौ वीरौ यमकालोपमद्युती॥१६॥

(Who can bear force of) myself when in wrath or of the Bhima who is hard to approach or of the twin brothers who firmly grasp the bow and whose effulgence is like that of Yama (who carries away life) and Kala (who cuts the thread of life) and the heroes Virates and Drupada who have the same quality?

को जिवीविषुरासादेद् दृष्टद्युम्नं च पार्षतम्।
पञ्चैतान् पाण्डवेयांस्तु द्रौपद्याः कीर्तिवर्धनान्॥१७॥

What man valuing his life can approach the descendant of Prishata Dhrishtadyumna also the five sons of the Pandavas who have added to Draupadi's glory.

समप्रमाणान् पाण्डूनां समवीर्यान् मदोत्कटान्।
सौभद्रं च महेष्वासममरैरपि दुःसहम्॥१८॥

And who are the equals of the Pandavas in valour and in every other respect and having the true pride of a soldier or (who can approach) the son of Subhadra, whose impetus is hard to be borne even by the gods.

गदप्रद्युम्नसाम्बांश्च कालसूर्यानलोपमान्।
ते वयं धृतराष्ट्रस्य पुत्रं शकुनिना सह॥१९॥
कर्णं चैव निहत्याजावभिषेक्ष्याम पाण्डवम्।
नाथर्मो विद्यते कश्चिच्छत्रून् हत्वाऽऽततायिनः॥२०॥

And (who can approach) Gada, Pradyumna and Samba resembling Kala, the son of the fire. We shall after killing the son of Dhritarashtra.

with Shakuni and also Karna in battle appoint (as king) the Pandava. It is no sin to destroy an enemy who would have slain ourselves.

अधर्म्यमयशस्यं च शात्रवाणां प्रयाचनम्।

हृदतस्तस्य यः कामस्तं कुस्त्वमतन्द्रिताः॥२१॥

It is both impious and shameful to beg from enemies; do speedily, therefore that which is his (Yudhishtira's) heart-felt desire.

निसृष्टं धृतराष्ट्रेण राज्यं प्राप्नोतु पाण्डवः।

अद्य पाण्डुसुतो राज्यं लभतां वा युधिष्ठिरः॥२२॥

निहता वा रणे सर्वे स्वप्स्यन्ति वसुधातले॥२३॥

Let the Pandava get the kingdom surrendered by Dhritarashtra. This day either shall Yudhishtira, the son of Pandu get the kingdom or all our enemies fall on the ground slain in battle.

CHAPTER 4

(SENODYOGA PARVA) - Continued

The speech of Drupada

द्रुपद उवाच

एवमेतन्महाबाहो भविष्यति न संशयः।

न हि दुर्योधनो राज्यं मधुरेण प्रदास्यति॥१॥

Drupada said

O you with long arms, it will doubtless turn out as you have said. Duryodhana will not give back the kingdom by peaceful means.

अनुवत्स्यति तं चापि धृतराष्ट्रः सुतप्रियः।

भीष्मद्रोणौ च कार्पण्यान्मौर्य्याद् राधेयसौबलौ॥२॥

And Dhritarashtra, fond of his son, will follow him. So will Bhima and Drona out of a false regard for the kingdom and the two sons of Subala out of folly.

बलदेवस्य वाक्यं तु मम ज्ञाने न युज्यते।

एतद्धि पुरुषेणाग्रे कार्यं सुनयमिच्छता॥३॥

In my opinion the suggestion of Baladeva is not appropriate; it can certainly be acted on by a man who is desirous of an amicable settlement.

न तु वाच्यो मृदुवचो धार्तराष्ट्रः कथंचन।

न हि मार्दवसाध्योऽसौ पापबुद्धिर्मतो मम॥४॥

The son of Dhritarashtra ought by no means to be addressed to in a conciliatory tone; I think that it is impossible to bring the ill-matured Duryodhana to reason by peaceful means.

गर्दभे मार्दवं कुर्याद् गोषु तीक्ष्णं समाचरेत्।

मृदु दुर्योधने वाक्यं यो ब्रूयात् पापचेतसि॥५॥

मृदुं वै मन्यते पापो भाषमाणमशक्तिकम्।

जितमर्थं विजानीयादबुधो मार्दवे सति॥६॥

Peaceful means should be adopted for asses; but severe measures should be resorted to for kins. He who uses mild words to the ill-hearted Duryodhana would be set down as an incapable man by that vicious one and if a mild course is adopted the fool will think himself to have won.

एतच्चैव करिष्यामो यत्नश्च क्रियतामिह।

प्रस्थापयाम मित्रेभ्यो बलान्युद्योजयन्तु नः॥७॥

We shall do this; let us make preparations here and send word to our friends to collect armies for us.

शल्यस्य धृष्टकेतोश्च जयत्सेनस्य वा विभो।

केकयानां च सर्वेषां दूता गच्छन्तु शीघ्रगाः॥८॥

Let swift going messengers go to Shalya, Dhristaketu, Jayatsena and the ruler of the Kaikeyas.

स च दुर्योधनो नूनं प्रेषयिष्यति सर्वशः।

पूर्वाभिपन्नाः सन्तश्च भजन्ते पूर्वचोदनम्॥९॥

Duryodhana, too will certainly send his messenger to all places and good men attend to those who send word first and who ask for help first.

तत् त्वरध्वं नरेन्द्राणां पूर्वमेव प्रचोदने।

महद्धि कार्यं वोढव्यमिति मे वर्तते मतिः॥१०॥

Make haste, therefore, in first sending words to this kings among men. I think that some great event is about to come.

शल्यस्य प्रेष्यतां शीघ्रं ये च तस्यानुगा नृपाः।

भगदत्ताय राज्ञे च पूर्वसागरवासिने॥११॥

Send quickly to Shalya and to those kings who are under his suzerainty and the king Bhagadatta and the inhabitants of the Eastern seas.

अमितौजसे तथोग्राय हार्दिक्यायाश्चकाय चा
दीर्घप्रज्ञाय शूराय रोचमानाय वा विभो॥१२॥

And to Hardikya of unequalled prowess
and to the haughty Andhaka and to
Rochamana, the hero of good understanding.

आनीयतां बृहन्तश्च सेनाबिन्दुश्च पार्थिवः।

सेनजित् प्रतिविन्ध्यश्च चित्रवर्मा सुवास्तुकः॥१३॥

Invite Brihanta, the king Senabindu and
Senajit, Prativindhya, Chitravarma and
Suvastuka.

वाह्लीको मुञ्जकेशश्च चैद्याधिपतिरेव चा

सुपर्शश्च सुबाहुश्च पौरवश्च महारथः॥१४॥

Also Bahlika, Munjakesha and the lord of
the Chedis, Suparshva, Subahu and the mighty
Paurava.

शकानां पृहवानां च दरदानां च ये नृपाः।

सुरास्त्रि नदीजश्च कर्णवेष्टश्च पार्थिवः॥१५॥

Also those who rule over the Shakas the
Pahlavas and the Daradas and Surari Nadija
and the king Karnaveshta.

नीलश्च वीरधर्मा च भूमिपालश्च वीर्यवान्।

दुर्जयो दन्तवक्त्रश्च रुक्मी च जनमेजयः॥१६॥

आषाढो वायुवेगश्च पूर्वपाली च पार्थिवः।

भूरितेजा देवकश्च एकलव्यः सहात्मजैः॥१७॥

And Nila, Viradharma and the heroic
Bhumipala, Dantavakra hard to vanquish,
Rukmi and Janamejaya, Ashadha, Vayuvega
and king Purvapali, Devaka of unusual
prowess and Ekalavya with his son.

कारुषकाश्च राजानः क्षेमधूर्तिश्च वीर्यवान्।

काम्बोजा ऋषिका ये च पश्चिमानूपकाश्च ये॥१८॥

And the kings of the Karusha and the
heroic Kshemadhurti and the rulers Kamboja
and the Rishika tribes and the races inhabiting
the west.

जयत्सेनश्च काश्यश्च तथा पञ्चनदा नृपाः।

क्राथपुत्रश्च दुर्धर्षः पार्वतीयश्च ये नृपाः॥१९॥

And Jayatsena and the rulers of Kashi and
of the land of the five rivers and the
invulnerable son of Kratha and the rulers of the
hilly districts.

जानकिश्च सुशर्मा च मणिमान् योतिमत्सकः।

पांशुराष्ट्राधिपश्चैव धृष्टकेतुश्च वीर्यवान्॥२०॥

And Janaki, Susharma and Maniman and
Yotimatsaka and the king Panshurashttra and
the heroic Dhrishtaketu.

तुण्डश्च दण्डधारश्च बृहत्सेनश्च वीर्यवान्।

अपराजितो निषादस्व श्रेणिमान् वसुमानपि॥२१॥

And Tunda and Dandadhara and the
valiant Brihatsena and the unconquered
Nishada and Shreniman and Vasuman.

बृहद्बलो महौजाश्च बाहुः परपुरञ्जयः।

समुद्रसेनो राजा च सह पुत्रेण वीर्यवान्॥२२॥

And Bahu of great strength and prowess
and Parapuranjaya and Samudrasena with his
brave son.

उद्भवः क्षेमकश्चैव वाटधानश्च पार्थिवः।

श्रुतायुश्च द्वायुश्च शाल्वपुत्रश्च वीर्यवान्॥२३॥

And Udbhava and Kshemaka and the king
Vatadhana and Shrutayu and Dridhayu the
valiant son of Shalva.

कुमारश्च कलिङ्गनामीश्वरो युद्धदुर्मदः।

एतेषां प्रेष्यतां शीघ्रमेतद्धि मम रोचते॥२४॥

And Kumara and the Prince of the
Kalingas haughty in battle. I think that you
should send (messengers) quickly war-
invitation to him.

अयं च ब्राह्मणो विद्वान् मम राजन् पुरोहितः।

प्रेष्यतां धृतराष्ट्राय वाक्यमस्मै प्रदीयताम्॥२५॥

This Brahmin, O king, who is my priest, is
a wise man, send him to Dhritarashtra and tell
him what he is to say.

यथा दुर्योधनो वाच्यो यथा शान्तनवो नृपः।

धृतराष्ट्रो यथा वाच्यो द्रोणश्च रथिनां वरः॥२६॥

How Duryodhana is to be addressed, how
the king Shantanva, how Dhritarashtra and
how Drona, the best among the charioteers, tell
him what he is to say.

CHAPTER 5

(SAINYODYOGA PARVA) - Continued

The mission of priest

वासुदेव उवाच

उपपन्नमिदं वाक्यं सोमकानां धुरंधरे।

अर्थसिद्धिकरं राज्ञः पाण्डवस्यामितौजसः॥१॥

Vasudeva said

These words befit the chief of the king of the Pandu race, who is unequaled in prowess.

एतच्च पूर्वं कार्यं नः सुनीतमभिकाङ्क्षताम्।

अन्यथा ह्याचरन् कर्म पुरुषः स्यात् सुबालिशः॥२॥

It ought to be done first of all by us, who desire to act on the principles of politics and the man who acts otherwise is a fool.

किं तु सम्बन्धकं तुल्यमस्माकं कुरुपाण्डुषु।

यथेष्टं वर्तमानेषु पाण्डवेषु च तेषु च॥३॥

But our relations, are the same with the sons of Kuru and Pandu, whatever at this present moment might be those amongst themselves.

ते विवाहार्थमानीता वयं सर्वे तथा भवान्।

कृते विवाहे मुदिता गमिष्यामो गृहान् प्रति॥४॥

We all have been invited here and you as well for the wedding and the ceremony being over we shall go well pleased homeward bound.

भवान् वृद्धतमो राज्ञां वयसा च श्रुतेन च।

शिष्यवत् ते वयं सर्वे भवामेह न संशयः॥५॥

You are the oldest among kings both in age and in learning and we doubtless are like your pupils.

भवन्तं धृतराष्ट्रश्च सततं बहु मन्यते।

आचार्ययोः सखा चासि द्रोणस्य च कृपस्य च॥६॥

Dhritarashtra too always reveres you much and are the friend of the preceptors Drona and Kripa.

स भवान् प्रेषयत्वह्य पाण्डवार्थकरं वचः।

सर्वेषां निश्चितं तन्नः प्रेषयिष्यति यद् भवान्॥७॥

This day, therefore, tutor us in what is to the interests of the Pandavas. None of us shall question what you say.

यदि तावच्छमं कुर्यान्न्यायेन कुरुपुङ्गवः।

न भवेत् कुरुपाण्डूनां सौमित्रेण महान् क्षयः॥८॥

If the chief among the Kurus seek peace on equal terms, there will be no injury done to the brotherly feeling between the Kauravas and the Pandavas.

अथ दर्पान्वितो मोहान्न कुर्याद् धृतराष्ट्रजः।

अन्येषां प्रेषयित्वा च पश्चादस्मान् समाह्वये॥९॥

If the son of Dhritarashtra dose not thus seek peace owing to the ignorance mixed with vanity, summon us after sending word to others.

ततो दुर्योधनो मन्दः सहामात्यः सबाण्डवः।

निष्ठामापत्स्यते मूढः क्रुद्धे गाण्डीवधन्वनि॥१०॥

Then the bad man Duryodhana along with his ministers and friends will meet his fate at the hands of him who uses the Gandiva as his bow and who will be fired with wrath.

वैशम्पायन उवाच

ततः सत्कृत्य वार्ष्णेयं विराटः पृथिवीपतिः।

गृहान् प्रस्थापयामास सगणं सहबाण्डवम्॥११॥

Vaishampayana said

Then the lord of the earth Virata, having treated the descendant of Vrishni with due honours, sent him home along with his men and his friends.

द्वारकां तु गते कृष्णे युधिष्ठिरपुरोगमाः।

चक्रुः सांग्रामिकं सर्वं विराटश्च महीपतिः॥१२॥

Krishna having gone to Dwarka the followers of Yudhishtira and also the king Virata made all preparations for the war.

ततः सम्प्रेषयामास विराटः सह बाण्डवैः।

सर्वेषां भूमिपालानां द्रुपदश्च महीपतिः॥१३॥

Then did Virata and his friends and also the king Drupada send word to all the rulers.

वचनात् कुरुसिंहानां मत्स्यपाञ्चालयोश्च ते।

समाजग्मुर्महीपालाः सम्प्रहृष्टा महाबलाः॥१४॥

At the request of those lions among the Kauravas of the rulers of the Matsya and Panchala, came there cheerfully kings with large armies.

तच्छ्रुत्वा पाण्डुपुत्राणां समागच्छन्महद्बलम्।
धृतराष्ट्रसुतश्चापि समानिन्युर्महीपतीन्॥१५॥

Having heard that a large army was being collected for the sons of Pandu, Dhritarashtra's too brought together many rulers.

समाकुला मही राजन् कुरुपाण्डवकारणात्।
तदा समभवत् कृत्स्ना सम्प्रयागे महीक्षिताम्॥१६॥

At that time, O king the earth became crowded with the throng of kings who had come either for the Kauravas or for the Pandavas.

संकुला च तदा भूमिश्चतुरङ्गचलान्विता।
वलानि तेषां वीराणामागच्छन्ति ततस्ततः॥१७॥

And the earth at time became thronged with the four elements of the army. The armies of those heroes began to pour from all quarters.

चालयन्तीव गां देवीं सपर्वतवनाभिमाम्।
ततः प्रज्ञावयोवृद्धं पाञ्चाल्यः स्वपुरोहितम्।
कुरुभ्यः प्रेषयामास युधिष्ठिरमते स्थितः॥१८॥

And the goddess earth, with her mountains and forest seemed as if trembling. And the king of the Panchalas, who was of the same opinion with; Yudhishtira, sent to the Kauravas his own priest who was old both in wisdom and in age.

CHAPTER 6

(SENODYOGA PARVA) - Continued

Instruction of priest

द्रुपद उवाच

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः।
बुद्धिमत्सु नराः श्रेष्ठा नरेष्वपि द्विजातयः॥१॥

Drupada said

Of all beings, those that have life are superior. Of those that have life, those that live with the help of their intelligence are superior, those that have intelligence man is superior and among men, those that are twice-born are superior.

द्विजेषु वैद्याः श्रेयांसो वैद्येषु कृतबुद्धयः।
कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवादिनः॥२॥

Among the twice-born, those that know the Vedas are superior and among the Veda-knowing people whose understanding is cultured are superior and among people with cultured understanding those living practical lives are superior and among practical people those that know Brahma are superior.

स भवान् कृतबुद्धीनां प्रधान इति मे मतिः।
कुलेन च विशिष्टोऽसि वयसा च श्रुतेन च॥३॥

I am of opinion that you are the chief among those who have cultured understanding, you come of a respectable family and you are aged both in years and in learning.

प्रज्ञया सदृशश्चासि शुक्रेणाङ्गिरसेन च।
विदितं चापि ते सर्वं यथावृत्तः स कौरवः॥४॥

Your wisdom is equal to that of Shukra or the son of Angirasa and it is known to you what sort of a man the Kaurava is.

पाण्डवश्च यथावृत्तः कुन्तीपुत्रो युधिष्ठिरः।
धृतराष्ट्रस्य विदिते वञ्चिताः पाण्डवाः परैः॥५॥

Also what sort of a man Yudhishtira and the son of Kunti the descendant of Pandu is. The sons Pandu were dispossessed (of their kingdom) with the help of the knowledge of Dhritarashtra.

विदुरेणानुनीतोऽपि पुत्रमेवानुवर्तते।
शकुनिर्बुद्धिपूर्वं हि कुन्तीपुत्रं समाह्वयत्॥६॥

Though he is advised by Vidura, he follows the instructions of his son and it was at the instigation of Shakuni that he challenged the son of Kunti.

अनक्षजं मताक्षः सन् क्षत्रवृत्ते स्थितं शुचिम्।
ते तथा वञ्चयित्वा तु धर्मराजं युधिष्ठिरम्॥७॥

Adepts at the play, they robbed the virtuous king Yudhishtira who was holy, attached to the rules of the Kshatriya class and unskillful at the game of dice.

न कस्याञ्चिदवस्थायां राज्यं दास्यन्ति वै स्वयम्।
भवांस्तु धर्मसंयुक्तं धृतराष्ट्रं ब्रुवन् वचः॥८॥

On no account whatever will they give back the kingdom voluntarily. You, too who will speak words of virtue to Dhritarashtra.

मनांसि तस्य योधानां ध्रुवमावर्तयिष्यति।
विदुरश्चापि तद् वाक्यं साधयिष्यति तावकम्॥१॥
भीष्मद्रोणकृपादीनां भेदं संजनयिष्यति।
अमात्येषु च भिन्नेषु योधेषु विमुखेषु च॥१०॥

Will certainly gain the hearts of his soldiers. And Vidura also by men of your words will try to create disaffection in minds the minds of Bhishma, Drona Kripa and others. With difference opinion among the ministers and disaffection in the soldiers.

पुनरेकत्रकरणं तेषां कर्म भविष्यति।
एतस्मिन्नन्तरे पार्थाः सुखमेकाग्रबुद्धयः॥११॥
सेनाकर्म करिष्यन्ति द्रव्याणां चैव संचयम्।
विद्यमानेषु च स्वेषु लब्धमाने तथा त्वयि॥१२॥

It will be their duty to make them agree and join one another; and in the meantime the very wise sons of Pritha will easily make preparations for the war and collect stores.

न तथा ते करिष्यन्ति सेनाकर्म न संशयः।
एतत् प्रयोजनं चात्र प्राधान्येनोपलभ्यते॥१३॥

While you are still there and their men are delaying, they no doubt will not be able to make preparations. This is necessary and here it seems imperative.

संगत्या धृतराष्ट्रश्च कुर्याद् धर्म्यं वचस्तवा।
स भवान् धर्मयुक्तश्च धर्म्यं तेषु समाचरन्॥१४॥

Yourself, being virtuous, should behave virtuously with them and Dhritarashtra, on your meeting him, may act in conformity with your virtuous words.

कृपालुषु परिक्लेशान् पाण्डवीयान् प्रकीर्तयन्।
वृद्धेषु कुलधर्मं च ब्रुवन् पूर्वैरनुष्ठितम्॥१५॥

By detailing those that are kind the hardships of the Pandavas and telling before old people the virtuous acts in the family done by their ancestors,

विभेत्स्यति मनांस्येषामिति मे नात्र संशयः।
न च तेभ्यो भयं तेऽस्ति ब्राह्मणो ह्यसि वेदवित्॥१६॥

I have no doubt you will estrange the minds of the men and you need not have any fear for them for you are a Veda knowing Brahmin,

दूतकर्मणि युक्तश्च स्थविश्च विशेषतः।
स भवान् पुष्ययोगेन मुहूर्तेन जयेन च।
कौरवेयान् प्रयात्वाशु कौन्तेयस्यार्थसिद्धये॥१७॥

And engaged in the post of an ambassador especially as you are aged. You therefore set out quick for the accomplishment of the interests of the son of Kunti the moment called Jaya and at the position of the planets named Pushya.

वैशम्पायन उवाच

तथानुशिष्टः प्रययौ द्रुपदेन महात्मना।
पुरोधा वृत्तसम्पन्नो नगरं नागसाह्वयम्॥१८॥

Vaishampayana said

Being instructed in this way by the noble-hearted Drupada the priest went to the city called after the elephant.

शिष्यैः परिवृतो विद्वान् नीतिशास्त्रार्थकोविदः।
पाण्डवानां हितार्थाय कौरवान् प्रति जग्मिवान्॥१९॥

The priest, who was learned in scriptures of ethics and economy went to the city of Kauravas with his disciples.

CHAPTER 7

(SENODYOGA PARVA) - Continued

The setting out of Krishna

वैशम्पायन उवाच

पुरोहितं ते प्रस्थाप्य नगरं नागसाह्वयम्।
दूतान् प्रस्थापयामासुः पार्थिवेभ्यस्ततस्ततः॥२०॥

Vaishampayana said

His (Drupada's) priest, having gone towards the city called after the elephant, the Pandavas sent in messengers to the rulers in the several parts.

प्रस्थाप्य दूतानन्यत्र द्वारकां पुरुषर्षभः।
स्वयं जगाम कौरव्यः कुन्तीपुत्रो धनंजयः॥२१॥

Having sent messengers elsewhere, the best among men, Dhananjaya, the son of Kunti, of race Kuru himself, went to Dwarka.

गते द्वारवतीं कृष्णे बलदेवे च माधवे।
सह वृष्णययकैः सर्वैर्भोजैश्च शतशस्तदा॥२२॥

The sons of Madhu, Krishna and Balarama, in company with the Vrishni race and Andhaka and Bhoja by hundreds, having gone to Dvaravati.

सर्वमागमयामास पाण्डवानां विचेष्टितम्।
धृतराष्ट्रात्मजो राजा गूढैः प्रणिहितैश्चरैः॥४॥

The son of Dhritarashtra, himself a king, by sending scouts, privately, came to know all that had been done by the Pandavas.

स श्रुत्वा माधवं यान्त सदश्वैरनिलोपमैः।
बलेन नातिमहता द्वारकामभ्ययात् पुरीम्॥५॥

Having heard that Madhava was on his way he set out for the city of Dwarka, with a retinue not large and good horses which could be compared to the wind.

तमेव दिवसं चापि कौन्तेयः पाण्डुनन्दनः।
आनर्तनगरीं रम्या जगामाशु धनंजयः॥६॥

That very day had Dhananjaya, the son of Kunti, of the race of Pandu, arrived at the beautiful city of the Anartas.

तौ यात्वा पुरुषव्याघ्रौ द्वारकां कुरुनन्दनौ।
सुप्तं ददृशुः कृष्णं शयानं चाभिजग्मतुः॥७॥

The two sons of Kuru, foremost among men, having reached Dwarka, saw Krishna asleep and went near him as he lay.

ततः शयाने गोविन्दे प्रविवेश सुयोधनः।
उच्छीर्षतश्च कृष्णस्य निषसाद वरासने॥८॥

And as Govinda lay, Suyodhana entered and sat him down on the floor which he used as a seat near the head of Krishna.

ततः किरीटी तस्यानुप्रविवेश महामनाः।
पृष्ठाच्चैव स कृष्णस्य प्रहोऽतिष्ठत् कृताञ्जलिः॥९॥

Then did enter the large-minded one, wearing a crown and stood with the hands clasped near the foot of Krishna.

प्रतिबुद्धः स वार्ष्णेयो ददर्शाग्रे किरीटिनम्।
स तयोः स्वागतं कृत्वा यथावत् प्रतिपूज्य तौ॥१०॥

The son of Vrishni, having awakened, first saw the one wearing a crown and welcomed them and did them due honours.

तदागमनजं हेतुं पप्रच्छ मधुसूदनः।
ततो दुर्योधनः कृष्णमुवाच प्रहसन्निवा॥११॥

The son of Madhu asked the cause of their coming and Duryodhana said as if in jest -

विग्रहेऽस्मिन् भवान् साह्यं मम दातुमिहार्हति।
समं हि भवतः सख्यं मम चैवाजुनेऽपि च॥१२॥

"It is befitting that you should lend me your help in this war, for your friendship with myself and that with Arjuna are equal.

तथा सम्बन्धकं तुल्यमस्माकं त्वयि माधव।
अहं चाभिगतः पूर्वं त्वामद्य मधुसूदन॥१३॥

And, O slayer of Madhu our relations with you are the same and this day I have come first to you.

पूर्वं चाभिगतं सन्तो भजन्ते पूर्वसारिणः।
त्वं च श्रेष्ठतमो लोके सतामद्य जनार्दन।
सततं सम्पत्तश्चैव सद्वृत्तमनुपालय॥१४॥

From the time of our ancestors, good men have befriended him who has been the first to come; and you, O Janardana, are the best person in this world; therefore act after this good example which has always been followed."

कृष्ण उवाच

भवानभिगतः पूर्वमत्र मे नास्ति संशयः।
दृष्टुं प्रथमं राजन् मया पार्थो धनंजयः॥१५॥

Srikrishna said

I have not the slightest doubt that you came here first, but Dhananjaya, the son of Pritha has been, O king, first seen by me.

तव पूर्वाभिगमनात् पूर्वं चाप्यस्य दर्शनात्।
साहाय्यमुभयोरेव करिष्यामि सुयोधन॥१६॥

O Suyodhana, yourself having come first and he having been seen by me first, I shall help both of you.

प्रवारणं तु बालानां पूर्वं कार्यमिति श्रुतिः।
तस्मात् प्रवारणं पूर्वमहं पार्थो धनंजयः॥१७॥

But the holy books lay down that the younger persons should be aided first, therefore I should first assist Dhananjaya, the son of Pritha.

मत्संहननतुल्यानां गोपानामर्बुदं महत्।
नारायणा इति ख्याताः सर्वे संग्रामयोधिनः॥१८॥

There is that large army of a hundred million of gopas who fight in battle, each of whom is capable of slaying me and who are known as the Narayanas.

ते वा युधि दुराधर्षा भवन्वेकस्य सैनिकाः।

अयुध्यमानः संग्रामे न्यस्तशस्त्रोऽहमेकतः॥१९॥

Let them, who are hard to vanquish in battle, be the army of one party of you and let myself who shall not fight, having put off my weapons, take the side of the other.

आभ्यामन्यतरं पार्थ यत् ते हृद्यतरं मतम्।

तद वृणीतां भवानग्रे प्रवार्यस्त्वं हि धर्मतः॥२०॥

Of these two, O son of Pritha, choose any one after your liking, for have the right of choosing first.

वैशम्पायन उवाच

एवमुक्तस्तु कृष्णेन कुन्तीपुत्रो धनंजयः।

अयुध्यमानं संग्रामे वरयामास केशवम्॥२१॥

Vaishampayana said

Dhananjaya the son of Kunti being thus spoken to by Krishna chose Keshava, who was not to fight in the battle.

नारायणमभिन्नघ्नं कामाज्जातमजं नृप।

सर्वक्षत्रस्य पुरतो देवदानवयोरपि॥२२॥

(Who was) Narayana himself, the destroyer of those who were not his friends, who had volunteered a birth among men and who was superior to all the Kshatriyas, the gods and the Danavas.

दुर्योधनस्तु तत् सैन्यं सर्वमावरयत् तदा।

सहस्राणां सहस्रं तु योधानां प्राप्य भारत॥२३॥

कृष्णं चापहतं ज्ञात्वा सम्प्राप परमां मुदम्।

दुर्योधनस्तु तत् सैन्यं सर्वमादाय पार्थिवः॥२४॥

ततोऽभ्ययाद् भीमबलो रौहिणेयं महाबलम्।

सर्वं चागमने हेतुं स तस्मै संन्यवेदयत्।

प्रत्युवाच ततः शौरिर्द्धार्तराष्ट्रमिदं वचः॥२५॥

And Duryodhana then chose the who'e of that army. And O son of Bharata, having got thousands upon thousands of warriors and knowing (even) that Krishna was lost to him, he became mighty pleased; And O king, Duryodhana having taken that whole army of

fearful strength came to the son of Rohini who was of great strength. He submitted to him the whole cause of his coming, upon which the son of Sura said in reply to the son of Dhritarashtra.

बलदेव उवाच

विदितं ते नरव्याघ्र सर्वं भवितुमर्हति।

यन्मयोक्तं विराटस्य पुरा वैवाहिके तदा॥२६॥

O you best among men, it is fitting that what was said by me at the time of the marriage, should be known to you.

निगृह्योक्तो हवीकेशस्त्वदर्थं कुरुनन्दन।

मया सम्बन्धकं तुल्यमिति राजन् पुनः पुनः॥२७॥

O you son of Kuru, for your sake did I speak contradicting what Hrishikesha had said. O king! again and again did I point out that our relations with both of you were equal.

न च तद् वाक्यमुक्तं वै केशवं प्रत्यपद्यता।

न चाहमुत्सहे कृष्णं विना स्थातुमपि क्षणम्॥२८॥

And what I said, Keshava did not accept. I cannot for a moment exist separated from Krishna.

नाहं सहायः पार्थस्य नापि दुर्योधनस्य वै।

इति मे निश्चिता बुद्धिर्वासुदेवमवेक्ष्य ह॥२९॥

I am no helper of either the son of Pritha or that of Duryodhana; such is the unalterable resolution I have come to after the opinion formed by Krishna.

जातोऽसि भारते वंशे सर्वपार्थिवपूजिते।

गच्छ युद्धस्व धर्मेण क्षात्रेण पुरुषर्षभा॥३०॥

You are born in the race of Bharata, honored by all rulers of the earth; O you best among men, go and fight in strict accordance with the rules of honour and those of the military class."

वैशम्पायन उवाच

इत्येवमुक्तस्तु तदा परिष्वज्य हलायुधम्।

कृष्णं चापहतं ज्ञात्वा युद्धान्मेने जितं जयम्॥३१॥

Being thus addressed he embraced him who used the plough as a weapon and knowing that Krishna had gone over to the other side he regarded as through a victory had already been achieved in battle.

सोऽभ्ययात् कृतवर्माणं धृतराष्ट्रसुतो नृपः।

कृतवर्मा ददौ तस्य सेनामक्षौहिणीं तदा॥३२॥

The son of Dhritarashtra, himself a king, then went to Kritavarma and Kritavarma gave him an army counting an Akshauhini.

स तेन सर्वसैन्येन भीमेन कुरुन्दनः।

वृतः परिययौ हृष्टः सुहृदः सम्प्रहर्षयन्॥३३॥

The son of Kuru, surrounded by all those troops, which were terrible looking, went forward with a light heart causing delight to his friends.

ततः पीताम्बरधरो जगत्त्रष्टा जनार्दनः।

गते दुर्योधने कृष्णः किरीटिनमथाव्रवीत्।

अयुध्यमानः कां बुद्धिमास्थायार्हं वृतस्त्वया॥३४॥

Duryodhana having departed, the creator of the world, Janardana, with yellow robes on, said to the wearer of the crown - "Knowing that I shall not take any part in the battle, why have you chosen me?"

अर्जुन उवाच

भवान् समर्थस्तान् सर्वान् निहन्तु नात्र संशयः।

निहन्तुमहमप्येकः समर्थः पुरुषर्षभा॥३५॥

Arjuna said

"There is no doubt that you can slay all of them. O foremost among men, I too, alone, am able to slay them all.

भवांस्तु कीर्तिमाल्लोके तद् यशस्त्वां गमिष्यति।

यशसां चाहमप्यर्थी तस्मादसि मया वृतः॥३६॥

In this world you are an illustrious man and I shall attain to eminence similar to yours by killing them single-handed. I too am a seeker after fame and so will you be surrounded by me.

सारथ्यं तु त्वया कार्यमिति मे मानसं सदा।

चिररात्रेप्सितं कामं तद् भवान् कर्तुमर्हति॥३७॥

It has been my desire to have the office of the charioteer filled by you and it is fitting that you should fulfill this desire which has been felt by me for a long time.

वासुदेव उवाच

उपपन्नमिदं पार्थ यत् स्पर्धसि मया सह।

सारथ्यं ते करिष्यामि कामः सम्पद्यतां तव॥३८॥

Vasudeva said

It is fitting, O son of Pritha, that you measure yourself with me. I shall act as your charioteer, let your desire be fulfilled.

वैशम्पयान उवाच

एवं प्रमुदितः पार्थः कृष्णेन सहितस्तदा।

वृतो दशार्हप्रवरैः पुनरायाद् युधिष्ठिरम्॥३९॥

Vaishampayana said

Being thus rendered glad, the son of Pritha, in company with Krishna and surrounded by the chiefs of the Dasharha race, came back to Yudhishtira.

CHAPTER 8

(SENODYOGA PARVA)-Continued

The speech of Shalya

वैशम्पयान उवाच

शल्यः श्रुत्वा तु दूतानां सैन्येन महता वृतः।

अभ्ययात् पाण्डवान् राजन् सह पुत्रैर्महार्थैः॥४०॥

Vaishampayana said

Shalya, having heard the news of hostility between the two parties, went to help the Pandavas, O king, surrounded by a large army and by his friends who were mighty in battle.

तस्य सेनानिवेशोऽभूदध्यर्धमिव योजनम्।

तथा हि विपुलां सेनां बिभर्ति स नरर्षभः॥४१॥

The encampment of his army occupied one half of a yojana. That foremost among men was the lord of such a large army.

अक्षौहिणीपती राजन् महावीर्यपराक्रमः।

विचित्रकवचाः शूरा विचित्रध्वजकार्मुकाः॥४२॥

विचित्राभरणाः सर्वे विचित्ररथवाहनाः।

विचित्रस्त्रधराः सर्वे विचित्राम्बरभूषणाः॥४३॥

स्वदेशवेषाभरणा वीराः शतसहस्रशः।

तस्य सेनाप्रणेतारो बभूवुः क्षत्रियर्षभाः॥४४॥

That man of great prowess and strength was, O king, the lord of an Akshauhini and heroes-best among the Kshatriyas with diverse armours, diverse ornaments and all riding

diverse cars and animals, with diverse garlands, all putting on diverse dresses-the dresses and ornaments of their respective lands, counted by hundreds and thousands became the leaders of his army.

व्यथयन्निव भूतानि कम्पयन्निव मेदिनीम्।
शनैर्विश्रामयन् सेनां स ययौ येन पाण्डवः॥६॥

He went by show marches to the place where the Pandavas were encamped, affording rest to his army and as if causing pain to the beings and shaking the earth.

ततो दुर्योधनः श्रुत्वा महात्मानं महारथम्।
उपायान्तमभिवृत्त्य स्वयमानर्चं भारता॥७॥

Duryodhana, having, O son of Bharata, heard that the great-minded one, mighty in battle, was coming hastened towards him and welcomed him in person.

कारयामास पूजार्थं तस्य दुर्योधनः सभाः।
रमणीयेषु देशेषु रत्नचित्राः स्वलंकृताः॥८॥

And for his accommodation and honour, Duryodhana had palaces erected in charming spots ornamented with gems and well decorated.

शिल्पिभिर्विविधैश्चैव क्रीडास्तत्र प्रयोजिताः।
तत्र माल्यानि मांसानि भक्ष्यं पेयं च सत्कृतम्॥९॥

And sent there various artists for the amusement (of Shalya and his men) and provided there all sorts of eatables, drinks, meats and garlands.

कूपाश्च विविधाकारा मनोहर्षविवर्धनाः।
वाष्पश्च विविधाकारा औदकानि गृहाणि च॥१०॥

And he (provided) wells of various shapes calculated to increase the cheerfulness of the heart and several sorts of streams, fountains and buildings.

स ताः सभाः समासाद्य पूज्यमानो यथाऽमरः।
दुर्योधनस्य सचिवैर्देशे देशे समन्ततः॥११॥

Being welcomed and honoured by the agents of Duryodhana, as he arrived at these palaces in different countries, with the worship due to the gods.

आजगाम सभामन्यां देवावसथवर्चसम्।
स तत्र विषयैरुक्तः कल्याणैरतिमानुषैः॥१२॥

He came to a palace, which would have been suitable even as the resting place for the gods; and being provided with all sorts of things and greeted with honours due to beings superior to man.

मेनेऽभ्यधिकमात्मानमवमेने पुरंदरम्।
पप्रच्छ स ततः प्रेष्यान् प्रहृष्टः क्षत्रियर्षभः॥१३॥

He thought too highly of himself and too little even of Purandara (Indra) and that, best among the Kshatriyas being pleased, asked the servants, saying-

युधिष्ठिरस्य पुरुषाः केऽत्र चक्रुः सभा इमाः।
आनीयन्तां सभाकाराः प्रदेयार्हा हि मे मताः॥१४॥

Where are the men of Yudhishtira who erected these palaces here? Bring them. In my opinion it is proper for those builders of palaces to be rewarded by me.

प्रसादमेषां दास्यामि कुन्तीपुत्रोऽनुमन्यताम्।
दुर्योधनाय तत् सर्वं कथयन्ति स्म विस्मिताः॥१५॥

"I shall reward them, may it so please the son of Kunti." They all then, surprised, informed Duryodhana of all this.

सम्प्रहृष्टो यदा शल्यो दिदित्सुरपि जीवितम्।
गूढो दुर्योधनस्तत्र दर्शयामास मातुलम्॥१६॥

And when Shalya was very highly pleased and did not mind giving away even his life, Duryodhana, who had concealed himself there, appeared before his maternal uncle.

तं दृष्ट्वा मद्रराजश्च ज्ञात्वा यत्नं च तस्य तम्।
परिष्वज्याद्भवीत् प्रीत इष्टोऽर्थो गृह्यतामिति॥१७॥

Seeing the king of Madra, he knew that all these attentions came from him and embracing Duryodhana said, accept what you desire.

दुर्योधन उवाच
सत्यवाग् भव कल्याण वरो वै मम दीयताम्।
सर्वसेनाप्रणेता वै भवान् भवितुमर्हति॥१८॥

Duryodhana said

May your word be true. Grant me an auspicious boon. It is fitting that you should be the leader of my army.

वैशम्पायन उवाच

कृतमित्यब्रवीच्छल्यः किमन्यत् क्रियतामिति।

कृतमित्येव गान्धारिः प्रत्युवाच पुनः पुनः॥१९॥

Vaishampayana said

Said Shalya "It is done. What else do you desire of me?" and the son of Gandhari kept on repeating, "It is done."

शल्य उवाच

गच्छ दुर्योधन पुरं स्वकमेव नरर्षभा

अहं गमिष्ये द्रष्टुं वै युधिष्ठिरमरिदमम्॥२०॥

Shalya said

O Duryodhana, O you best among men, go to your own capital, I shall go to see that subduer of his enemies, Yudhishtira.

दृष्ट्वा युधिष्ठिरं राजन् क्षिप्रमेष्ट्ये नराधिप।

अवश्यं चापि द्रष्टव्यः पाण्डवः पुरुषर्षभः॥२१॥

Having seen Yudhishtira, I shall come soon, O king. That best among men the son of Pandu, must be seen by me.

दुर्योधन उवाच

क्षिप्रमागम्यतां राजन् पाण्डवं वीक्ष्य पार्थिव।

त्वय्यधीनः स्म राजेन्द्र वरदानं स्मरस्व नः॥२२॥

Duryodhana said

O king, O Ruler of the earth, come soon after seeing the son of Pandu. I depend on you. O best among kings, remember the boon you have granted me.

शल्य उवाच

क्षिप्रमेष्ट्यामि भद्रं ते गच्छस्व स्वपुरं नृप।

परिष्वज्य तथाऽन्योन्यं शल्यदुर्योधनावुभौ॥२३॥

Shalya said

"Soon shall I return. (In the mean time) I wish you well; O king, go to your own capital." Then the two, Shalya and Duryodhana, embraced each other.

स तथा शल्यमामन्त्र्य पुनरायात् स्वकं पुरम्।

शल्यो जगाम कौन्तेयानाख्यातुं कर्म तस्य तत्॥२४॥

Vaishampayana said

And having thus done honour to Shalya, he came back to his own capital while Shalya

went to the sons of Kunti to tell them of that act of Duryodhana's.

उपप्लव्यं स गत्वा तु स्कन्धावारं प्रविश्य च।

पाण्डवान्श्च तान् सर्वान् शल्यस्तत्र ददर्श ह॥२५॥

Having come to Upaplavya and entered the camp, Shalya saw all the sons of Pandu there.

समेत्य च महाबाहुः शल्यः पाण्डुसेतैस्तदा।

पादमर्ध्वं च गां चैव प्रत्यगृह्णाद् यथाविधि॥२६॥

And having come there, he, the long armed one accepted the customary water for washing his feet and other gifts including a cow.

ततः कुशलपूर्वं हि मद्राजोऽरिसूदनः।

प्रीत्या परमया युक्तः समाश्लिष्यद् युधिष्ठिरम्॥२७॥

And then that slayer of his enemies, the king of the Madras, having asked them about their health, embraced Yudhishtira, with great cheerfulness.

तथा भीमार्जुनौ कृष्णौ स्वस्रीयौ च यमावुभौ।

आसने चोपविष्टस्तु शल्यः पार्थमुवाच ह॥२८॥

And having done the same to Bhima and Arjuna and both the twin brothers, the sons of his sister, Shalya, who had seated himself, said to the son of Pritha:

कुशलं राजशार्दूलं कच्चित् ते कुरुनन्दन।

अरण्यवासाद् दिष्ट्यासि विमुक्तो जयतां वरः॥२९॥

O best among kings, O son of Kuru, is it all right with you? O you victorious one! you have now passed the prescribed period of residence in the forest.

सुदुष्करं कृतं राजन् निर्जने वसता त्वया।

भ्रातृभिः सह राजेन्द्र कृष्णया चानया सह॥३०॥

O king, great difficulties have been overcome by yourself residing in the forest, in the company, O chief of kings, of your brothers and this lady.

अज्ञातवासं घोरं च वसता दुष्करं कृतम्।

दुःखमेव कुतः सौख्यं भ्रष्टराज्यस्य भारत॥३१॥

Residence unknown and unrecognised was another great difficulty overcome by you. O son of Bharata, naught but misery attends him who has lost a kingdom. Where is happiness for him?

दुःखस्यैतस्य महतौ धार्तराष्ट्रकृतस्य वै।

अवाप्स्यसि सुखं राजन् हत्वा शत्रून् परंतप॥३२॥

After all this great trouble and misery brought on by the son of Dhritarashtra, O king, you will get happiness after having slain your enemies, O great devotee.

विदितं ते महाराज लोकतन्त्रं नराधिप।

तस्माल्लोभकृतं किञ्चित् तव तात न विद्यते॥३३॥

The ways and habits of men are known to you, O great king, O lord of men and therefore, O son, never has the slightest avarice been present in you.

राजर्षीणां पुराणानां मार्गमन्विच्छ भारत।

दाने तपसि सत्ये च भव तात युधिष्ठिर॥३४॥

O son of Bharata, follow in the path of the great Rishi, king of old and O my son Yudhishtira, be their equal in liberality, devotion and truth.

क्षमा दमश्च सत्यं च अहिंसा च युधिष्ठिर।

अद्भुतश्च पुनर्लोकस्त्वयि राजन् प्रतिष्ठितः॥३५॥

O Yudhishtira, forgiveness, power of self-control, truth, absence of desire for harm to anybody and all other virtues, that are rare in this world, are present in you, O king.

मृदुर्वदान्यो ब्रह्मण्यो दाता धर्मपरायणः।

धर्मास्ते विदिता राजन् बहवो लोकसाक्षिकाः॥३६॥

You are mild, generous, religious, liberal and attached to virtue. O king, all the virtues known among men are also known to you.

सर्वं जगदिदं तात विदितं ते परंतप।

दिष्ट्या कृच्छ्रमिदं राजन् पारितं भरतर्षभ॥३७॥

O son, everything connected with this world is known to you. O king, O you best among the race of Bharata, it is fortunate that this trouble is past.

दिष्ट्या पश्यामि राजेन्द्र धर्मात्मानं सहानुगम।

निस्तीर्णं दुष्करं राजंस्त्वा धर्मनिचयं प्रभो॥३८॥

It is fortunate that I see, O king O chief among the kings, O Lord, yourself, the treasury of virtues and large-minded, come out of your difficulties.

वैशम्पायन उवाच

ततोऽस्याकथयद् राजा दुर्योधनसमागमम्।

तच्च शुश्रूषितं सर्वं वरदानं च भारत॥३९॥

Valshampayana said

Then, O descendant of Bharata, did the king (Shalya) tell (the Pandavas) all about his meeting with Duryodhana, his promise and his boon.

युधिष्ठिर उवाच

सुकृतं ते कृतं राजन् प्रहृष्टेनान्तरात्मना।

दुर्योधनस्य यद् वीर त्वया वाचा प्रतिश्रुतम्॥४०॥

Yudhishtira said

"O king, a good act has been done by you in that you have fulfilled a promise made when you were well pleased in the recesses of your heart.

एकं त्विच्छामि भद्रं ते क्रियमाणं महीपते।

राजन्नकर्तव्यमपि कर्तुमर्हसि सत्तम॥४१॥

But, O lord of earth, I wish you well. I want you to do one thing for me. O king, O you most honest one, though it is improper still must you do it.

ममत्ववेक्षया वीर शृणु विज्ञापयामि ते।

भवानिह च सारथ्ये वासुदेवसमो युधि॥४२॥

O hero, listen to what I tell you, you are a great king equal to the son of Vasudeva in battle.

कर्णार्जुनाभ्यां सम्प्राप्ते द्वैरथे राजसत्तम।

कर्णस्य भवता कार्यं सारथ्यं नात्र संशयः॥४३॥

O you best among kings, when the two, Karna and Arjuna meet in two chariots (in battle) I have no doubt that the office of charioteer of Karna will be filled by you.

तत्र याल्योऽर्जुनो राजन् यदि मस्त्रियमिच्छसि।

तेजोवधश्च ते कार्यः सौतेरस्मज्जयावहः॥४४॥

अकर्तव्यमपि ह्येतत् कर्तुमर्हसि मातुल।

O king, if you wish well to me, Arjuna must be protected by you and you should do what kills the energy of the son of Suta and what is calculated to bring him defeat. Though this is improper, yet must you do it, maternal uncle of mine.

शल्य उवाच

शृणु पाण्डव ते भद्रं यद् ब्रवीषि महात्मनः।
तेजोवर्धनमित्तं मां सूतपुत्रस्य सङ्गमे॥४५॥

Shalya said

Hear me, O son of Pandu, I wish you well
O noble-minded one, what you are telling me is
to kill the energy of the son of Suta, when I am
with him.

अहं तस्य भविष्यामि संग्रामे सारथिध्रुवम्।
वासुदेवेन हि समं नित्यं मां स हि मन्यते॥४६॥

I shall most certainly be his charioteer in
the battle. He has always regarded me as the
equal of the son of Vasudeva.

तस्याहं कुरुशार्दूल प्रतीपमहितं वचः।
ध्रुवं संकथयिष्यामि योद्धुकामस्य संयुगे॥४७॥

O you best among the race of Kuru, I shall
most certainly, when with him who is desirous
of battle, speak what will do him harm and go
against him.

यथा स हतदर्पश्च हततेजाश्च पाण्डव।
भविष्यति सुखं हनु सत्यमेतद् ब्रवीमि ते॥४८॥

(I shall do this) so that his energy will be
killed and his pride gone, O son of Pandu and
then it will be easy to kill him. I speak with all
sincerity.

एवमेतत् करिष्यामि यथा तात त्वमात्य माम्।
यच्चान्यदपिशिक्ष्यामि तत् करिष्यामि ते प्रियम्॥४९॥

O son, I shall do what you have told me
and I shall do any thing more can I which is for
your good.

यच्च दुःखं त्वया प्राप्तं द्यूते वै कृष्णया सह।
परुषाणि च वाक्यानि सूतपुत्रकृतानि वै॥५०॥
जटासुरात् परिक्लेशः कीचकाच्च महाद्युते।
द्रौपद्याधिगतं सर्वं दमयन्त्या यथाऽशुभम्॥५१॥
सर्वं दुःखमिदं वीर सुखोदकं भविष्यति।
नात्र मन्युस्त्वया कार्यो विधिर्हि बलवत्तरः॥५२॥

All the troubles you have encountered with
Draupadi after the game of dice and the harsh
words you have had, to listen to, through the
son of Suta and all the miseries endured, O
illustrious one, through the Asura named Jata
and Kichaka - all these unhappiness endured

by Draupadi as (unhappiness was endured) by
Damayanti - all this trouble, O hero, will give
rise to happiness. Do not think that all this is
through you, this is done by the fate which has
greater control over matters.

दुःखानि हि महात्मानः प्राप्नुवन्ति युधिष्ठिर।
देवैरपि हि दुःखानि प्राप्तानि जगतीपते॥५३॥

O Yudhishtira, great minded persons,
meet with difficulties. O Lord of the world,
difficulties have been met with by the gods too.

इन्द्रेण श्रूयते राजन् सभार्येण महात्मना।
अनुभूतं महद् दुःखं देवराजेन भारता॥५४॥

We are told O king, O son of Bharata that
the large minded Indra, the chief among the
gods, had to endure great misery with his
queen.

CHAPTER 9

(SAINYODYOGA PARVA)-Continued

The defeat of Indra

युधिष्ठिर उवाच

कथमिन्द्रेण राजेन्द्र सभार्येण महात्मना।
दुःखं प्राप्तं परं घोरमेतदिच्छामि वेदितुम्॥५५॥

Yudhishtira said

I want to hear how it was, O chief among
kings, that the large minded Indra, with his
queen met with grave difficulties.

शल्य उवाच

शृणु राजन् पुरावृत्तमितिहासं पुरातनम्।
सभार्येण यथा प्राप्तं दुःखमिन्द्रेण भारता॥५६॥

Shalya said

O king, listen to this old story as related in
ancient history, of how Indra with his queen
met with difficulties, O son of Bharata.

त्वष्टा प्रजापतिर्ह्यासीद् देवश्रेष्ठो महातपाः।
स पुत्रं वै त्रिशिरसमिन्द्रोहात् किलासृजत्॥५७॥

There was a great devotee named Tvashti
who was the lord of all beings and the chief
among gods. Out of pure wrath towards Indra,
he created a son with three heads.

ऐन्द्रं स प्रार्थयत् स्थान् विश्वरूपो महाद्युतिः।
तैस्त्रिभिर्वदनैर्घोरैः सूर्येन्दुज्वलनोपमैः॥४॥

The place, occupied by Indra, was desired by this mysterious personage, who was as it were the image of the universe and had three awful faces comparable to the sun, the moon and fire.

वेदानेकेन सोऽधीते सुरामेकेन चापिबत्।
एकेन च दिशः सर्वाः पिबन्निव निरीक्षते॥५॥

With one mouth he read the Veda, with the second he drank wine and with the other he looked as if he would absorb the cardinal points.

स तपस्वी मृदुर्दान्तो धर्मं तपसि चोद्यतः।
तपस्तस्य महत् तीव्रं सुदुश्चरमरिन्दम॥६॥

He was a devotee, mild, having powers of self-control and engaged in religious worship and devotion. And O subduer of foes, the austerities practised by him could not be practised by others, for they were very hard and very difficult to be practised.

तस्य दृष्ट्वा तपोवीर्यं सत्यं चामिततेजसः।
विषादमगमच्छक्र इन्द्रोऽयं मा भवेदिति॥७॥

Shakra was depressed in spirits, at seeing the strength in devotion and truthfulness of the one with unrivaled power, for fear lest he be the chief among gods.

कथं सज्जेच्च भोगेषु न च तप्येन्महत् तपः।
विवर्धमानस्त्रिशिराः सर्वं हि भुवनं ग्रसेत्॥८॥
इति संचिन्त्य बहुधा बुद्धिमान् भरतर्षभा
आज्ञापयत् सोऽप्सरसस्त्वद्वपुत्रप्रलोभने॥९॥

8- O best among the race of Bharata, the skillful Indra through of many ways by which the one with three heads, whose strength was ever increasing and who threatened to absorb the entire universe, could be made to engage himself in the enjoyment of sensual pleasures and not in that hard devotion.

यथा स सज्जेत् त्रिशिराः कामभोगेषु वै भृशम्।
क्षिप्रं कुरुत गच्छध्वं प्रलोभयत् मा चिरम्॥१०॥

He ordered fairies (to engage themselves) in decoying the son of Tvashttri, so that the three-headed one might, for certain, engage

himself in the enjoyment of sensual pleasure saying them

भृङ्गारवेष्टाः सुश्रोण्यो हारैर्युक्ता मनोहरैः।
हावभावसमायुक्ताः सर्वाः सौन्दर्यशोभिताः॥११॥
प्रलोभयत् भद्रं वः शमयध्वं भयं मम।
अस्वस्थं ह्यात्मनाऽऽत्मानं लक्ष्यामि वराङ्गनाः।
भयं तन्मे महाघोरं क्षिप्रं नाशयताबलाः॥१२॥

Be quick, go and delay not in decoying him, (yourself) having beautiful hips, deck yourself in necklaces and beautiful pearls in such a way that his desires may be excited. I wish you well, decoy him with all the gestures of lust marked with every sort of fascination and thus allay my fear. O beautiful damsels, I feel restless in my heart. O ladies, destroy quickly this great fear of mine.

अप्सरस ऊचुः

तथा यत्नं करिष्यामः शक्र तस्य प्रलोभने।
यथा नावाप्स्यसि भयं तस्माद् बलनिषूदन॥१३॥

The Nymphs said

O Shakra, we shall try to decoy him so that, O you slayer of Bala, you may not experience any dread from him

निर्दहन्निव चक्षुर्भ्यां योऽसावास्ते तपोनिधिः।
तं प्रलोभयितुं देव गच्छामः सहिता वयम्॥१४॥
यत्तिष्यामो वशे कर्तुं व्यपनेतुं च ते भयम्।

The great devotee who now sits, as if scorching with his eyes, O lord and whom we are going together to decoy. We shall try to get him under our control and thus destroy your fears.

शल्य उवाच

इन्द्रेण तास्त्वनुज्ञाता जग्मुस्त्रिशिरसोऽन्तिकम्।
तत्र ता विविधैर्भावैर्लोभयन्त्यो वराङ्गनाः॥१५॥

Shalya said

Being commanded by Indra they went to the three-headed one and the lovely damsels tempted him there with various gestures of lust.

नित्यं संदर्शयापासुस्तथैवाङ्गेषु सौष्ठवम्।
नाभ्यगच्छत् प्रहर्षं ताः स पश्यन् सुमहातपाः॥१६॥

They displayed too the beauties of their person but the great devotee, though looking at them, did not at all enjoy the satisfaction (of looking at them).

इन्द्रियाणि वशे कृत्वा पूर्वसागरसंनिभः।

तास्तु यत्नं परं कृत्वा पुनः शक्रमुपस्थिताः॥१७॥

Having brought his senses under his control, he was in point of gravity as the full ocean. The damsels too, having tried their best, came back of Shakra.

कृताञ्जलिपुटाः सर्वा देवराजमथाब्रुवन्।

न स शक्यः सुदुर्धर्षो धैर्याच्चालयितुं प्रभो॥१८॥

Then, with the palms their hands elapsed they all said to the chief among the gods. O Lord, he, whom it is very difficult to subdue, cannot be influenced away from his purpose.

यत् ते कार्यं महाभाग क्रियतां तदनन्तरम्।

सम्पूज्याप्सरसः शक्रो विसृज्य च महामतिः॥१९॥

O you with great parts, do what you should after this. The great-minded Shakra, having greeted the nymphs with due honours, sent them away.

चिन्तयामास तस्यैव वधोपायं युधिष्ठिर।

स तूष्णीं चिन्तयन् वीरो देवराजः प्रतापवान्॥२०॥

विनिश्चितमतिर्धोमान् वधे त्रिशिरसोऽभवत्।

O Yudhishtira, he thought of some means to slay him. And the chief among the gods who was valiant, famous as a gifted being of unflinching judgment and intelligent, fixed on a plan for slaying the three-headed one.

वज्रमस्य क्षिपाम्यद्य स क्षिप्रं न भविष्यति॥२१॥

शत्रुः प्रवृद्धो नोपेक्ष्यो दुर्बलोऽपि बलीयसा।

(Thought he) I shall this soon cease to exist. A foe who has already grown up must not be made light of by even the powerful, a weak foe though he might be.

शास्त्रबुद्ध्या विनिश्चित्य कृत्वा बुद्धिं वधे दृढाम्॥२२॥

अथ वैश्वानरनिभं घोररूपं भयावहम्।

मुमोच वज्रं संकुद्धः शक्रस्त्रिशिरसं प्रति॥२३॥

स पपात हतस्तेन वज्रेण दृढमाहतः।

पर्वतस्येव शिखरं प्रणुन्नं मेदिनीतलो॥२४॥

Deciding on this course of action laid down in the books, he firmly resolved on

slaying him. Shakra, wrathful, flung his fearful and dress-inspiring thunderbolt, which could be compared to the fire, on the head of the three-headed one. Being severely struck by the thunderbolt he fell down to the earth, like the loosened summit of a mountain.

तं तु वज्रहतं दृष्ट्वा शयानमचलोपमम्।

न शर्म लेभे देवेन्द्रो दीपितस्तस्य तेजसा॥२५॥

Seeing him struck by the thunderbolt and lying like a mountain, the chief among the gods got no peace of mind, owing to his luster which still retained its effulgence.

हतोऽपि दीप्ततेजाः स जीवन्निव हि दृश्यते।

घातितस्य शिरांस्याजौ जीवन्तीवान्द्रुतानि वै॥२६॥

Though killed, his luster was effulgent and he seemed as if he were alive. It was strange that the heads of the slain one looked as if alive.

ततोऽतिभीतगात्रस्तु शक्र आस्ते विचारयन्।

अथाजगाम परशुं स्कन्धेनादाय वर्धकिः॥२७॥

For that reason fearful to behold, Shakra remained kept in thought. Then there came a wood cutter with an axe on his shoulder to that forest.

तदरण्यं महाराज यत्रास्तेऽसौ निपातितः।

स भीतस्तत्र तक्षाणं घटमानं शचीपतिः॥२८॥

अपश्यदब्रवीच्चैनं सत्वरं पाकशासनः।

क्षिप्रं छिन्धि शिरांस्यस्य कुरुष्व वचनं मम॥२९॥

O great king, where he was lying felled down. The Lord of Sachi, who still had fears, saw that wood cutter coming there by chance and the subduer of Paka soon said to him - "quickly cut down the heads of this being; do what I tell you."

तक्षोवाच

महास्कन्धो भृशं ह्येष परशुर्न भविष्यति।

कर्तुं चाहं न शक्यामि कर्म सद्भिर्विगर्हितम्॥३०॥

The wood cutter said

This man has large shoulders; the axe cannot cut down (the heads) nor shall I be able to do the deed which is regarded to be wrong by honest people.

इन्द्र उवाच

मा भेस्त्वं शीघ्रमेतद् वै कुरुष्व वचनं मम।
मत्प्रसादाद्धि ते शस्त्रं वज्रकल्पं भविष्यति॥३१॥

Shakra said

You need not have any fears, do quickly what I tell you; through my favour shall your weapon be equal to the thunderbolt.

तक्षोवाच

कं भवन्तमहं विद्यां घोरकर्माणमद्य वै।
एतदिच्छाम्यहं श्रोतुं तत्त्वेन कथयस्व मे॥३२॥

The wood cutter said

I must know who you are and I want to hear why you have done this cruel deed today. Tell me the truth.

इन्द्र उवाच

अहमिन्द्रो देवराजस्तक्षन् विदितमस्तु ते।
कुरुष्वैतदद् यथोक्तं मे तक्षन् माऽत्र विचारय॥३३॥

Indra said

I am Indra, the chief among the gods, let it be known to you O wood cutter. Do as I have told you. O wood cutter, do not ponder.

तक्षोवाच

कूरेण नापत्रपसे कथं शक्रेह कर्मणा।
ऋषिपुत्रमिमं हत्वा ब्रह्महत्याभयं न ते॥३४॥

The wood cutter said

O Shakra, how is it that you are not ashamed at this cruel deed? Having killed this son of a Rishi, have you no fear of the sin of killing a Brahmana?

शक्र उवाच

पश्चाद् धर्मं चरिष्यामि पावनार्थं सुदुश्चरम्।
शत्रुरेष महावीर्यो वज्रेण निहतो मया॥३५॥

Shakra said

For the purification of my soul I shall thereafter precise some severe penance. He was my enemy, possessed of great strength and has been killed by my thunderbolt.

अद्यापि चाहमुद्दिनस्तक्षन्नस्माद् बिभेमि वै।
क्षिप्रं छिन्धि शिरांसि त्वं करिष्येऽनुग्रहं तवा॥३६॥

To this day, O wood cutter, am I anxious and dread this. Quickly cut off his heads. I shall bestow a favour on you.

शिरः पशोस्ते दास्यस्ति भागं यज्ञेषु मानवाः।

एष तेऽनुग्रहस्तक्षन् क्षिप्रं कुरु मम प्रियम्॥३७॥

In sacrificial rites, men will give the heads of the beasts. This is the favour I great you. Quickly do what I desire.

शल्य उवाच

एतच्छ्रुत्वा तु तक्षा स महेन्द्रवचनात् तदा।
शिरांस्यथ त्रिशिरसः कुठारेणाच्छिनत् तदा॥३८॥

Shalya said

Having heard this, the wood cutter, after the speech of Indra, cut down the heads of the three-headed one with his axe.

निकृतेषु ततस्तेषु निष्कामन्नण्डजास्त्वथ।

कपिञ्जलास्तितिराश्च कलविङ्काश्च सर्वशः॥३९॥

The heads, being cut off, came out from them a good many birds of the Kapinjala, (doves) Titara (sparrows) and Kalavinka (parrots) species.

येन वेदानधीते स्म पिबते सोममेव च।

तस्माद् वक्त्राद् विनिश्चैरुः क्षिप्रं तस्य कपिञ्जलाः॥४०॥

From the mouth by which he used to read the Veda and drink Soma juice, came forth quickly birds of the Kapinjala species.

येन सर्वा दिशो राजन् पिबन्निव निरीक्षते।

तस्माद् वक्त्राद् विनिश्चैरुस्तिरिरास्तस्य पाण्डवाः॥४१॥

From the one by which, O king, he looked as if he would absorb (the cardinal points) came forth, O son of Pandu, birds of the Titara species.

यत् सुरापं तस्यासीद् वक्त्रं त्रिशिरसस्तदा।

कलविङ्काः समुत्पेतुः श्येनाश्च भरतर्षभा॥४२॥

And from the mouth of the three-headed one which used to drink wine, came out birds of the Kalavinka species and birds of prey, O best among the race of Bharata.

ततस्तेषु निकृतेषु विज्वरो मधवानथ।

जगाम त्रिदिवं हृष्टस्तक्षऽपि स्वगृहान् ययौ॥४३॥

They having come out, Indra became tranquilized and went to heaven and the wood cutter too, well pleased, went home.

मेने कृतार्थमात्मानं हत्वा शत्रुं सुरारिह।

त्वष्टा प्रजापतिः श्रुत्वा शक्रेणाथं हतं सुतम्॥४४॥

क्रोधसंरक्तनयन इदं वचनमब्रवीत्।

This chief among the gods, having killed his enemy, thought himself gratified. Tvashti, the lord of all beings, having heard of the slaying of his son by Shakra, said these words with eyes red with wrath.

त्वष्टोवाच

तप्यमानं तपो नित्यं क्षान्तं दान्तं जितेन्द्रियम्।

विनाऽपराधेन यतः पुत्रं हिंसितवान् मम॥४५॥

Tvashti said

My son who was ever devoted to devotion, of a forgiving nature, endowed with self-control and who had brought his passions under his control, has been killed by you without any fault.

तस्माच्छक्रविनाशाय वृत्रमुत्पादयाम्यहम्।

लोकाः पश्यन्तु मे वीर्यं तपसश्च बलं महत्॥४६॥

For this reason shall I create Vritra with a view to destroy Shakra. Let the worlds see my influence and power as also the great strength due to my devotion.

स च पश्यन्तु देवेन्द्रो दुरात्मा पापचेतनः।

उपस्पृश्य ततः क्रुद्धस्तपस्वी सुमहायशाः॥४७॥

Let the chief of the gods also see it who is vile and of a vicious nature. Then the wrathful devotee of very great fame having performed his ablutions.

अग्नौ हुत्वा समुत्पाद्य घोरं वृत्रमुवाच ह।

इन्द्रशत्रो विवर्धस्व प्रभावात् तपसो मम॥४८॥

And having made his offerings to fire and having created the hero Vritra said - "O you foe of Indra, grow up through the strength due to my devotions."

सोऽवर्धत दिवं स्तब्ध्वा सूर्यवैश्वानरोपमः।

किं करोमीति चोवाच कालसूर्य इवोदितः॥४९॥

He grew up and the height of his figure reached beyond the sky and could be compared with the sun or fire. Like the sun that rises at the time of the annihilation of the universe, he said- "What shall I do?"

शक्रं जहीति चाप्युक्तो जगाम त्रिदिवं ततः।

ततो युद्धं समभवद् वृत्रवासवयोर्महत्॥५०॥

And the powerful one, being told to slay Shakara, went to the third heaven. And then there was a fierce battle between Vritra and Vasava.

संकुब्धयोर्महाघोरं प्रसक्तं कुरुसत्तम।

ततो जग्राह देवेन्द्रं वृत्रो वीरः शतक्रतुम्॥५१॥

O you the best among the race of Kuru! There was a hot contest between the two, both of whom were fired with wrath and then the hero Vritra caught hold of the chief among the gods who had performed a hundred sacrifices.

अपावृत्याक्षिपद् वक्त्रे शक्रं कोपसमन्वितः।

ग्रस्ते वृत्रेण शक्रे तु सम्भ्रान्तास्त्रिदिवेश्वराः॥५२॥

And opening his mouth the wrathful one threw him into his mouth. And Shakra being swallowed up by Vritra, the lords of the third heaven became very much terrified.

असृजंस्ते महासत्त्वा जृम्भिकां वृत्रनाशिनीम्।

विजृम्भमाणस्य ततो वृत्रस्यास्यादपावृतात्॥५३॥

स्वान्यङ्गान्यभिसंक्षिप्य निष्क्रान्तो बलनाशनः।

ततः प्रभृति लोकस्य जृम्भिका प्राणसंश्रिता॥५४॥

They highly powerful then created the Yawn which was to destroy Vritra and then the slayer of Bala contracted his limbs and came out of the open mouth of the yawning Vritra. Since that day has the yawn remained in the breath of men.

जहृषुश्च सुराः सर्वे शक्रं दृष्ट्वा विनिःसृतम्।

ततः प्रववृते युद्धं वृत्रवासवयोः पुनः॥५५॥

And seeing Shakra come out the gods all became joyful and then Vritra and Vasava again engaged themselves in fight.

संरब्धयोस्तदा घोरं सुचिरं भरतर्षभा।

यदा व्यवर्धत रणे वृत्रो बलसमन्वितः॥५६॥

त्वष्टुस्तेजोबलाविद्धस्तदा शक्रो न्यवर्तत।

निवृत्ते च तदा देवा विषादमगमन् परम्॥५७॥

O best among the race of Bharata, the fierce contest between the two, fired with ire, lasted for a long time, when in battle Vritra, possessed of power, got the victory through the

strength due to the inner spirit of Tvashtri. Shakra turned his back and he turning his back the gods were very much depressed.

समेत्य सह शक्रेण त्वष्ट्रस्तेजोविमोहिताः।

अमन्त्रयन्त ते सर्वे मुनिभिः सह भारत॥५८॥

Being pierced with the spirit of Tvashtri they untied with Shakra and all held a consultation with the Rishis, O son of Bharata.

किं कार्यमिति वै राजन् विचिन्त्य भयमोहिताः।

जग्मुः सर्वे महात्मानं मनोभिर्विष्णुमव्ययम्।

उपविष्टा मन्दराग्नेये सर्वे वृत्रवधेष्ववः॥५९॥

Filled with dread they thought, O king, on what could best be done. Seated at the summit of Mandara, they all desirous of the destruction of Vritra, went in imagination of Vishnu, who was never to be destroyed.

CHAPTER 10

(SENODYOGA PARVA)-Continued

The assassination of Vritra

इन्द्र उवाच

सर्वं व्याप्तमिदं देवा वृत्रेण जगदव्ययम्।

न ह्यस्य सदृशं किञ्चित् प्रतिघाताय यद् भवेत्॥१॥

Shakra said

The whole of this indestructible universe has been pervaded, O gods, by Vritra. There is nothing equal to opposing him.

समर्थो ह्यमवं पूर्वमसमर्थोऽस्मि साम्प्रतम्।

कथं नु कार्यं भद्रं वो दुर्धर्षः स हि मे मतः॥२॥

I was before this capable of (doing this) but at present I am incapable. I wish you well. What can I do? I think he is hard to vanquish.

तेजस्वी च महात्मा च युद्धे चामितविक्रमः।

ग्रसेत् त्रिभुवन् सर्वं सदेवासुरमानुषम्॥३॥

He is spirited large minded and of unparalleled prowess in battle and he will absorb all the three worlds with all their gods, Asuras and men.

तस्माद् विनिश्चयमिमं शृणुष्वं त्रिदिवौकसः।

विष्णोः क्षयमुपागम्य समेत्य च महात्मना।

तेन सम्मन्त्र्य वेत्स्यामो वधोपायं दुरात्मनः॥४॥

Therefore O you denizens of the heaven, this is certain that by going to the abode of Vishnu and joining with that large-minded one and consulting with him we shall know the means of slaying the vicious one.

शल्य उवाच

एवमुक्ते मघवता देवाः सर्षिगणास्तदा।

शरण्यं शरणं देवं जग्मुर्विष्णुं महाबलम्॥५॥

Shalya said

The gods being thus spoken to by Maghavan the group of Rishis placed themselves under the protection of the god Vishnu of great influence and competent to be a protector.

ऊचुश्च सर्वे देवेशं विष्णुं वृत्रभयादिताः।

त्रयो लोकास्त्वया क्रान्तास्त्रिभिरविक्रमणैः पुरा॥६॥

And they, distressed with the fear of Vritra, spoke thus to Vishnu the lord of all gods-In days of yore did you cover the three worlds with three steps.

अमृतं चाहतं विष्णो दैत्याश्च निहता रणे।

बलिं बद्ध्वा महादैत्यं शक्रो देवाधिपः कृतः॥७॥

And O Vishnu, robbed it of nectar and killed in battle all the Daityas and after slaying Vali the great Daityas appointed Shakra, as the lord of the gods.

त्वं प्रभुः सर्वदेवानां त्वया सर्वमिदं ततम्।

त्वं हि देवो महादेव सर्वलोकनमस्कृतः॥८॥

You are the Supreme Lord of all the gods and the whole (of this world) is pervaded by you; you, O Lord, are the supreme Lord revered by all the worlds.

गतिर्भव त्वं देवानां सेन्द्राणाममरोत्तम।

जगद् व्याप्तमिदं सर्वं वृत्रेणासुरसूदन॥९॥

O you best among the immortals, be the means of salvation of the gods including Indra. O you slayer of Asuras, the entire world is pervaded by Vritra.

विष्णुरुवाच

अवश्यं करणीयं मे भवतां हितमुत्तमम्।

तस्मादुपायं वक्ष्यामि यथाऽसौ न भविष्यति॥१०॥

Vishnu said

Doing your good is my imperative duty; therefore am I speaking of the means by which he shall cease to exist.

गच्छध्वं सर्षिगन्धर्वा यत्रासौ विश्वरूपधृक्।
साम तस्य प्रयुञ्जध्वं तत एनं विजेष्यथ॥११॥

In company with the Rishis and the Gandharvas you go to the place where that holder of the universal from is staying; make use of conciliatory policy towards him; then shall you win victory over him.

भविष्यति जयो देवाः शक्रस्य मम तेजसा।
अदृश्यश्च प्रवेक्ष्यामि वज्रे ह्यस्यायुधोत्तमे॥१२॥

O gods, through my influence, victory will be on the side of Shakra. Being invisible shall I enter the thunder bolt-that excellent weapons of his.

गच्छध्वमृषिभिः सार्धं गन्धर्वैश्च सुरोत्तमाः।
वृत्रस्य सह शक्रेण संधिं कुरुत मा चिरम्॥१३॥

O you best among the gods, go in company with the Rishis and the Gandharvas. Effect a truce without delay between Shakra and Vritra.

शल्य उवाच

एवमुक्ते तु देवेन ऋषयस्त्रिदशास्तथा।
ययुः समेत्य सहिताः शक्रं कृत्वा पुरःसरम्॥१४॥

Shalya said

The Rishis and the dwellers, of the third heaven being thus spoken to by that god, went together, with Shakra at their head.

समीपमेत्य च यदा सर्व एव महौजसः।
तं तेजसा प्रज्वलितं प्रतपन्तं दिशो दश॥१५॥

Then all those mighty ones came near him, through whose influence the ten cardinal points were on fire and being scorched.

ग्रसन्तमिव लोकांस्त्रीन् सूर्याचन्द्रमसौ यथा।
ददृशुस्ते ततो वृत्रं शक्रेण सह देवताः॥१६॥

Those gods, with Indra, then saw Vritra who seemed as if swallowing the three worlds and looking as the sun or the moon.

ऋषयोऽथ ततोऽभ्येत्य वृत्रमूचुः प्रियं वचः।
व्याप्तं जगदिदं सर्वं तेजसा तव दुर्जय॥१७॥

Then the Rishis came there and said these conciliatory words of Vritra. O you hard to conquer, this world is pervaded by your energy.

अ च शक्नोषि निर्जेतुं वासवं बलिनां वरा।
युध्यतोऽपि वां कालो व्यतीतः सुमहानिह॥१८॥

O you best of powerful beings, you will not be able to conquer Vasava and a very long period has elapsed since you commenced fighting.

पीड्यन्ते च प्रजाः सर्वाः सदेवासुरमानुषाः।
सख्यं भवतु ते वृत्र शक्रेण सह नित्यदा॥१९॥

All beings including the gods, the Asuras and the human beings, are enduring misery. Let there always exit, O Vritra, friendship between you and Shakra.

अवाप्स्यसि सुखं त्वं च शक्रलोकांश्च शाश्वतान्।
ऋषिवाक्यं निशम्याथ वृत्रः स तु महाबलः॥२०॥

You will gain happiness and ever dwell in the regions of Shakra. Hearing these words of the Rishis, Vritra of great strength.

उवाच तानृषीन् सर्वान् प्रणम्य शिरसाऽसुरः।
सर्वे यूयं महाभागा गन्धर्वाश्चैव सर्वशः॥२१॥

यद् ब्रूथ तच्छ्रुतं सर्वं ममापि शृणुतानघाः।
संधिः कथं वै भविता मम शक्रस्य चोभयोः।
तेजसोर्हि द्वयोर्देवाः सख्यं वै भविता कथम्॥२२॥

The Asura bowed unto all those Rishis with his head and said to them - O you endowed with good qualities and O you Gandharvas, what you all have said, I have listened to. O you stainless beings, hear now what I say. How can there be peace between us two-myself and Shakra? How can there be friendship between two gods who are both powerful?

ऋषय ऊचुः

सकृत् सतां संगतं लिप्सितव्यं
ततः परं भविता भव्यमेव।
नातिक्रामेत् सत्पुरुषेण संगतं
तस्मात् सतां संगत् लिप्सितव्यम्॥२३॥

The Rishis said

The company of virtuous ones is desirable (even for a time); thereafter what is fated will come to pass. The opportunity of friendship with virtuous men should not be lost; therefore is the company of virtuous men desirable.

दृढं सतां संगतं चापि नित्यं

ब्रूयाच्चार्थं हर्षकृच्छ्रेषु धीरः।

महार्थवत् सत्पुरुषेण संगतं

तस्मात् सन्तं न जिघांसेत धीरः॥२४॥

Wise men ever speak of firm friendship with virtuous men as wealth is times of pecuniary difficulties. The company of virtuous men is vast wealth indeed; therefore wise men should not injure virtuous ones.

इन्द्रः सतां सम्पत्तश्च निवासश्च महात्मनाम्।

सत्यवादी हनिन्श्च धर्मवित् सूक्ष्मनिश्चयः॥२५॥

Indra is honoured by virtuous men and the refuse of the large-minded. He is also truth speaking, blameless, understands virtue and has refined judgment.

तेन ते सह शक्रेण संधिर्भवतु नित्यदा।

एवं विश्वासमागच्छ मा तेऽभूद् बुद्धिरन्यथा॥२६॥

Let there be peace, to eternity, with Indra; come to entertain faith in him; let not your opinion be otherwise.

शल्य उवाच

महर्षिर्वचनं श्रुत्वा तानुवाच महाद्युतिः।

अवश्यं भगवन्तो मे माननीयास्तपस्विनः॥२७॥

Shalya said

The being with great luster, having heard the speech of the great Rishis, said to them! O devotees, O lord, you are, of course, to be honoured by me.

ब्रवीमि यदहं देवास्तत् सर्वं क्रियते यदि।

ततः सर्वं करिष्यामि यदुचुर्मां द्विजर्षभाः॥२८॥

O gods, if you do all that I am going to say then shall I do all that you have said to me, O foremost among the twice born.

न शुक्लेण न चाद्रेण नाश्मना न च दारुणा।

न शस्त्रेण न चास्त्रेण न दिवा न तथा निशि॥२९॥

Not by dry thing nor be a wet one, not by stone, nor by wood, nor by a weapon fit for use from a distance, nor by one fit for hand to hand fight, not during the day time nor during the night,

वध्यो भवेयं विप्रेन्द्राः शक्रस्य सह दैवतैः।

एवं मे रोचते सन्धिः शक्रेण सह नित्यदा॥३०॥

Shall I be capable of being slain, O chief among the Brahmanas, by Shakra, assisted by the gods. If you ordain this then shall there ever be peace with Shakra.

बाढमित्येव ऋषयस्तमूचुर्भरतर्षभा।

एवंवृत्ते तु संधाने वृत्रः प्रमुदितोऽभवत्॥३१॥

O best among the race of Bharata the Rishis said-"very well" and Vritra too became pleased with having peace under these conditions.

युक्तः सदाभवच्चापि शक्रो हर्षसमन्वितः।

वृत्रस्य वधसंयुक्तानुपायानन्वचिन्तयत्॥३२॥

Shakra too became delighted and became constantly engaged in the thought of finding out some means of killing Vritra.

छिद्रान्वेषी समुद्विग्नः सदा वसति देवराट्।

स कदाचित् समुद्रान्ते समपश्यन्महासुरम्॥३३॥

The chief among the gods always remained anxious land on the look out for some loop-hole. He one day saw the great Asura at the sea coast.

संध्याकालं उपावृत्ते मुहुर्ते चातिदारुणे।

ततः संचिन्त्य भगवान् वरदानं महात्मनः॥३४॥

It was evening and the moment was awe-inspiring and the god thus thought of the boons granted by the large minded one (Vishnu).

संध्येयं वर्तते रौद्रा ना रात्रिर्दिवसं न च।

वृत्रश्चावश्यवध्योऽयं मम सर्वहरो रिपुः॥३५॥

This is evening, it is not in the sun; it is neither the night nor the day. And Vritra, the enemy who has robbed me of all must be slain.

यदि वृत्रं न हन्यद्य वज्रयित्वा महासुरम्।

महाबलं महाकायं न मे श्रेयो भविष्यति॥३६॥

If I do not this day slay the great Asura, Vritra of great strength and of a huge body by an artifice, it will not be well with me.

एवं संचिन्तयन्नेव शक्रो विष्णुमनुस्मरन्।
अथ फेनं तदाऽपश्यत् समुद्रे पर्वतोपमम्॥३७॥

Thus thinking Shakra invoked Vishnu and then saw coming out of the sea, foam high as a mountain.

नायं शुष्को न चाद्रोऽयं न च शस्त्रमिदं तथा।
एनं क्षेप्यामि वृत्रस्य क्षणादेव नशिष्यति॥३८॥

This is not wet nor dry nor is this a weapon. I shall fling this which will destroy Vritra is moment.

सवज्रमथ फेनं तं क्षिप्रं वृत्रे निसृष्टवान्।
प्रविश्य फेनं तं विष्णुरथ वृत्रं व्यनाशयत्॥३९॥

Quickly did he fling the foam with the thunderbolt at Vritra and Vishnu having entered the foam destroyed Vritra.

निहते तु ततो वृत्रे दिशो वितिमिराऽभवन्।
प्रववौ च शिवो वायुः प्रजलञ्च जहृषुस्तथा॥४०॥

And Vritra being slain, the cardinal points became divested of darkness and a pleasant wind blew and the beings of the earth rejoiced.

ततो देवाः सगन्धर्वा यक्षरक्षोमहोरगाः।
ऋषयश्च महेन्द्रं तमस्तुवन् विविधैः स्तवैः॥४१॥

And then the gods along with the Gandharvas, Yakshas, Rakshasas and Pannagas and the Rishis propitiated the great Indra with diverse hymns.

नमस्कृतः सर्वभूतैः सर्वभूतान्यसान्त्वयत्।
हत्वा शत्रुं प्रहृष्टात्मा वासवः सह दैवतैः॥४२॥

Being bowed down to by all beings, he encouraged all the beings in his turn. Slaying the enemy, the mind of Vasava became delighted with the gods.

विष्णुं त्रिभुवनश्रेष्ठं पूजयामास धर्मवित्।
ततो हते महावीर्ये वृत्रे देवभयंकरे॥४३॥

The one knowing virtue worshipped the foremost in the three worlds, Vishnu, after the great hero and fierce god Vritra was slain.

अनृतेनाभिभूतोऽभूच्छक्रः परमदुर्मनाः।
त्रैशीर्वयाभिभूतश्च स पूर्वं ब्रह्महत्याया॥४४॥

Now, Shakra became overpowered by false-hood and exceedingly depressed in spirits

and also overpowered by the sin of slaying the Brahmana (the three headed one).

सोऽन्तमाश्रित्य लोकानां नष्टसंज्ञो विचेतनः।
न प्राज्ञायत देवेन्द्रस्त्वभिभूतः स्वकल्मषैः॥४५॥

Staying at the end of the worlds, he became deprived of his senses and consciousness and the chief of the gods overpowered with the weight of his own sins could not be recognised.

प्रतिच्छन्नोऽवसच्याप्सु चेष्टमान इवोरगः।
ततः प्रनष्टे देवेन्द्रे ब्रह्महत्याभयादिति॥४६॥

He remained as if in disguise under the water restless as a serpent. And then the lord of the gods, struck with the fear of the sin of killing a Brahmana, was destroyed, so to say.

भूमिः प्रध्वस्तसंकाशा निर्वृक्षा शुष्ककानना।
विच्छिन्नस्रोतसो नद्यः सरांस्यनुदकानि च॥४७॥

The earth became desolate and went to ruins and became treeless and the forests became dry. And the currents of the rivers became stopped and the lakes lost all their water.

संक्षोभश्चापि सत्त्वानामनावृष्टिकृतोऽभवत्।
देवश्चापि भृशं त्रस्तास्तथा सर्वे महर्षयः॥४८॥

And there came distress among the beings of the earth, owing to death of rain and the gods and the great Rishis remained struck with intense fear.

अराजकं जगत् सर्वमभिभूतमुपद्रवैः।
ततो भीताऽभवन् देवाः को नो राजा भरेदिति॥४९॥

And the entire world oppressed with anarchy became overpowered with all sorts of disasters and the gods became frightened for no body would be their king.

दिवि देवर्षयश्चापि देवरजविनाकृताः।
न स्म कश्चन देवानां राज्ये वै कुस्ते मतिम्॥५०॥

And the divine saints in heaven also being deprived of the protection of the king of the gods became fearful. No body was inclined to be the king of the gods.

CHAPTER 11

(SAINYODYOGA PARVA)-Continued

The fear of the queen of Indra

शल्य उवाच।

ऋषयोऽथाब्रुवन् सर्वे देवाश्च त्रिदिवेश्वराः।

अयं वै नहुषः श्रीमान् देवराज्येऽभिषिच्यताम्॥१॥

Shalya said

Then did all the gods and Yakshas with the Kinnaras say - 'Anoint this handsome Nahusha in the kingship of the gods.'

तेजस्वी च यशस्वी च धार्मिकश्चैव नित्यदा।

ते गत्वा त्वब्रुवन् सर्वे राजा नो भव पार्थिव॥२॥

He is powerful, enjoys fame and is ever virtuous. Going to him they said- 'O ruler of the earth be our king.'

स तानुवाच नहुषो देवानृषिगणस्तथा।

पितृभिः सहितान् राजन् परीप्सन् हितमात्मनः॥३॥

Thus, O king, did Nahusha, who wished their welfare, address the gods and the Rishis who were accompanied by our ancestors.

दुर्बलोऽहं न मे शक्तिर्भवतां परिपालने।

बलवाञ्छायते राजा बलं शक्रे हि नित्यदा॥४॥

I am weak; it is not in my power to protect you. The powerful should make kings, (and) power ever graced Shakra.

तमब्रुवन् पुनः सर्वे देवा ऋषिपुरोगमाः।

अस्माकं तपसा युक्तः पाहि राज्यं त्रिविष्टपे॥५॥

All the gods and the foremost among the Rishis said to him, Endued with the virtue of devotion, protect our kingdom in heaven.

परस्परभयं घोरमस्माकं हि न संशयः।

अभिषिच्यस्व राजेन्द्र भव राजा त्रिविष्टपे॥६॥

All of us doubtless have grave fears; be anointed our king, O foremost among monarchs, be the king of heaven.

देवदानवयक्षाणामृषीणां रक्षसां तथा।

पितृगन्धर्वभूतानां चक्षुर्विषयवर्तिनाम्॥७॥

तेज आदास्यसे पश्यन् बलवांश्च भविष्यसि।

धर्मं पुरस्कृत्य सदा सर्वलोकाधिपो भव॥८॥

You will absorb the power, of the gods, the Danavas, the Yakshas. Rishis the Rakshasas, the Pitris, the Gandharvas and all other beings within the range of your sight as soon as you see them. Setting virtue always above all other considerations be the lord of all worlds.

ब्रह्मर्षीश्चापि देवाश्च गोपायस्व त्रिविष्टपे।

अभिषिक्तः स राजेन्द्र ततो राजा त्रिविष्टपे॥९॥

Protect also the Brahmarshis and the gods in heaven. And that chief among the kings being anointed the king in heaven.

धर्मं पुरस्कृत्य तदा सर्वलोकाधिपोऽभवत्।

सुदुर्लभं वरं लब्ध्वा प्राप्य राज्यं त्रिविष्टपे॥१०॥

धर्मात्मा सततं भूत्वा कामात्मा समपद्यत।

And placing virtue above everything else became the protector of the worlds. Being granted a rare boon and obtaining the kingdom in heaven, he gave himself up to gratifying every wish of his, though before this he had ever been a virtuous being.

देवोद्यानेषु सर्वेषु नन्दनोपवनेषु च॥११॥

कैलासे हिमवत्पृष्ठे मन्दरे श्वेतपर्वते।

सहो महेन्द्र मलये समुद्रेषु सरित्सु च॥१२॥

अप्सरोग्भिः परिवृतो देवकन्यासमावृतः।

नहुषो देवराजोऽथ क्रीडन् बहुविधं तदा॥१३॥

शृण्वन् दिव्या बहुविधाः कथाः श्रुतिमनोहराः।

वादित्राणि च सर्वाणि गीतं च मधुरस्वनम्॥१४॥

In all the gardens of the gods and in the pleasure gardens, on the Kailasa and on the brow of the Himavat, on the Mandara and on the white mountains, on the Shalya, on the Mahendra and on the Malaya in the seas and in the lakes surrounded by fairies and nymphs. Nahusha, the king of the gods, spent his time in many sorts of sports and hearing many sorts of stories relating to the gods, which were sweet to listen to. (He spent his time also) with all sorts of musical instruments and sweet sounding songs.

विश्रावसुर्नारदश्च गन्धर्वाप्सरसां गणाः।

ऋतवः षट् च देवेन्द्रं मूर्तिमन्त उपस्थिताः॥१५॥

Vishvavasu, Narada, Gandharvas and celestial nymphs and the six seasons personified, attended on him.

मास्तः सुरभिर्वाति मनोज्ञः सुखशीतलः।
एवं च क्रीडतस्तस्य नहुषस्य दुरात्मनः॥१६॥
सम्प्राप्ता दर्शनं देवी शक्रस्य महिषी प्रिया।

Breezes, fragrant, cooling and charming too blew on him. The goddess, the dearly beloved Queen of Shakra, caught the gaze of the high-minded Nahusha, given thus to sporting.

स तां संदृश्य दुष्टात्मा प्राह सर्वान् सभासदः॥१७॥
इन्द्रस्य महिषी देवी कस्मान्मां नोपतिष्ठति।
अहमिन्द्रोऽस्मि देवानां लोकानां च तथेश्वरः॥१८॥
आगच्छतु शची मह्यं क्षिप्रमद्य निवेशनम्।

Seeing her the evil minded one thus addressed his courtiers - "Why does not the goddess, the queen of Indra, attend on me. As the lord of the gods and the worlds, I am Indra. Let Sachi come to my palace this day at once."

तच्छ्रुत्वा दुर्मना देवी बृहस्पतिमुवाच ह॥१९॥
रक्ष मां नहुषाद् ब्रह्मंस्त्वामस्मि शरणं गता।
सर्वलक्षणसम्पन्ना ब्रह्मंस्त्वं मां प्रभाषसे॥२०॥
देवराजस्य दयितामत्यन्तं सुखभागिनीम्।
अवैधव्येन युक्तां चाप्येकपत्नीं पतिव्रताम्॥२१॥

Hearing this speech of the evil minded one the goodness said to Brihaspati - 'Protect me from Nahusha O Brahmana. I throw myself entirely under your protection. O Brahmana, do you speak of me as having all the auspicious marks on my person, as the consort of the king of the gods and so exceedingly prosperous. Before this have you spoken of me as being (ever) without widowhood, an only wife and strictly chaste.

उक्तवानसि मां पूर्वमृतां तां कुरु वै गिरम्।
नोक्तपूर्वं च भगवन् वृथा ते किञ्चिदीश्वर॥२२॥
तस्मादेतद् भवेत् सत्यं त्वयोक्तं द्विजसत्तम।

O god, let this speech of your be made true. O lord, what you have said has never before proved false, therefore, O you foremost among the twice-born, let this said by you be true.

बृहस्पतिरथोवाच शक्राणीं भयमोहिताम्॥२३॥
यदुक्ताऽसि मया देवि सत्यं तद् भविता ध्रुवम्।

द्रक्ष्यसे देवराजानमिन्द्रं शीघ्रमिहागतम्॥२४॥
न भेतव्यं च नहुषात् सत्यमेतद् ब्रवीमि ते।
समानयिष्ये शक्रेण न चिराद् भवतीमहम्॥२५॥

Then did Brihaspati address the panic-stricken queen of Indra - "What has been said by me, O goddess, will most certainly prove true. You will soon see the king of the gods, Indra, come here. Nahusha need not be feared by you. I speak this truly. I shall without delay bring Indra near you."

अथ शुश्राव नहुषः शक्राणीं शरणं गताम्।
बृहस्पतेरङ्गिरसश्चक्रोष स नृपस्तदा॥२६॥

Nahusha heard that the queen of Indra had placed herself under the protection of Brihaspati the son of Angirasa and the king became very angry.

CHAPTER 12

(SAINYODYOGA PARVA)-Continued

The defeat of Indra

शल्य उवाच

क्रुद्धं तु नहुषं दृष्ट्वा देवा ऋषिपुरोगमाः।
अब्रुवन् देवराजानां नहुषं घोरदर्शनम्॥१॥

Shalya said

The gods and the foremost among the Rishis seeing Nahusha enraged said to the (now) terrible looking king of the gods.

देवराज जहि क्रोधं त्वयि क्रुद्धे जगद् विभो।
व्रतं सासुरगन्धर्वं सकिन्नरमहोरगम्॥२॥

O king of the gods, put aside this anger. At your anger the world, with its Asuras and Gandharvas and Kinnaras and the great serpents, is stricken with panic.

जहि क्रोधमिमं साधो न कुप्यन्ति भवद्विधाः।
परस्य पत्नी सा देवी प्रसीदस्व सुरेश्वर॥३॥

O virtuous one, put aside this anger. Beings like you never get angry. That goddess is the wife of another. O lord of the gods, be propitious.

निवर्तय मनः पापात् परदाराभिर्मर्शनात्।
देवराजोऽसि भद्रं ते प्रजा धर्मेण पालय॥४॥

Turn back your mind from the wish of ravishing the wife of another. You are the king of the gods, we wish you well, protect your subjects by virtuous means.

एवमुक्ते न जग्राह तद्वचः काममोहितः।

अथ देवानुवाचेदमिन्द्रं प्रति सुराधिपः॥५॥

Being thus addressed, he, struck with passion, listened not to those words. The protector of the gods then said to the gods regarding Indra.

अहल्या धर्षिता पूर्वमृषिपत्नी यशस्विनी।

जीवतो भर्तुरिन्द्रेण स वः किं न निवारितः॥६॥

Ahalya, the wife of a Rishi (herself) of good reputation, was ravished by Indra while her husband was alive. Why was he not then prevented by you.

बहूनि च नृशंसानि कृतानीन्द्रेण वै पुरा।

वैद्यम्याण्युपस्थाष्टैव स वः किं न निवारितः॥७॥

In bygone days, many were the deeds of cruelty done by Indra, as also vicious deeds and deceitful ones. Why was he not prevented by you.

उपतिष्ठतु देवी मामेतदस्या हितं परम्।

युष्माकं च सदा देवाः शिवमेवं भविष्यति॥८॥

Let the goddess attend on me; this will be of great benefit to her and it will also prove to be your means of safety.

देवा ऊचुः

इन्द्राणीमानयिष्यामो यथेच्छसि दिवस्यते।

जहि क्रोधमिमं वीर प्रीतो भव सुरेश्वर॥९॥

The gods said

We shall bring here the wife of Indra as you wish, O lord of the heaven; O hero put aside this anger and be propitious, O lord of the gods.

शल्य उवाच

इत्युक्त्वा तं तदा देवा ऋषिभिः सह भारता।

जग्मुर्बृहस्पतिं वक्तुमिन्द्राणीं चाशुभं वचः॥१०॥

Shalya said

Saying this, the gods accompanied by the Rishis, O on of Bharata, went to tell this

unwelcome news to Brihaspati and the wife of Indra.

जानीमः शरणं प्राप्तामिन्द्राणीं तव वेश्मनि।

दत्ताभयां च विप्रेन्द्र त्वया देवर्विसत्तम॥११॥

And they said - we are aware that the queen of Indra has placed herself under your protection at your abode, O chief among the Brahmanas and that she has been accorded (your) protection, O chief among the Devarshis.

ते त्वां देवाः सगन्धर्वा ऋषयश्च महाद्युते।

प्रसादयन्ति चेन्द्राणी नहुषाय प्रदीयताम्॥१२॥

They, the gods with the Gandharvas and Rishis, pray you, O you of great luster, to make over the Queen of Indra to Nahusha.

इन्द्राद् विशिष्टो नहुषो देवराजो महाद्युतिः।

वृणोत्विमं वरारोहा भर्तुत्वे वरवर्णिनी॥१३॥

The king of the gods Nahusha of great luster is superior to Indra. Let this lady with slender waist and bright complexion, choose him as her husband.

एवमुक्ते तु सा देवी बाष्पमुत्सृज्य सस्वनम्।

उवाच रुदती दीना बृहस्पतिमिदं वचः॥१४॥

The goddess being thus spoken to, became depressed and sobbed aloud with tears in her eyes and then crying said these words to Brihaspati.

नाहमिच्छामि नहुषं पतिं देवर्विसत्तम।

शरणागतस्मि ते ब्रह्मंस्त्रायस्व महतो भयात्॥१५॥

O you best among the Devarshis, I have no inclination for Nahusha; I have thrown myself under your protection, O Brahmanas, save me from this great calamity.

बृहस्पतिरुवाच

शरणागतं न त्यजेयमिन्द्राणि मम निश्चयः।

धर्मज्ञां सत्यशीलां च न त्यजेयमनिन्दिते॥१६॥

Brihaspati said

It is settled that the queen of Indra, who has thrown herself under my protection, will not be turned out by me. I shall not turn out, O you who know what virtue is, the truthful and blameless.

नाकार्यं कर्तुमिच्छामि ब्राह्मणः सन् विशेषतः।
श्रुतधर्मा सत्यशीलो जानन् धर्मानुशासनम्॥१७॥

I do not wish to do a wrong thing, especially as I am a Brahmanas, who have heard what virtue is and know the rules of virtue and am truthful.

नाहमेतत् करिष्यामि गच्छस्व वै सुरोत्तमाः।
अस्मिञ्छार्थं पुरा गीतं ब्रह्मणा श्रुयतामिदम्॥१८॥

I shall not do this; go, you best among the gods; lis en to what has before been sung by Brahma, with regard to this matter, in days of old.

न तस्य बीजं रोहति रोहकाले
न तस्य वर्ष वर्षति वर्षकाले।

भीतं प्रपन्नं प्रददति शत्रवे
न स त्रातारं लभते त्राणमिच्छन्॥१९॥

He that makes over a man, stricken with fear who has sought refuge with him, to the enemy, does not get protection himself when he desires it. His seed cannot be sown at seed time nor does he get rain at the time for rains.

मोघमन्नं विन्दति चाप्यचेताः
स्वर्गाल्लोकाद् भ्रश्यति नष्टचेष्टः।

भीतं प्रपन्नं प्रददाति यो वै
न तस्य हव्यं प्रगतिगृह्णन्ति देवाः॥२०॥

The gods do not favour the undertakings of him who makes over a man stricken with fear, who has sought refuge with him, to his enemy. The offering made by such a weak-hearted person is refused by the gods and he loses the kingdom of heaven, as if shorn of all power.

प्रमीयते चास्य प्रजा हाकाले
सदाविवासं पितरोऽस्य कुर्वते।

भीतं प्रपन्नं प्रददाति शत्रवे
सेन्द्रा देवाः प्रहरन्त्यस्य वज्रम्॥२१॥

The gods with Indra will level his thunderbolt on him who makes over a man stricken with fear, who has sought refuse with him, to his enemy. And his children will die untimely deaths and his fathers ever engage themselves in quarrels.

एतदेवं विजानन् वै न दास्यामि शचीमिमाम्।

इन्द्राणीं विश्रुतां लोके शक्रस्य महिषीं प्रियाम्॥२२॥

Knowing it to be so, I shall not give up this Sachi, the queen of Indra, known in this world as the beloved queen of Shakra.

अस्या हितं भवेद् यच्च मम चापि हितं भवेत्।
क्रियातां तत् सुरश्रेष्ठा नहि दास्याम्यहं शचीम्॥२३॥

What will be of benefit to her will also be of benefit to me. Do that then, O chief among the gods. I shall not give up Sachi.

शल्य उवाच

अथ देवाः सगन्धर्वा गुरुमाहुरिदं वचः।
कथं सुनीतं नु भवेन्मन्त्रयस्व बृहस्पते॥२४॥

Shalya said

Then the gods with the Gandharvas said to their preceptor - O Brihaspati, deliberate on what will be good policy.

बृहस्पतिरुवाच

नहुषं याचतां देवी किञ्चित् कालान्तरं शुभा।
इन्द्राणीं हितमेतद्वि तथाऽस्माकं भविष्यति॥२५॥

Brihaspati said

Let this auspicious goddess ask time of Nahusha; this will be of benefit to herself and the same to us.

बहुविघ्नः सुराः कालः कालः कालं नयिष्यति।
गर्वितो बलवांश्चापि नहुषो वरसंश्रयात्॥२६॥

O God, time is full of impediments. Time will lead time (i.e. we are in the dark as to what will happen hereafter). Nahusha is haughty and powerful alike by virtue of the boon granted him.

शल्य उवाच

ततस्तेन तथोक्ते तु प्रीता देवास्तथाऽब्रुवन्।
ब्रह्मन् साध्विदमुक्तं ते हितं सर्वदिवाकसाम्॥२७॥

Shalya said

Being thus addressed by Brihaspati the gods became well pleased and said - O Brahmanas, it is well said by you; this will be of benefit to all the denizens of heaven.

एवमेतद् द्विजश्रेष्ठ देवी चैयं प्रसाद्यताम्।
ततः समस्ता इन्द्राणीं देवाश्चाग्निपुरोगमाः।

ऊचुर्वचनमव्यग्रा लोकानां हितकाम्यया॥२८॥

O chief among the twice born, this is so. Let us propitiate this goddess. Then all the gods headed by Indra addressed these quiet words to the queen of Indra, through a desire to do good to the worlds.

देवा ऊचुः

त्वया जगदिदं सर्वं धृतं स्थावजङ्गमम्।

एकपत्यसि सत्या च गच्छस्व नहुषं प्रति॥२९॥

The gods said

This entire world, with all its movable and immovable, is held by you, you are an only wife and truthful; go to Nahusha.

क्षिप्रं त्वामभिकामश्च विनशिष्यति पापकृत्।

नहुषो देवि शक्रश्च सुरेश्वर्यमवाप्स्यति॥३०॥

That doer of vicious deeds Nahusha, desirous of you, O goddess, will soon be destroyed and Shakra will regain the lordship of the gods.

एवं विनिश्चयं कृत्वा इन्द्राणी कार्यसिद्धये।

अभ्यगच्छत सद्गीडा नहुषं घोरदर्शनम्॥३१॥

Making herself sure on this point, the queen of Indra went with bashful looks to Nahusha (now) fearful to look at, for the accomplishment of the object.

दृष्ट्वा तां नहुषश्चापि वयोरूपसमन्विताम्।

समहृष्यत दुष्टात्मा कामोपहतचेतनः॥३२॥

And Nahusha seeing her, possessed of youth and beauty, became pleased; the consciousness of that vicious soul was stricken with passion.

CHAPTER 13

(SENODYOGA PARVA)-Continued

The gifts of Upashruti

शल्य उवाच

अथ तामब्रवीद् दृष्ट्वा नहुषो देवराद् तदा।

त्रयाणामपि लोकानामहमिन्द्रः शुचिस्मिते॥३१॥

Shalya said

Then did Nahusha, the king of the gods, seeing her address her thus - "I am the Indra of the three worlds, O you of sweet smiles."

भजस्व मां वरारोहे पतित्वे वरवर्णिनि।

एवमुक्ता तु सा देवी नहुषेण पतिव्रता॥३२॥

O you with slender waist, O you with bright complexion, choose me as your husband." The chaste goddess being thus spoken to by Nahusha.

प्रावेपत भयोद्विग्ना प्रवाते कदली यथा।

प्रणम्य सा हि ब्रह्माणं शिरसा तु कृताञ्जलिः॥३३॥

Literally trembled with fear as the plantain tree does during a storm and bowing her head to Brahma and clasping her hands together.

देवराजमथोवाच नहुषं घोरदर्शनम्।

कालमिच्छाम्यहं लब्धुं त्वत्तः कंचित् सुरेश्वर॥३४॥

Said to the (now) terrific looking king of the gods. "I want time to get information on certain points, O lord of the gods.

न हि विज्ञायते शक्रः किंवा प्राप्तः क्व वा गतः।

तत्त्वमेतत् तु विज्ञाय यदि न ज्ञायते प्रभो॥३५॥

I do not know where Shakra now is, nor where he has gone to. If after trying to get information on these points, I do not get them, O lord.

ततोऽहं त्वामुपस्थास्ये सत्यमेतद् ब्रवीमि ते।

एवमुक्तः स इन्द्राण्या नहुषः प्रीतिमानभूत्॥३६॥

Then shall I attend on you; I speak sincerely." Being thus addressed by the queen of Indra, Nahusha became highly pleased.

नहुष उवाच

एवं भवतु सुश्रोणि यथा मामिह भाषसे।

ज्ञात्वा जागमनं कार्यं सत्यमेतदनुस्मरेः॥३७॥

Nahusha said

O you with beautiful things, let it be as you tell me here; but remember your plighted word.

नहुषेण विसृष्टा च निश्चक्राम ततः शुभा।

बृहस्पतिनिकेतं च सा जगाम यशस्विनी॥३८॥

Shalya said

Then did the beautiful one, thus dismissed by Nahusha, come out and the renowned one went to the abode of Brihaspati.

तस्याः संश्रुत्य च वचो देवच्छान्तिपुरोगमाः।

चिन्तयामासुरेकाग्राः शक्रार्थं राजसत्तम॥१॥

Having heard her words, the gods with Agni at their head, began to deliberate earnestly on the means of attaining to Shakra's good, O best among kings.

देवदेवेन सङ्गम्य विष्णुना प्रभविविष्णुना।

ऊचुश्चैनं समुद्दिग्ना वाक्यं वाक्यविशारदाः॥१०॥

Having met the god among the gods, the Lord Vishnu, the anxious ones, who wore adepts at speeches, thus addressed him.

ब्रह्मवध्याभिभूतो वै शक्रः सुरगणेश्वरः।

गतिश्च नस्त्वं देवेश पूर्वजो जगतः प्रभुः॥११॥

Shakra, the lord of the gods, is overpowered by the crime of slaying a Brahmana. You, O lord, O lord of the gods, are our refuge, O you born before the universe.

रक्षार्थं सर्वभूतानां विष्णुत्वमुपजग्मिवान्।

त्वद्वीर्यनिहते वृत्रे वासवो ब्रह्महत्यया॥१२॥

वृतः सुरगणश्रेष्ठ मोक्षं तस्य विनिर्दिश।

तेषां तद् वचनं श्रुत्वा देवानां विष्णुरब्रवीत्॥१३॥

You assumed the form of Vishnu for protecting all the beings. Vritra being slain through (the aid of) your strength, Vasava, the chief among all the gods, is overpowered by the sin of slaying a Brahmana. Indicate to us the means of his salvation. Vishnu, having heard this speech of the gods said-

मामेव यजतां शक्रः पावयिष्यामि वज्रिणम्।

पुण्येन हयमेधेन मामिष्ट्वा पाकशासनः॥१४॥

"Let Shakra offer sacrifice to me, I shall purify the one with the thunderbolt. Having duly worshipped me, by the holy sacrifice of a horse, shall the chastiser of the Paka.

पुनरेष्यति देवानामिन्द्रत्वमकुतोभयः।

स्वकर्मभिश्च नहुषो नाशं यास्यति दुर्मतिः॥१५॥

Regain the position of the king of the gods without any fear. And the evil-minded Nahusha will meet with destruction, as the effect of his own deeds.

किञ्चित् कालमिदं देवा मर्यध्वमतन्द्रिताः।

श्रुत्वा विष्णोः शुभां सत्यां वाणीं ताममृतोपमाम्॥१६॥

For some time, O gods, must you be patient and watchful." Hearing these words of Vishnu which were true, auspicious and like nectar.

ततः सर्वे सुरगणाः सोपाध्यायाः सहर्षिभिः।

यत्र शक्रो भयोद्दिग्नास्तं देशमुपचक्रमुः॥१७॥

All the gods, with the preceptors and the Rishis, went to the spot where Shakra lay stricken with fear.

तत्राश्वमेधः सुमहान् महेन्द्रस्य महात्मनः।

ववृते पावनार्थं वै ब्रह्महत्यापहो नृप॥१८॥

There did they perform the sacrifice of a horse on a large scale, capable of absolving one from the sin of having slier of Brahmana, for the absolution of the large minded Mahendra.

विभज्य ब्रह्महत्यां तु वृक्षेषु च नदीषु च।

पर्वतेषु पृथिव्यां च स्त्रीषु चैव युधिष्ठिर॥१९॥

Then, O Yudhishtira was the crime of slaying that Brahmana divided among the trees, the rivers and the mountains and the world and the women.

संविभज्य च भूतेषु विसृज्य च सुरेश्वरः।

विज्वरो धृतपाप्मा च वासवोऽभवदात्मवान्॥२०॥

(This sin) being thus divided among all beings having left the lord of the gods, Vasava was cured of his disorder and getting rid of his sins, came to himself.

अकम्पन्नहुषं स्थानादं दृष्ट्वा बलनिषूदनः।

तेजोर्जं सर्वभूतानां वरदानाच्च दुःसहम्॥२१॥

Form that place the slayer of Bala saw Nahusha, who was not afraid of him and who absorbed the power of all beings and who could not be approached through the boon granted him.

ततः शचीपतिर्देवः पुनरेव व्यनश्यत्।

अदृश्यः सर्वभूतानां कालाकाङ्क्षी चचार ह॥२२॥

Then the god, the husband of Sachi again melted himself into the air and invisible by all beings he remained for a fitting opportunity.

प्रनष्टे तु ततः शक्रे शची शोकसमन्विता।

हा शक्रेति तदा देवी विललाप सुदुःखिता॥२३॥

Shakra having rendered himself invisible, Sachi, being stricken with grief and the

goddess, exceedingly sad thus lamented for him, Alas Shakra.

यदि दत्तं यदि हुतं गुरवस्तोषिता यदि।

एकमर्तुत्वमेवास्तु सत्यं यद्यस्ति वा मयि॥२४॥

If ever a gift has been made by me or an offering (made by me) or my superiors satisfied by me and if there is any truth in me, let me be with one husband only.

पुण्यां चेमामहं दिव्या प्रवृत्तामुत्तरायणे।

देवीं रात्रिं नमस्यामि सिध्यतां मे मनोरथः॥२५॥

I bow to this holy, godly goddess night who is now on the northern solstice; let my wish be satisfied.

प्रयता च निशां देवीमुपातिष्ठत तत्र सा।

प्रतिव्रतात्वात् सत्येन सोपश्रुतिमथाकरोत्॥२६॥

Then did she making her body and soul pure, offer due worship to the goddess night and for the sake of her truth and chastity she had recourse to divination.

यत्रास्ते देवराजोऽसौ तं देशं दर्शयस्व मे।

इत्याहोपश्रुतिं देवीं सत्यं सत्येन दृश्यताम्॥२७॥

Show me the spot where stays he the king of gods. Show me truth by means of truth. Thus did she ask of Upashruti.

CHAPTER 14

(SENODYOGA PARVA) Continued

The prayer of the queen of Indra

शल्य उवाच

अथैनां रूपिणि साध्वीमुपातिष्ठदुपश्रुतिः।

तां वयोरूपसम्पन्नां दृष्ट्वा देवीमुपस्थिताम्॥२८॥

Shalya said.

Then did beautiful Upashruti appear before the chaste one. And seeing the goddess possessed of youth and beauty appear before her.

इन्द्राणी सम्प्रहृष्टात्मा सम्पूज्यैनामथाब्रवीत्।

इच्छामि त्वामहं ज्ञातुं का त्वं ब्रूहि वरानने॥२९॥

The Queen of Indra became well-pleased and having propitiated her, thus spoke-O you of a beautiful face, 'I want to know you, tell me who you are.'

उपश्रुतिरुवाच

उपश्रुतिरहं देवि तवान्तिकमुपागता।

दर्शनं चैवं सम्प्राप्ता तव सत्येन भाविनि॥३०॥

Upashruti said

I am, O goddess, Upashruti, who have come to you. O you of noble mind, I have appeared in your sight through your truthfulness.

पतिव्रता च युक्ता च यमेन नियमेन च।

दर्शयिष्यामि ते शक्रं देवं वृत्रनिषूदनम्॥३१॥

You are chaste, you observe all the rules of life and you possess the power self control. I shall show you the god Shakra the slayer of Vritra.

क्षिप्रमन्वेहि भद्रं ते ब्रह्मसे सुरसत्तमम्।

ततस्तां प्रहितां देवीमिन्द्राणी सा समन्वगात्॥३२॥

I wish you well, follow me soon, you shall see the best among the gods. Then did the goddess the queen of Indra, follow her who went in advance.

देवारण्यान्यतिक्रम्य पर्वतांश्च बहूस्ततः।

हिमवन्तमतिक्रम्य उत्तरं पार्श्वमागमत्॥३३॥

Having gone through many forests of the gods and many mountains and having crossed the Himavat, the northern side was reached by them.

समुद्रं च समासाद्य बहुयोजनविस्तृतम्।

आससाद महाद्वीपं नानादुमलतावृतम्॥३४॥

And having crossed the sea which extended over many yojanas they came to a large island which was covered by many trees and creepers.

तत्रापश्यत् सरो दिव्यं नानाशकुनिभिर्वृतम्।

शतयोजनविस्तीर्णं तावदेवायतं शुभम्॥३५॥

They there saw a lake, suitable for the gods frequented by many birds and which extended over a hundred yojanas in length and a similar space in breadth.

तत्र दिव्यानि पद्मानि पञ्चवर्णानि भारता

षट्पदैरुपगीतानि प्रफुल्लानि सहस्रशः॥३६॥

And saw there, O son of Bharata thousands of beautiful lotuses of five colours full blown and around which the bees hummed.

सरसस्तस्य मध्ये तु पद्मिनी महती शुभा।
गौरैर्णोन्नतनालेन पद्मेन महता वृता॥१०॥

Having penetrated into a particular lotus and entered into stalk, along with her (Sachi) they there saw the performer of a hundred sacrifices who had entered the stalk.

पद्मस्य भित्त्वा नालं च विवेश सहिता तया।
विसतन्नुप्रविष्टं च तत्रापश्यच्छतक्रतुम्॥११॥

Seeing her lord staying there in a diminutive form, the goddess too assumed a diminutive form and so did Upashruti.

तं दृष्ट्वा च सुसूक्ष्मेण रूपेणावस्थितं प्रभुम्।
सूक्ष्मरूपधरा देवी बभूवोपश्रुतिश्च सा॥१२॥

Beholding there Indra in a form of very minute, goddesses Upashruti and Indrani also became in the form of minuteness.

इन्द्रं तुष्टाव चेन्द्राणी विश्रुतैः पूर्वकर्मभिः।
स्तूयमानस्ततो देवः शचीमाह पुरन्दरः॥१३॥

And the queen of Indra propitiated Indra by reciting the deeds done by him in olden days and the god Purandara, being thus propitiated, said to Sachi.

किमर्थमसि सम्प्राप्ता विज्ञातश्च कथं त्वहम्।
ततः सा कथयामास नहुषस्य विचेष्टितम्॥१४॥

With what object have you come here and by what means came you to know that I was here. Then did she narrate the attempt of Nahusha.

इन्द्रत्वं त्रिषु लोकेषु प्राप्य वीर्यसमन्वितः।
दर्पाविष्टश्च दुष्टात्मा मामुवाच शतक्रतो॥१५॥

Having obtained the lordship of the three worlds and so being vain of his strength and being haughty the evil minded one asked me to attend on him, O performer of a hundred sacrifices.

उपतिष्ठेति स, क्रूरः कालं च कृतवान् मम।
यदि न त्रास्यसि विभो करिष्यति स मां वशे॥१६॥

And the evil minded one has granted me time (to do his bidding). If you do not save me, O lord, he will bring me under his sway.

एतेन चाहं सम्प्राप्ता द्रुतं शक्र तवान्तिकम्।
जहि रौद्रं महाबाहो नहुषं पापनिश्चयम्॥१७॥

For this reason have I come to you so soon O Shakra, O you with long arms slay Nahusha of wicked purposes.

प्रकाशयात्मनाऽऽत्मानं दैत्यदानवसूदन।
तेजः समाप्नुहि विभो देवराज्यं प्रशाधि च॥१८॥

O you slayer of Daityas and Danavas, hide no longer your ownself. O lord, assume your own strength and rule the kingdom of the gods.

CHAPTER 15

(SENODYOGA PARVA)-Continued

Agni's speech to Brihaspati

शल्य उवाच

एवमुक्तः स भगवाञ्छ्रुत्वा तां पुनरब्रवीत्।
विक्रमस्य न कालोऽयं नहुषो बलवत्तरः॥१॥

Shalya said

The god, being thus spoken to, thus addressed Sachi in reply - 'This is not the time for (showing) strength, Nahusha is stronger.

विवर्धितश्च ऋषिभिर्हव्यकव्यैश्च भाविनि।
नीतिमत्र विधास्यामि देवि तां कर्तुमर्हसि॥२॥

He has grown up to his present position by the virtue of the offerings made him by the Rishis. In this instance, I shall prescribe a politic course and it is proper that it should be followed by you.

गुह्यं चैतत् त्वया कार्यं नाख्यातव्यं शुभे क्वचित्।
गत्वा नहुषमेकान्ते ब्रवीहि च सुमध्यमे॥३॥

It should be done by you with secrecy and on no account should you give it out. O you of slender waist, go to Nahusha and speak thus to him.

ऋषियानेन दिव्येन मामुपैहि जगत्पते।
एवं तव वशे प्रीता भविष्यामीति तं वद॥४॥

"O lord of the universe, come near me riding a conveyance suitable for the gods and borne by Rishis. By thus showing yourself attached to me, shall I be pleased with you" speak thus to him.

इत्युक्त्वा देवराजेन पत्नी सा कमलेक्षणा।
एवमस्त्वित्यथोक्त्वा तु जगाम नहुषं प्रति॥५॥

Being thus spoken to by the king of the gods his queen of lotus-like eyes, replied "Be it so" and went to Nahusha.

नहुषस्तां ततो दृष्ट्वा सस्मितो वाक्यमब्रवीत्।
स्वागतं ते वरारोहे किं करोमि शुचिस्मिते॥६॥

Nahusha surprised at seeing her, spoke these words - Welcome to you, O you of beautiful hips, what shall I do, O you of lovely smiles?

भक्तं मां भज कल्याणि कमिच्छसि मनस्विनि।
तव कल्याणि यत् कार्यं तत् करिष्ये सुमध्यमे॥७॥

Accept me devoted to you; O blessed one, what do you wish, O maiden of independent spirit? O blessed one, O you of slender waist.

न च व्रीडा त्वया कार्या सुश्रोणि मयि विश्वसेः।
सत्येन वै शपे देवि करिष्ये वचनं तव॥८॥

You need not be shy; O you of slender waist, have confidence in me. I swear by truth, O goddess, I shall do your bidding.

इन्द्राण्युवाच

यो मे कृतस्त्वया कालस्तमाकाङ्क्षे जगत्पते।
ततस्त्वमेव भर्ता मे भविष्यसि सुराधिप॥९॥

The queen of Indra said

O lord of the world, I only want time-the favour that has already been accorded to me. After that you shall become my husband, O lord of the gods.

कार्यं च हृदि मे यत् तद् देवराजावधारय।
वक्ष्यामि यदि मे राजन् प्रियमेतत् करिष्यसि॥१०॥
वाक्यं प्रणयसंयुक्तं ततः स्यां वशगा तव।

The subject that is in my mind is this listen, O lord of the gods; I shall speak it to you, O king, fulfill my desire. The boon, that I demand of you, has connection with your love.

इन्द्रस्य वाजिनो वाहा हस्तिनोऽथ स्थास्तथा॥११॥
इच्छाम्यहमथापूर्वं वाहनं ते सुराधिप।

यन्न विष्णोर्न रुद्रस्य नासुराणां न रक्षसाम्॥१२॥

Indra had for his conveyance, horses, elephants and a car. I wish that you, O lord of the gods should have a conveyance, the like of which was never seen before, which was never owned by Vishnu, nor by Rudra, nor by the Asuras and the Rakshasas.

वहन्तु त्वां महाभागा ऋषयः संगता विभो।
सर्वे शिबिकया राजन्नेतद्धि मम रोचते॥१३॥

O Lord, to see yourself being borne by the Rishis having good attributes, united together in a palankin, is my wish, O king.

नासुरेषु न देवेषु तुल्यो भवितुमर्हसि।
सर्वेषां तेज आदत्से स्वेन वीर्येण दर्शनात्।
न ते प्रमुखतः स्थातुं कश्चिच्छक्नोति वीर्यवान्॥१४॥

You should not be (merely) equal to the Asuras or the gods. By your own strength do you absorb that of all beings the moment you set your eyes on them. No one can stand face to face with you, O you powerful being.

शल्य उवाच

एवमुक्तस्तु नहुषः प्राह्वयत् तदा किला।
उवाच वचनं चापि सुरेन्द्रस्तामनिन्दिताम्॥१५॥

Shalya said

Nahusha, being thus spoken to became well pleased and the king of the gods said these words to that blameless one.

नहुष उवाच

अपूर्वं वाहनमिदं त्वयोक्तं वरवर्णिनि।
दृढं मे रुचितं देवि त्वद्वशोऽस्मि वरानने॥१६॥

Nahusha said

O you of bright complexion, the conveyance spoken of by you has never before been in existence. I have taken a strong fancy to it O goddess. I am at your disposal, O lovely faced one.

न ह्यल्पवीर्यो भवति यो वाहान् कुस्ते मुनीन्।
अहं तपस्वी बलवान् भूतभव्यभवत्प्रभुः॥१७॥

The one who makes the Rishis his bearers cannot be of little strength. I am a devotee, strong and lord of what has been, what is to be and what is.

मयि क्रुद्धे जगन्न स्यान्मयि सर्वं प्रतिष्ठितम्।
देवदानवगन्धर्वाः किन्नरोरगराक्षसाः॥१८॥
न मे क्रुद्धस्य पर्याप्ताः सर्वे लोकाः शुचिस्मिते।
चक्षुषा यं प्रपश्यामि तस्य तेजो हराम्यहम्॥१९॥

At my being angry the world will be annihilated; everything depends on me. The

gods, the Danavas and the Gandharvas, the Kinnaras, the serpents and the Rakashasas, not all of these, not all the world even can stand against me when I am angry. Whoever I see by my eyes, his strength do I absorb.

तस्मात् ते वचनं देवि करिष्यामि न संशयः।
सप्तर्षयो मां वक्ष्यन्ति सर्वे ब्रह्मर्षयस्तथा।
पश्य महात्म्ययोगं मे ऋद्धिं च वरवर्णिनि॥२०॥

Therefore O goddess, shall I do your bidding, there is no doubt about it. Seven Rishis shall bear me, Brahmarshis all see, my powers and influence, having thus said to that goddess.

शल्य उवाच

एवमुक्त्वा तु तां देवीं विसृज्य च वराननाम्।
विमाने योजयित्वा च ऋषीन् नियममास्थितान्॥२१॥
अब्रह्मण्यो बलोपेतो मत्तो मदबलेन च।
कामवृत्तः स दुष्टात्मा वाहयामास तानृषीन्॥२२॥

Shalya said

O king! O you of bright complexion and having dismissed that lovely face one, he yoked, to car, Rishis who used to observe the rules of their class. The habits of his life being unworthy of a Brahmana, having come to the possession of power, vain of his strength, willful and of a vicious nature, he made the Rishis carry him.

नहुषेण विसृष्टा च बृहस्पतिमथाब्रवीत्।
समयोऽल्पावशेषो मे नहुषेणेह यः कृतः॥२३॥

Being dismissed by Nahusha, she said to Brihaspati - "But little remains to fulfill in its entirety the boon granted by Nahusha.

शक्रं मृगय शीघ्रं त्वं भक्तायाः कुरु मे दयाम्।
बाढमित्येव भगवान् बृहस्पतिरुवाच ताम्॥२४॥

Be quick in hunting out Indra and do me who am devoted to you, a favour and the god Brihaspati said to her - "Be it so."

न भेतव्यं त्वया देवि नहुषाद् दुष्टचेतसः।
न ह्येष स्थास्यति चिरं गत एष नराधमः॥२५॥

The evil minded Nahusha need not be feared by you. He will not exist till eternity; indeed he is already gone.

अधर्मज्ञो महर्षीणां वाहनाच्च ततः शुभे।
इष्टिं चाहं करिष्यामि विनाशायास्य दुर्मतेः॥२६॥
शक्रं चाधिगमिष्यामि मा भैस्त्वं भद्रमस्तु ते।

He is regardless of virtue so to say, having employed the great Rishis as his bearer, O lovely lady; and I shall perform sacrifices for the destruction of this evil minded one. I shall approach Shakra. You need not have any fears, I wish you well.

ततः प्रज्वाल्य विधिवज्जुहाव परमं हविः॥२७॥

बृहस्पतिर्महातेजा देवराजोपलब्धये।

हुत्वाग्निं सोऽब्रवीद् राजञ्छक्रमन्विष्यतामिति॥२८॥

Then having lighted up a fire he offered the best offerings in the prescribed form. Brihaspati of great strength, in order to get the gods, having made offerings to Agni (the God of fire) said to him - O king search out Shakra.

तस्माच्च भगवान् देवः स्वयमेव हुताशनः।

स्त्रीवेषमद्भुतं कृत्वा तत्रैवान्तरधीयत्॥२९॥

From that place, the god (of fire) the consumer of offerings having himself assumed the wonderful form of a female vanished from sight.

स दिशः प्रदिशश्चैव पर्वतानि वनानि च।
पृथिवीं चान्तरिक्षं च विचिन्त्याथ मनोगतिः।
निमेषान्तरमात्रेण बृहस्पतिमुपागमत्॥३०॥

Having searched in all countries and provinces, mountains and forest, the earth and the sky, with the speed of the mind, he in a moment came back to Brihaspati.

अग्निरुवाच

बृहस्पते न पश्यामि देवराजमिह क्वचित्।

आपः शेषाः सदा चापः प्रवेष्टुं नोत्सहाम्यहम्॥३१॥

The god of fire said

O Brihaspati, nowhere, in this world do I see the king of the gods. The waters (alone) remain (to be searched). I have never been able to enter the waters.

न मे तत्र गतिर्ब्रह्मन् किमन्यत् करवाणि ते।

तमब्रवीद् देवगुरुणो विश महाद्युते॥३२॥

I have no ingress there O Brahmana, what else shall I do for you. The preceptor of the

gods said to him - "O you of great luster, enter the waters."

अग्निरुवाच

नापः प्रवेष्टुं शक्यामि क्षयो मेऽत्र भविष्यति।
शरणं त्वां प्रपन्नोऽस्मि स्वस्ति तेऽस्तु महाद्युते॥३३॥

The god of fire said

I cannot enter the water there I am destroyed. I throw myself under your protection. O you of great luster, I wish you well.

अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम्।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति॥३४॥

From the waters rose fire, from the Brahmana, the Kshatriya and from stone, the iron. Its strength penetrates everywhere; only in its birth-place is it powerless.

CHAPTER 16

(SENODYOGA PARVA)-Continued

Varuna and others' news to Indra

बृहस्पतिरुवाच

त्वमने सर्वदेवानां मुखं त्वमसि हव्यवाद्।
त्वमन्तः सर्वभूतानां गूढश्चरसि साक्षिवत्॥१॥

Brihaspati said

O Agni, you are within all beings and concealed there you act like a witness.

त्वामाहुरेकं कवयस्त्वामाहुस्त्रिविधं पुनः।
त्वया त्यक्तं जगच्चेदं सद्यो नश्येद्धुताशन॥२॥

The poets sang of you as the one and then again as the three. O you consumer of offerings, bereft of you this world is at once annihilated.

कृत्वा तुभ्यं नमो विप्राः स्वकर्मविजितां गतिम्।
गच्छन्ति सह पत्नीभिः सुतैरपि च शाश्वतीम्॥३॥

The Brahmanas, having bowed down to you, go away along with their wives and sons, to the eternal region, which has been won by the merit of their own deeds.

त्वमेवाग्ने हव्यवाहस्त्वमेव परमं हविः।
जयन्ति सत्रैस्त्वामेव यज्ञैश्च परमाध्वरे॥४॥

You are, O god of fire, the receiver of offering and you are yourself the best offering. They worship you in a sacrificial ceremony by the best offerings.

सृष्ट्वा लोकांस्त्रीनिमान् हव्यवाह
प्राप्ते काले पचसि पुनः समिद्धः।

त्वं सर्वस्य भुवनस्य प्रसूति-
स्त्वमेवाग्ने भवसि पुनः प्रतिष्ठा॥५॥

O you receiver of offerings, having created the three worlds in due time you again in due time consume them in an enkindled form; you are, O god of fire, the progenitor of the entire world and you again annihilate it.

त्वामग्ने जलदानाहुर्विद्युतश्च मनीषिणः।
दहन्ति सर्वभूतानि त्वतो निष्क्रम्य हेतयः॥६॥

Wise people called you, O Agni, the giver of water and lightning and flames coming out from you support all beings.

त्वय्यापो निहिताः सर्वास्त्वयि सर्वमिदं जगत्।
न तेऽस्त्यविदितं किञ्चित् त्रिषु लोकेषु पावक॥७॥

Water depends on you, everything and this entire world; O you purifying element, there is not the least thing unknown to you in these three worlds.

स्वयोर्नि भजते सर्वो विशस्वापोऽविशङ्कितः।
अहं त्वां वर्धयिष्यामि ब्राह्मैर्मन्त्रैः सनातनैः॥८॥

Everything accepts that which comes from it, enter the waters without any fear. I shall make you strong by reciting eternal hymns relating to Brahma.

एवं स्तुतो हव्यवाद् स भगवान् कविस्तमः।
बृहस्पतिमथोवाच प्रीतिमान् वाक्यमुत्तमम्।
दर्शयिष्यामि ते शक्रं सत्यमेतद् ब्रवीमि ते॥९॥

Thus propitiated, the bearer of offerings, the god, the best among poets, said to Brihaspati, these good words indicating satisfaction. "I shall show you Shakra. I speak this truly.

शल्य उवाच

प्रविश्यापस्ततो वह्निः ससमुद्राः सपत्न्यलाः।
आससाद सरस्तच्च गूढो यत्र शतक्रतुः॥१०॥

Shalya said

Agni (the god of fire) thus having entered the waters including the seas and the small lakes, came to the lake where Shakra lay in disguise.

अथ तत्रापि पद्मानि विचिन्वन् भरतर्षभ।

अपश्यत् स तु देवेन्द्रं बिसमध्यगतं स्थितम्॥११॥

And there searching among the lotuses, O you foremost in the race of Bharata, he saw at last the king of gods, in one of the stalks.

आगत्य च ततस्तूर्णं तमाचष्ट बृहस्पतेः।

अणुमात्रेण वपुषा पद्मतन्वाश्रितं प्रभुम्॥१२॥

And then coming back quickly he gave that information to Brihaspati, namely that the lord having assumed a diminutive form was lying within a lotus.

गत्वा देवर्षिगन्धर्वैः सहितोऽथ बृहस्पतिः।

पुराणैः कर्मभिर्देवं तुष्टाव बलसूदनम्॥१३॥

Brihaspati, then having gone (there) along with the Devarshis and Gandharvas, propitiated the slayer of Bala by reciting his deeds of olden days.

महासुरे हतः शक्र नमुचिर्दारुणस्त्वया।

शम्बरश्च बलश्चैव तथोभौ धोरविक्रमौ॥१४॥

O Shakra, the great Asura, Namuchi of great power has been slain by you; so are Shambara and Bala, both of great prowess.

शथक्रतो विवर्धस्व सर्वाञ्छत्रुन् निषूदय।

उत्तिष्ठ शक्र सम्पश्य देवर्षिश्च समागतान्॥१५॥

O you performer of a hundred sacrifices, gain in strength and slay all enemies; rise up Shakra and see the Devarshis come to you.

महेन्द्र दानवान् हत्वा लोकास्त्रातास्त्वया विभो।

अपां फेन समासाद्य विष्णुतेजोऽतिबृंहितम्।

त्वया वृत्रो हतः पूर्वं देवराज जगत्पते॥१६॥

O Great Indra, having slain the Danavas, you have saved the worlds. O Lord, having got the foam of the waters and with the assistance of the strength of Vishnu, you have killed Vritra before this; O you king of the gods, O you lord of the universe.

त्वं सर्वभूतेषु शरण्य ईड्य-

स्त्वया समं विद्यते नेह भूतम्।

त्वया धार्यन्ते सर्वभूतानि शक्त

त्वं देवानां महिमानं चकर्था॥१७॥

You are the saviour of all beings and worthy of beings and worthy of being propitiated by them. There is no being in this world equal to you. All the beings and support by you, O Shakra and you created the greatness of the gods.

पाहि सर्वांश्च लोकांश्च महेन्द्र बलमाप्नुहि।

एवं संस्तूयमानश्च सोऽवर्धत शनैः शनैः॥१८॥

O great Indra, rule over all three worlds and grow in strength. Being thus propitiated he, by slow degrees, increased (in strength).

स्वं चैव वपुरास्थाय बभूव स बलान्वितः।

अब्रवीच्च गुरुं देवो बृहस्पतिमवस्थितम्॥१९॥

Having gained his own form he became endowed with strength and the god thus addressed his preceptor who was standing before him.

किं कार्यमवशिष्टं वो हतस्त्वाष्ट्रो महासुरः।

वृत्रश्च सुमहाकायो यो वै लोकाननाशयत्॥२०॥

What is there still remaining to be done. The great Asura, the son of Tvashtri, has been killed and so has been Vritra of large stature who destroyed the three worlds.

बृहस्पतिरुवाच

मानुषो नहुषो राजा देवर्षिगणतेजसा।

देवराज्यमनुप्राप्तः सर्वान् नो बाधते भृशम्॥२१॥

Brihaspati said

The human being Nahusha, through the influence of the Devarshis, having gained the kingdom of gods, is very much inflecting us.

कथं च नहुषो राज्यं देवानां प्राप दुर्लभम्।

तपसा केन वा युक्तः किंवीर्यो वा बृहस्पते॥२२॥

Indra said

How did Nahusha obtain the kingdom of the gods, which is hard to gain; with what strength of devotion is he endued, what is his power, O Brihaspati.

बृहस्पतिरुवाच

देवा भीताः शक्रमकामयन्त
त्वया त्यक्तं महदैन्द्रं पदं तत्।
तदा देवाः पितरोऽथर्वयश्च
गन्धर्वमुख्याश्च समेत्य सर्वे॥२३॥

Brihaspati said

Yourself having left the celebrated position of Indra, the gods became anxious and wished for a Shakra; and at that time the gods, the Pitris, the Rishis and the chief among the Gandharvas all united together.

गत्वाब्रुवन् नहुषं तत्र शक्र
त्वं नो राजा भव भुवनस्य गोप्ता।
तानब्रवीन्नहुषो नास्मि शक्त
आप्यायध्वं तपसा तेजसा माम्॥२४॥

And going, O Shakra, to Nahusha they said - Be you king, the protector of the world- Nahusha said to them - I am not capable (of being your king); infuse in me, strength with the virtue of devotion.

एवमुक्तैर्वर्धितश्चापि देवै
राजाभवन्नहुषो घोरवीर्यः।
त्रैलोक्ये च प्राप्य राज्य महर्षेण
कृत्वा वाहान् याति लोकान् दुरात्मा॥२५॥

The gods being thus spoken to, infused strength into Nahusha (now) of great strength and, he became the king; having got the kingdom of the three worlds, he has made the great Rishis his bears and the wicked-minded one is now roaming about the worlds.

तेजोहरं दृष्टिविषं सुघोरं
मा त्वं पश्येन्नहुषं वै कदाचित्।
देवाश्च सर्वे नहुषं भृशार्ता
न पश्यन्ते गूढरूपश्चरन्तः॥२६॥

Never do you look at Nahusha who absorbs all energy and whose gaze is as very subtle as poison. The gods too, being very much afraid of Nahusha, do not look at him and roam about in concealment.

शल्य उवाच

एवं वदत्यङ्गिरसां वरिष्ठे
बृहस्पतौ लोकपालः कुबेरः।

वैवस्वतश्चैव यमः पुराणो

देवश्च सोमो वरुणश्चाजगाम॥२७॥

Shalya said

While Brihaspati, that best among the race of Angira, was yet speaking, Kubera, the ruler of the world and Yama, the son of Vivasvata and the aged god Soma and Varuna came there.

ते वै समागम्य महेन्द्रमुचु-
र्दिष्ट्या त्वाष्ट्रो निहतश्चैव वृत्रः।
दिष्ट्या च त्वां कुशलिनमक्षतं च
पश्यामो वै निहतरि च शक्र॥२८॥

They having come there spoke thus to the great Indra - "it is lucky that the son of Tvashtri has been killed and Vritra; it is lucky that we see you, O Shakra, safe and sound and without any would, with all your enemies slain.

स तान् यथावच्च हि लोकपालान्
समेत्य वै प्रीतमना महेन्द्रः।
उवाच चैनान प्रतिभाष्य शक्रः
संचोदयिष्यन्नहुषस्यान्तरेण॥२९॥

And he, the great Indra, with a glad heart having greeted the assembled rulers of the world each with suitable words, said to them, with a view to outwit Nahusha.

राजा देवानां नहुषो घोररूप-
स्तत्र साहं दीयतां मे भवद्भिः।
ते चाब्रुवन् नहुष घोररूपो
दृष्टीविषस्तस्य बिभीम ईश॥३०॥

"Nahusha, the king of the gods is of a terrible form; therefore assistance to me must be rendered by you." They too said - "Nahusha is terrible-looking and we fear, O lord, his poisonous gaze.

त्वं चेद् राजानं नहुषं पराजये-
स्ततो वयं भागमर्हाम शक्र।
इन्द्रोऽब्रवीद् भवतु भवानपां पति-
र्यमः कुबेरश्च मयाऽभिषेकम्॥३१॥

If you overthrow the king Nahusha, then O Shakra, it is only fitting that we too shall be entitled to our share (of the glory)." Indra said - you, O lord of waters and Kubera and Yama be crowned king along with me.

सम्प्राप्नुवन्त्वद्य सहैव दैवतै

रिपुं जयाम तं नहुषं घोरदृष्टिम्।

ततः शक्रं ज्वलनोऽप्याह भागं

प्रयच्छ मह्यं तव साह्यं करिष्ये।

तमाह शक्रो भविताग्ने तवापि

चेन्द्रान्योर्वै भाग एको महाक्रतौ॥३२॥

Coming together, shall we this day, with the aid of the gods, win victory over our enemy, Nahusha, of terrific gaze. Then the god of fire said to Shakra - "give me a share, I shall render you assistance" and Indra said to him; "O God of fire, you too shall get a share; in large sacrificial ceremonies, there will be but one share for Indra and Agni."

शल्य उवाच

एवं संचिन्त्य भगवान् महेन्द्रः पाकशासनः।

कुवेरं सर्वयक्षाणां धनानां च प्रभुं तथा॥३३॥

वैवस्वतं पितृणां च वरुणं चाप्यपां तथा।

आधिपत्यं ददौ शक्रः संचिन्त्य वरदस्तथा॥३४॥

Shalya said

Thus thinking, the god, the great Indra, the chastiser of the Paka, the giver of boons, with due deliberation, gave to Kubera the lordship of all the Yakshas and treasures and to the son of Vivasvata that over the Pitris and to Varuna that over the waters.

CHAPTER 17

(SENODYOGA PARVA)-Continued

Agastya's news to Indra

शल्य उवाच

अथ संचिन्तयानस्य देवराजस्य धीमतः।

नहुषस्य वधोपायं लोकपालैः सदैवतैः॥३१॥

तपस्वी तत्र भगवानगस्त्यः प्रत्यदृश्यत।

सोऽब्रवीदर्च्य देवेन्द्रं दिष्ट्या वै वर्धते भवान्॥३२॥

विश्वरूपविनाशेन वृत्रासुरवधेन च।

दिष्ट्याद्य नहुषो भ्रष्टो देवराज्यात् पुरंदरा।

दिष्ट्या हतारिं पश्यामि भवन्तं बलसूदन॥३३॥

Shalya said

While the wise king of the gods was fixing on means of killing Nahusha, along with the

ruler of the worlds and the gods, the ascetic, who had the six attributes of a godly being, Agastya, appeared there and having delay greeted the king of the gods, said - It is fortunate that you are gaining in strength, having already killed the great Asura who had assumed a universal form; it is fortunate, O Purandara the Nahusha is this day ousted from the kingdom of heaven; it is fortunate, O slayer of Bala, that I see you with all your enemies, killed.

इन्द्र उवाच

स्वागतं ते महर्षेऽस्तु प्रीतोऽहं दर्शनात् तवा।

पाद्यमाचमनीयं च गापर्घ्यं च प्रतीच्छ मे॥३४॥

Indra said

Welcome to you, O great Rishi; I am pleased at seeing you; be so good as to accept from me water for washing your feet and your face and also the things suitable for your worship and a cow.

शल्य उवाच

पूजितं चोपविष्टं तमासने मुनिसत्तमम्।

पर्यपृच्छत देवेशः प्रहृष्टो ब्राह्मणर्वमम्॥३५॥

Shalya said

That best among the Rishis being duly worshipped and seated on a seat, the chief of the gods, well pleased, asked that best among the Brahmanas.

एतदिच्छामि भगवन् कथ्यमानं द्विजोत्तम।

परिभ्रष्टः कथं स्वर्गान्रहुषः पापनिश्चयः॥३६॥

O you best among the twice born, having the six attributes, narrate how Nahusha of vicious purpose came to be ousted from heaven. I want to hear that.

अगस्त्य उवाच

शृणु शक्र प्रियं वाक्यं यथा राजा दुरात्मवान्।

स्वर्गाद् भ्रष्टो दुराचारो नहुषो बलदर्पितः॥३७॥

Agastya said

Listen, O Shakra, to this story as to how the vicious-souled Nahusha, of bad habits, vain of his strength, has been ousted from heaven.

श्रमार्ताश्च वहन्तस्तं नहुषं पापकारिणम्।
 देवर्षयो महाभागास्तथा ब्रह्मर्षयोऽमलाः॥८॥
 पप्रच्छुर्नहुषं देव संशयं जयतां वर।
 य इमे ब्रह्मणा प्रोक्ता मन्त्रा वै प्रोक्षणे गवाम्॥९॥
 एते प्रमाणं भवत उताहो नेति वासवा।
 नहुषो नेति तानाह तमसा मूढचेतनः॥१०॥

The Devarshis of great attributes and the Brahmarshis of spotless fame wearied with bearing Nahusha, the doer of vicious deeds, asked him (Nahusha), O best of victors, if the hymns prescribed to be chanted by Brahma, at the time of sprinkling the cows, were authentic. And also if he believed in their authenticity, told them that it was not authentic.

ऋषय ऊचुः

अधर्मे सम्प्रवृत्तस्त्वं धर्मं न प्रतिपद्यसे।
 प्रमाणमेतदस्माकं पूर्वं प्रोक्तं महर्षिभिः॥११॥

The Rishis said

You are going along the path of vice; you do not act virtuously. "That they are authentic" has before been said by our great Rishis.

अगस्त्य उवाच

ततो विवदमानः स मुनिभिः सह वासवा।
 अथ मामस्पृशन्मूर्खि पादेनाधर्मपीडितः॥१२॥

Agastya said

Then, O Vasava, he began quarreling with the Rishis and then the one, ruled by vice, touched my head with his feet.

तेनाभूद्धततेजाश्च निःश्रीकश्च महीपतिः।
 ततस्तं तमसाऽऽविग्नमवोचं भृशपीडितम्॥१३॥

By that act did the king lose his strength and became shorn of prosperity; and then as he was agitated and oppressed with fear and had lost the power of speech, I said -

यस्मात् पूर्वैः कृतं राजन् ब्रह्मर्षिभिरनुष्ठितम्।
 अदुष्टं दूषयसि मे यच्च मूर्ध्यस्पृशः पदा॥१४॥
 यच्चापि त्वमृषीन् मूढ ब्रह्मकल्पान् दुरासदान्॥१५॥
 वाहान् कृत्वा वाहयसि तेन स्वर्गाद्धतप्रभः।
 ध्वंसं पाप परिभ्रष्टः क्षीणपुण्यो महीतले॥१६॥

Since, O king, you call into question, the hymns authorized by our ancestors and chanted by Brahmarshis and since you have touched me with your feet and since, O fool, you have your conveyance carried by Rishis equal to Brahma and unapproachable, whom you have made your bearers, therefore be shorn of your power. O Vice, be destroyed and turned out of heaven, go you to the earth where there is little virtue.

दशवर्षसहस्राणि सर्परूपधरो महान्।
 विचरिष्यसि पूर्णेषु पुनः स्वर्गमवाप्स्यसि॥१७॥

For ten thousand years, assuming the form of a large snake, shall you roam about and at the completion of that period shall you again get into heaven.

एवं भ्रष्टो दुरात्मा स देवराज्यादरिदमा।
 दिष्ट्या वर्षामहे शक्र हतो ब्राह्मणकण्टकः॥१८॥

The wicked-souled one was thus turned out of the kingdom of the gods, O you subduer of foes. It is lucky, O Shakra, that we are now on the ascendant and that thorn, of the Brahmanas, has been killed.

त्रिविष्टपं प्रपद्यस्व पाहि लोकाञ्छचीपते।
 जितेन्द्रियो जितामित्रः स्तयूमानो महर्षिभिः॥१९॥

O you lord of Sachi, go you to heaven and rule over the world, after conquering your senses and subduing your enemies and being propitiated by the great Rishis.

शल्य उवाच

ततो देवा भृशं तुष्टा महर्षिगणसंवृताः।
 पितरश्चैव यक्षाश्च भुजगा राक्षसास्तथा॥२०॥
 गन्धर्वा देवकन्याश्च सर्वे चाप्सरसां गणाः।
 सरांसि सरितः शैलाः सागराश्च विशाम्पते॥२१॥

Shalya said

Then the gods were highly pleased, along with the great Rishis and the Pitris and the Yakshas and the Rakshasas and the Gandharvas and the celestial nymphs and all the fairies; and all the tanks and the lakes and the mountains and the rivers rejoiced.

उपागम्याब्रुवन् सर्वे दिष्ट्या वर्षसि शत्रुहन्।
 हतश्च नहुषः पापो दिष्ट्यागस्त्येन धीमता।

दिष्ट्या पापसमाचारः कृतः सर्पो महीतले॥२२॥

They all coming there said - it is fortunate, O slayer of enemies, that you are on the ascendant; it is fortunate that the vicious Nahusha has been killed by the wise Agastya; it is fortunate that being of vicious habits has been turned into a snake in the earth.

CHAPTER 18

(SENODYOGA PARVA)-Continued

The departure of Shalya

शल्य उवाच

ततः शक्रः स्तूयमानो गन्धर्वप्सरसां गणैः।
ऐरावतं समारुह्य द्विपेन्द्रं लक्षणैर्युतम्॥१॥
पावकः सुमहातेजा महर्षिश्च बृहस्पतिः।
यमश्च वरुणश्चैव कुबेरश्च धनेश्वरः॥२॥
सर्वैर्देवैः परिवृतः शक्रो वृत्रनिषूदनः।
गन्धर्वैरप्सरोग्भिश्च यातस्त्रिभुवनं प्रभुः॥३॥

Shalya said

Then Shakra being glorified by the Gandharvas and the celestial nymphs, ascended on the Airavata, the chief among elephants, which bore auspicious marks. The god of fire, of very great strength and the great Rishi Brihaspati, Yama, Varuna and Kubera, the god of wealth, surrounded by all these gods and by the Gandharvas and the celestial nymphs Shakra, the slayer of Vritra and the lord of the three worlds, went round.

स समेत्य महेन्द्राण्या देवराजः शतक्रतुः।

मुदा परमया युक्तः पालयामास देवराट्॥४॥

Being united with his queen the great Indra, the king of the gods, the performer of a hundred sacrifices, highly pleased ruled over the gods.

ततः स भगवांस्तत्र अङ्गिराः समदृश्यत।

अथर्ववेदमन्त्रैश्च देवेन्द्रं समपूजयत्॥५॥

Then the god saw there Angira propitiating the king of the gods by chanting hymns from the Atharvaveda.

ततस्तु भगवानिन्द्रः संहृष्टः समपद्यत।

वरं च प्रददौ तस्मै अथर्वाङ्गिरसे तदा॥६॥

Then the god Indra became highly pleased and he granted a boon to Angiras who was chanting the Atharvaveda.

अथर्वाङ्गिरसो नाम वेदोऽस्मिन् वै भविष्यति।
उदाहरणमेतद्धि यक्षभागां च लप्स्यसे॥७॥

To this Veda, there will be given the name of Atharvangirasa; this is an example; and you will also get a share of the offerings in a sacrifice.

एवं सम्पूज्य भगवानथर्वाङ्गिरसं तदा।

व्यसर्जयन्महाराज देवराजः शतक्रतुः॥८॥

The god having thus greeted Angirasa, the king of the gods, the performer of a hundred sacrifices dismissed him, O great king.

सम्पूज्य सर्वास्त्रिदशानृषींश्चापि तपोधनान्।

इन्द्रः प्रमुदितो राजन् धर्मेणापालयत् प्रजाः॥९॥

Doing due honours to all; to the thirteen Rishis and those whose wealth consisted in devotion alone and well pleased, Indra ruled over his subjects with virtue, O king.

एवं दुःखमनुप्राप्तमिन्द्रेण सह भार्यया।

अज्ञातवास्त्व कृतः शत्रूणां वधकाङ्क्षया॥१०॥

Such was the trouble experienced by Indra in company with his queen; he had also to remain unknown in exile through his wishing for the downfall of his enemies.

नात्र मन्युस्त्वया कार्यो यत् क्लिष्टोऽसि महाबने।

श्रीपद्या सह राजेन्द्र भ्रातृभिश्च महात्मभिः॥११॥

You should not, for this reason, mind the troubles that you experienced in the great forest in company with Draupadi, O chief among kings and your noble minded brothers.

एवं त्वमपि राजेन्द्र राज्यं प्राप्स्यसि भारता।

वृत्रं हत्वा यथा प्राप्तः शक्रः कौरवनन्दन॥१२॥

O chief among kings, O son of Bharata, you too will get your kingdom in the same way as Shakra got his by slaying Vritra, O you who cause rejoicing among the race of Kurus.

दुराचारश्च नहुषो ब्रह्महृद् पापचेतनः।

अगस्त्यशापाभिहतो विनष्टः शम्भूतोः समाः॥१३॥

Nahusha, of evil habits, the enemy of Brahmanas, of vicious mind, was overthrown

through the curse of Agastya and absolutely ruined for a long period.

एवं तव दुरात्मानः शत्रवः शत्रुसूदन।

क्षिप्रं नाशं गमिष्यन्ति कर्णदुर्योधनादयः॥१४॥

So shall your evil minded foes, Karna, Duryodhana and others, O subduer of enemies, soon meet with ruin.

ततः सागरपर्यन्तां भोक्ष्यसे मेदिनीमिमाम्।

भ्रातृभिः सहितो वीर द्रौपद्या च सहानया॥१५॥

Then will you come into the possess of this world ending with the ocean, in company with your brothers, O hero and this lady Draupadi.

उपाख्यानमिदं शक्रविजयं वेदसम्मितम्।

राज्ञा व्यूढेष्वनीकेषु श्रोतव्यं जयमिच्छता॥१६॥

This story of the victory of Shakra is of the same rank, as the Veda, with regard to its sanctity and it ought to be listened to by a king who is desirous of a victory and who has his army ready for battle.

तस्मात् संश्रावयामि त्वां विजयं जयतां वर।

संस्तूयमाना वर्धन्ते महात्मानो युधिष्ठिरा॥१७॥

Therefore do I make it listened to by you so that you may gain a victory, O best of victors. The great minded increase (in strength) by being glorified, O Yudhishtira.

क्षत्रियाणामभावोऽयं युधिष्ठिर महात्मनाम्।

दुर्योधनापराधेन भीमार्जुनबलेन च॥१८॥

O Yudhishtira, the destruction of large minded Kshatriyas, through the crimes of Duryodhana and the strength of Bhima and Arjuna, is approaching.

आख्यानमिन्द्रविजयं य इदं नियतः पठेत्।

धृतपाप्मा जितस्वर्गः परत्रेह च मोदते॥१९॥

He who constantly reads this story of the victory of Indra becomes free from (the effects of) his crimes and goes to heaven and passes his life pleasantly in this world and in another.

न चारिजं भयं तस्य नापुत्रो वा भवेन्नरः।

नापदं प्राप्नुयात् कांचिदं दीर्घमायुश्च विन्दति।

सर्वत्र जयमाप्नोति न कदाचित् पराजयम्॥२०॥

He need not have any fear from his enemy and he will never become sonless. He will

never meet with any danger and he will live a long life. Everywhere he will get victories and seldom defeat.

वैशम्पायन उवाच

एवमाश्वासितो राजा शल्येन भरतर्षभा

पूजयामास विधिवच्छल्यं धर्मभृतां वरः॥२१॥

Vaishampayana said

The king being thus encouraged by Shalya, O you best of the race of Bharata, that chief among the supporters of virtue did due honours to Shalya.

श्रुत्वा तु शल्यवचनं कुन्तीपुत्रो युधिष्ठिरः।

प्रत्युवाच महाबाहुर्मद्राजमिदं वचः॥२२॥

And Yudhishtira, the son of Kunti, having heard the speech of Shalya, said these words in reply to the king of Madra of long arms.

भवान् कर्णस्य सारथ्यं करिष्यति न संशयः।

तत्र तेजोवधः कार्यः कर्णस्यार्जुनसंस्तवः॥२३॥

The post of charioteer of Karna will be field by you no doubt and from that position shall you destroy the spirit of Karna by chanting the glories of Arjuna.

शल्य उवाच

एवमेतत् करिष्यामि यथा मां सम्प्रभाषसे।

यच्चाप्यन्यदपि शक्यामि तत् करिष्याम्यहं तव॥२४॥

Shalya said

I shall do this, even as you dictate to me; and whatever else that I am able to do I shall do for you.

वैशम्पायन उवाच

ततस्त्वामन्य कौन्तेयाच्छल्यो मद्राधिपस्तदा।

जगाम सबलः श्रीमान् दुर्योधनपरिदमा॥२५॥

Vaishampayana said

The ruler of Madra, Shalya, having bade farewell to the sons of Kunti, that beautiful man went with his army to Duryodhana, O subduer of foes.

CHAPTER 19

(SENODYOGA PARVA)-Continued

The mission of the priest

वैशम्पायन उवाच

युयुधानस्ततो वीरः सात्वतानां महारथः।
महता चतुरङ्गेण बलेनागाद् युधिष्ठिरम्॥१॥

Vaishampayana said

Then did the hero Yuyudhana of the Satvata race, of great prowess, come to Yudhishtira with a large army containing all the four elements.

तस्य योधा महावीर्या नानादेशसमागताः।
नानाप्रहरणा वीराः शोभयाञ्चक्रिरे बलम्॥२॥

His warriors of great strength, came from many countries and heroes, holding many suits of weapons, beautified the army.

परशुधैर्मिन्दिपालैः शूलतोमरमुद्गरैः।
परिधैर्यष्टिभिः पाशैः करवालैश्च निर्मलैः॥३॥
खड्गकार्मुकनिर्व्यूहैः शरैश्च विविधैरपि।
तैलघौतैः प्रकाशद्भिसदाऽशोभत वै बलम्॥४॥

That army was ever beautiful for it had in it, battle axes, missiles, spears, lances, mallets, clubs, staves, cords, stainless, swords and daggers and arrows of various kinds all of the best sort.

तस्य मेघप्रकाशस्य सौवर्णैः शोभितस्य च।
बभूव रूपं सैन्यस्य मेघस्येव सविद्युतः॥५॥

The appearance of that army with those weapons was like the clouds with lightning.

अक्षौहिणी तु सा सेना तदा यौधिष्ठिरं बलम्।
प्रविश्यान्तर्दधे राजन् सागरं कुनदी यथा॥६॥

And that army, numbering an Akshauhini when it became incorporated with Yudhishtira's army, vanished as it were, O king, as does a small river when it falls into the sea.

तथैवाक्षौहिणी गृह्य चेदीनामृषभो बली।
धृष्टकेतुरुपागच्छत् पाण्डवानमितौजसः॥७॥

And in the same way did Dhrishtaketu, who was powerful as the best of the Chedis

come with an army, an Akshauhini in number, to the Pandavas, of immeasurable strength.

मागधश्च जयत्सेनो जारासन्धिर्महाबलः।
अक्षौहिण्यैव सैन्यस्य धर्मराजमुपागमत्॥८॥

And Jayatsena of great strength, son of Jarasandh, king of Magadha, came to the virtuous king with an army counting an Akshauhini.

तथैव पाण्ड्यो राजेन्द्र सागरानुपवासिभिः।
वृत्तो बहुविधैर्यौधैर्युधिष्ठिरमुपागमत्॥९॥

In the same way, Pandya, O chief among kings, came to Yudhishtira surrounded by many warriors who had colonized along the sea.

तस्य सैन्यमतीवासीत् तस्मिन् बलसमागमे।
प्रेक्षणीयतरं राजन् सुवेषं बलवत् तदा॥१०॥

And all his troops being assembled, the army with its fine dress and which was very strong became an object worth seeing, O chief among kings.

द्रुपदस्याप्यभूत् सेना नानादेशसमागतैः।
शोभिता पुरुषैः शूरैः पुत्रैश्चास्य महास्थैः॥११॥

And the army of the king of Drupada, assembled from several countries, was graced by heroic men and also by his sons of wonderful valour.

तथैव राजा मत्स्यानां विराटो वाहिनीपतिः।
पर्वतीयैर्महीपालैः सहितः पाण्डवानियात्॥१२॥

In the same way did Virata, the king of the Matsya, the leader of an army come to the sons of Pandu, accompanied by a large body of soldiers, inhabiting hilly tracts.

इत्येतेष्वपि पाण्डूनां समाजगुर्मुहात्मनाम्।
अक्षौहिण्यस्तु सप्तैता विविधध्वजसंकुलाः॥१३॥

युयुत्समानाः कुरुभिः पाण्डवान् समहर्षयन्।

And from several directions came for the noble minded sons of Pandu seven Akshauhini carrying flags of various sorts. All of them were desirous a fight with the sons of Kuru and so caused the sons of Pandu to rejoice.

तथैव धार्तराष्ट्रस्य हर्षं समभिवर्धयन्॥१४॥
भगदत्तो महीपालः सेनामक्षौहिणीं ददौ।

तस्य चीनैः किरातैश्च काञ्चनैरिव संवृतम्॥१५॥

बभौ बलमनाद्युष्यं कर्णिकारवनं यथा।

In the same way increasing the delight of the son of Dhritarashtra, the king Bhagadatta gave army numbering an Akshauhini. And the army was filled with Chins and Kiratas as also with gold. The invulnerable army looked beautiful like a forest of Karnikaras.

तथा भूरिश्रवाः शूरः शल्यश्च कुरुनन्दन॥१६॥

दुर्योधनमुपायातावक्षौहिण्या पृथक् पृथक्।

In the same way, Bhurishravas and the hero Shalya, O son of Kuru, went to Duryodhana, each with an army counting an Akshauhini separately.

कृतवर्मा च हार्दिक्यो भोजान्धकुर्ुरैः सह॥१७॥

अक्षौहिण्यैव सेनाया दुर्योधनमुपागमत्।

Kritavarman, the son of Hridika in company with the Bhojas, the Andhak and the Kukuras, went to Duryodhana with an Akshauhini of troops.

तस्य तैः पुरुषव्याघ्रैर्वनमालाधरैर्बलम्॥१८॥

अशोभत यथा मत्तैर्वनं प्रकीडितैर्गजैः।

His army, with those foremost among men, graced with garlands of wild flowers, looked charming as a forest run about by wild elephants.

जयद्रथमुखाश्चान्ये सिन्धुसौवीरवासिनः॥१९॥

आजग्मुः पृथिवीपालाः कम्पयन्त इवाचलान्।

And others, the people of Sindhu Sauvira, under the leadership of Jayadratha and also other rulers of the earth, came as if shaking the mountains.

तेषामक्षौहिणी सेना बहुला विबभौ तदा॥२०॥

विधूयमानो वातेन बहुरूप इवाम्बुदः।

And their large army looked beautiful at that time like various sorts of clouds shaken by the winds.

सुदक्षिणश्च काम्बोजो यवनैश्च शकैस्तथा॥२१॥

उपाजगाम कौरव्यमक्षौहिण्या विशाम्पते।

तस्य सेनासमावायः शलभानामिवाबभौ॥२२॥

स च सम्प्राप्य कौरव्यं तत्रैवान्तर्दधे तदा।

O king! Sudakshina, the ruler of Kamboja with the Yavanas and the Shakas came to the

son of Kuru, with an Akshauhini of troops. His army looked beautiful like locusts. And having entered the Kaurava army it vanished at the time.

तथा माहिष्मतीवासी नीलो नीलायुधैः सह॥२३॥

महीपालो महावीर्यैर्दक्षिणापथवासिभिः।

So did Nila, the resident of Mahishmati, a king of great strength along with the residents of the southern countries with blue weapons.

आवन्त्यौ च महीपालौ महाबलसुसंवृतौ॥२४॥

पृथगक्षौहिणीभ्यां तावभिधातौ सुयोधनम्।

And so did the two kings of Avanti surrounded by large forces, each with an Akshauhini of troops came to Suyodhana.

केकयश्च नरव्याघ्राः सोदर्याः पञ्च पार्थिवाः॥२५॥

संहर्षयन्तः कौरव्यमक्षौहिण्या समाद्रवन्।

The five rulers of the earth, the sons of the same mother, the best among men, the Kaikeya princes, causing delight to the son of Kuru, came there with an Akshauhini.

ततस्ततस्तु सर्वेषां भूमिपानां महात्मनाम्॥२६॥

तिस्त्रोऽन्याः समवर्तन्त वाहिन्यो भरतर्षभा।

O you foremost among the race of Bharata, from the large minded kings of other countries, there came three other armies.

एवमेकादशावृत्ताः सेना दुर्योधनस्य ताः॥२७॥

युयुत्समानाः कौन्तेयान् नानाध्वजसमाकुलाः।

In this way Duryodhana was surrounded by an army eleven Akshauhini strong. All of them were desirous of a fight with the sons of Kunti and filled with banners of various sorts.

न हास्तिनपुरे राजन्नवकाशोऽभवत् तदा॥२८॥

राज्ञां स्वबलमुख्यानां प्राधान्येनापि भारत।

O king, In the city of Hastinapura, there was not space, even for the principal leaders of the king's own army.

ततः पञ्चनदं चैव कृत्स्नं च कुरुजाङ्गलम्॥२९॥

तथा रोहितकारण्यं मरुभूमिश्च केवला।

अहिच्छत्रं कालकूटं गङ्गाकूलं च भारत॥३०॥

वारणं वाटधानं च यामुनश्चैव पर्वतः।

एष देशः सुविस्तीर्णः प्रभूतधनधान्यवान्॥३१॥

O son of Bharata, for this reason the country of the five rivers, Krishna, Kurujangala and the forest of Rohitaka and the desert of Kevala and Ahichhatra and Kalakuta and the bank of the Ganges and Varana and Vatadhana and the mountains of Yamuna, all these extensive tracts containing large quantities of corn and wealth became exceedingly crowded with the army of the Kauravas.

बभूव कौरवेयाणां बलेनातीव संवृतः।

तत्र सैन्यं तथा युक्तं ददर्श स पुरोहितः॥३२॥

यः स पाञ्चालराजेन प्रेषितः कौरवान् प्रति॥३३॥

There the priest saw the army of this description - the priest who was sent by the king of Panchala to the Kauravas.

CHAPTER 20

(SANJAYAYANA PARVA)

The arrival of the priest

वैशम्पायन उवाच

स च कौरव्यमासाद्य द्रुपदस्य पुरोहितः।

सत्कृतो धृतराष्ट्रेण शीघ्रेण विदुरेण च॥१॥

Vaishampayana said

The priest of Drupada, having arrived near the son of Kuru, was greeted by Dhritarashtra, Bhishma and Vidura.

सर्वं कौशल्यमुक्त्वाऽऽदौ पृष्ट्वा चैवमनामयम्।

सर्वसेनाप्रणेतृणां मध्ये वाक्यमुवाच ह॥२॥

Having asked him if everything were well with him and also made enquiries about his health in the midst of all the leaders of his army he said these words.

सर्वैर्भवद्भिर्विदितो राजधर्मः सनातनः।

वाक्योपादानहेतोस्तु वक्ष्यामि विदिते सति॥३॥

It is known to all, what the duty of a king is as it obtains since a long period back, but through known, yet shall I speak, as a preface to my speech proper.

धृतराष्ट्रश्च पाण्डुश्च सुतावेकस्य विश्रुतौ।

तयोः समानं ब्रविणं पैतृकं नात्र संशयः॥४॥

It is known that Dhritarashtra and Pandu are the sons of one and their paternal kingdom

must be shared by them equally-there is no doubt about it.

धृतराष्ट्रस्य ये पुत्राः प्राप्तः तैः पैतृकं वसु।

पाण्डुपुत्राः कथं नाम न प्राप्ताः पैतृकं वसु॥५॥

Those who are the sons of Dhritarashtra have obtained the position of their father why have not the sons of Pandu obtained the paternal kingdom?

एवंगते पाण्डवेयैर्विदितं वः पुरा यथा।

न प्राप्तं पैतृकं ब्रुव्यं धृतराष्ट्रेण संवृतम्॥६॥

It is known to you, how in former days, the sons of Pandu, did not obtain their ancestral wealth which was wrested from them by the son of Dhritarashtra.

प्राणान्तिकैरप्युपायैः प्रयतद्भिरनेकशः।

शेषवन्तो न शक्विता नेतुं वै यमसादनम्॥७॥

They sought (to remove them) by several means, calculated even to bring their lives to an end, but they have not yet reached the termination's of their lives, so they were unable to send them to the palace of the king of Death (Yama).

पुनश्च वर्धितं राज्यं स्वबलेन महात्मभिः।

छद्मनापहतं क्षुद्रैर्धार्तराष्ट्रैः ससौबलैः॥८॥

Then again, the kingdom gained by the noble-minded ones through their own strength was taken away from them by a trick by the mean sons of Dhritarashtra united with the son of Subala.

तदप्यनुमतं कर्म यथायुक्तमनेन वै।

वासिताश्च महारण्ये वर्षाणीह त्रयोदश॥९॥

Even this act, undesirable as it was, approved of by him and they lived for thirteen years in the great forest.

सभायां क्लेशितैर्वीरैः सहभार्यैस्तथा भृशम्।

अरण्येविविधाः क्लेशाः सम्प्राप्तास्तैः सुदारुणाः॥१०॥

In the court too serious troubles were experienced by the heroes along with their wife and in the forest diverse troubles of great magnitude were met with by them.

तथा विराटनगरे योन्यन्तरगतैरिव।

प्राप्तः परमसंकलेशो यथा पापैर्महात्मभिः॥११॥

And in the same way in the town of Virata, hard troubles were met with by the large minded ones as great pains are endured by wicked souls, when they transmigrate into other beings.

ते सर्वं पृष्ठतः कृत्वा तत् सर्वं पूर्वकिल्बिषम्।
सामैव कुरुभिः सार्धमिच्छन्ति कुरुपुङ्गवाः॥१२॥

Forgetting all these troubles gone through by them in past times those foremost, among the race of Kuru, are desirous of peace with the son of Kuru.

तेषां च वृत्तमाज्ञाय वृत्तं दुर्योधनस्य च।
अनुनेतुमिहार्हन्ति धार्तराष्ट्रं सुहज्जनाः॥१३॥

Knowing their nature and the nature of Duryodhana, the well wishers (of the letter) should, properly speaking on this occasion, lead the son of Dhritarashtra (to an amicable settlement).

न हि ते विग्रहं वीराः कुर्वन्ति कुरुभिः सह।
अविनाशेन लोकस्य काङ्क्षन्ते पाण्डवाः स्वकम्॥१४॥

These heroes do not (want to) wage war with the son of Kuru. The sons of Pandu do not want (to get back) their own by ruining the world.

यश्चापि धार्तराष्ट्रस्य हेतुः स्याद् विग्रहं प्रति।
स च हेतुर्न मन्तव्यो बलीयांसस्तथा हि ते॥१५॥

The reason, which the son of Dhritarashtra brings forward for war, cannot be regarded as a reason for they are the stronger.

अक्षौहिण्यश्च सप्तैव धर्मपुत्रस्य संगताः।
युयुत्समानाः कुरुभिः प्रतीक्षन्तेऽस्य शासनम्॥१६॥

Seven Akshauhini have been collected for the son of Dharma (Yudhishtira), they all desirous of fighting with the sons of Kuru, are waiting for his permission.

अपरे पुरुषव्याघ्राः सहस्राक्षौहिणीसमाः।
सात्यकिर्भीमसेनश्च यमौ च सुमहाबलौ॥१७॥

There are others, best among men, who are, each of them equal to thousand Akshauhini - for instance, the son of Satyaki, Bhimasena and the twin brothers of very great strength.

एकादशैताः पृतना एकश्च समागताः।

एकश्च महाबाहुर्बहुरूपी धनंजयः॥१८॥

On one side are united those eleven (Akshauhini) and on the other, Dhananjaya of great strength and of many forms.

यथा किरीटी सर्वाभ्यः सेनाभ्यो व्यतिरिच्यते।
एवमेव महाबाहुर्वासुदेवो महाद्युतिः॥१९॥

An Kiritin suppress the entire army, so does Vasudeva of long arms and of great luster.

बहुलत्वं च सेनानां विक्रमं च किरीटिनः।
बुद्धिमत्त्वं च कृष्णस्य बुद्ध्वा युध्येत को नरः॥२०॥

What man will fight against an army superior in number, the prowess of Kiritin and the wisdom of Krishna.

ते भवन्तो यथाधर्मं यथासमयमेव च।
प्रयच्छन्तु प्रदातव्यं मा वः कालोऽत्यगादयम्॥२१॥

Therefore do you, as dictated by virtue and as agreed to in the stipulation, give back that which should be returned. Don't you let this opportunity.

CHAPTER 21

(SANJAYAYANA PARVA)-Continued

The arrival of the Priest

वैशम्पायन उवाच

तस्य तद् वचनं श्रुत्वा प्रज्ञावृद्धो महाद्युतिः।
सम्पूज्यैनं यथाकालं भीष्मो वचनमब्रवीत्॥१॥

Vaishampayana said

Having heard these words of his, Bhishma, of great luster and old in wisdom, did him due honours and spoke these words to him as suited the occasion.

दिष्ट्या कुशलिनः सर्वे सह दामोदरेण ते।
दिष्ट्या सहायवन्तश्चदिष्ट्या धर्मे च ते रताः॥२॥

It is lucky that they all along with Damodara are doing well; it is lucky that have secured aid and it is lucky that they are intent on acting virtuously.

दिष्ट्या च संधिकामास्ते भ्रातरः कुरुनन्दनाः।
दिष्ट्या न युद्धमनसः पाण्डवाः सह बान्धवैः॥३॥

And it is lucky that our cousins, the sons of Kuru, desire peace, it is lucky that the sons

of Pandu are not desirous of war with their relations.

भवता सत्यमुक्तं तु सर्वमेतन्न संशयः।

अतितीक्ष्णं तु ते वाक्यं ब्राह्मण्यादिति मे मतिः॥४॥

Truth has been spoken by you; it is so; no doubt your words are very sharp; in my opinion that is so because you are a Brahmana.

असंशयं क्लेशितास्ते वने चेह च पाण्डवाः।

प्राप्तश्च धर्मतः सर्वं पितुर्धनमसंशयम्॥५॥

Kiritin the son of Pritha is strong, well coached in handling weapons and of mighty prowess; who is there to stand against Dhananjaya the son of Pandu?

किरीटी बलवान् पार्थः कृतास्त्रश्च महारथः।

को हि पाण्डुसुतं युद्धे विषहेत धनंजयम्॥६॥

These sons, of Pandu, have doubtless borne much troubles here and in the forest and rightly speaking they are doubtless entitled to the wealth of their fathers.

अपि वज्रधरः साक्षात् किमुतान्ये धनुर्धृतः।

त्रयाणामपि लोकानां समर्थ इति मे मतिः॥७॥

Even the holder of the thunderbolt himself (cannot withstand him) how can others bearing the bow? He is capable of standing against the three worlds; this is my opinion.

भीष्मे ब्रुवति तद् वाक्यं दृष्ट्वाक्षिप्य मनुना।

दुर्योधनं समालोक्य कर्णो वचनमब्रवीत्॥८॥

While Bhishma was speaking Karna, having interrupted his words in anger and insolence and looking at Duryodhana, said -

न तत्राविदितं ब्रह्मल्लोके भूतेन केनचित्।

पुनरुक्तेन किं तेन भाषितेन पुनः पुनः॥९॥

O Brahmana, what you say is not unknown in this world nor by any being; why do you repeat it again and again?

दुर्योधनार्थं शकुनिद्यूते निजितवान् पुरा।

समयेन गतोऽरण्यं पाण्डुपुत्रो युधिष्ठिरः॥१०॥

In days of old, Shakuni on behalf of Duryodhana defeated (Yudhishtira) at a game of dice and it was according to a stipulation that Yudhishtira the son of Pandu went to the forest.

स तं समयमाश्रित्य राज्यं नेच्छति पैतृकम्।

बलमाश्रित्य मत्स्यानां पञ्चालानां च मूर्खवत्॥११॥

He now, like a fool disregarding that stipulation, wants his paternal wealth depending on the armies supplied him by the Matsyas and by the king of Panchala.

दुर्योधनो भयाद् विद्वन् न दद्यात् पादमन्ततः।

धर्मतस्तु महीं कृत्स्नां प्रदद्याच्छत्रवेऽपि च॥१२॥

O learned one, Duryodhana will not yield even one foot of ground through fear, but responding to the call of virtue he will yield even the entire world to his enemy.

यदि काङ्क्षन्ति ते राज्यं पितृपैतामहं पुनः।

यथाप्रतिज्ञं कालं तं चरन्तु वनमाश्रिताः॥१३॥

If they want back the kingdom of their forefathers let them, as stipulated, reside in the forest to the end of the period (agreed on).

ततो दुर्योधनस्याङ्गे वर्तन्तामकुतोभयाः।

अधर्मिकीं तु मा बुद्धिं मौख्यात् कुर्वन्तु केवलात्॥१४॥

Then may they come to seek refuse with Duryodhana without any fear; let them not through folly adopt an unrighteous course.

अथ ते धर्ममुत्सृज्य युद्धमिच्छन्ति पाण्डवाः।

आसाद्येमान् कुरुश्रेष्ठान् स्मरिष्यन्ति वचो मम॥१५॥

If the sons of Pandu, bidding adieu to a righteous course, desire war, then will they, after coming face to face with these foremost among the race of Kurus, have occasion to remember my words.

भीष्म उवाच

किं नु राधेय वाचा ते कर्म तत् स्मर्तुमर्हसि।

एक एव यदा पार्थः षड्रथाञ्जितवान् युधि॥१६॥

Bhishma said

O son of Radha, why do you talk so much? It is fitting that you should remember his deeds; alone the son of Pritha vanquished in battle six charioteers.

बहुशो जीयमानस्य कर्म दृष्टं तदैव ते।

न चेदेवं करिष्यामो यदयं ब्राह्मणोऽब्रवीत्।

श्रुवं यधि हतास्तेन भक्षयिष्याम पांसुकान्॥१७॥

You have seen the deeds of him who had been victories on many occasions; if we do not do what this Brahmana has said most certainly shall we be killed by him.

वैशम्पायन उवाच

धृतराष्ट्रस्ततो भीष्ममनुमान्य प्रसाद्य च।
अवभत्स्य च राधेयमिदं वचनमब्रवीत्॥१८॥

Vaishampayana said

Then Dhritarashtra, having pleased Bhishma by approving of his words and having rebuked the son of Radha, said these words.

अस्मद्धितं वाक्यमिदं भीष्मः शान्तनवोऽब्रवीत्।
पाण्डवानां हितं चैव सर्वस्य जगतस्तथा॥१९॥

What Bhishma, the son of Shantanu, has said is calculated to promote our interests and those of the entire world.

चिन्तयित्वा तु पार्थेभ्यः प्रेषयिष्यामि संजयम्।
स भवान् प्रति यात्वद्य पाण्डवानेव मा चिरम्॥२०॥

After mature deliberation, shall I send Sanjaya to the sons of Pritha, therefore do you go back at once this day to the sons of Pandu.

स तं सत्कृत्य कौरव्यः प्रेषयामास पाण्डवान्।
सभामध्ये समाहूय संजयं वाक्यमब्रवीत्॥२१॥

And the son of Kuru, having done him honours, sent him to the sons of Pandu and having summoned Sanjaya to the council, said these words.

CHAPTER 22

(SANJAYAYANA PARVA)-Continued

The mission from Dhritarashtra

धृतराष्ट्र उवाच

प्राप्तानाहुः संजय पाण्डपुत्रा-
नुपप्लव्ये तान् विजानीहि गत्वा।
अजातशत्रुं च समाजयेथा
दिष्ट्याऽऽनह्य स्थानमुपस्थितस्त्वम्॥२१॥

Dhritarashtra said

It is said, O Sanjaya, that the sons of Pandu have reached Upaplavya; going out do you find out (if) this (is true), do due honours to the one who has created no enemies

(Yudhishtira); it is fortunate that you are present here.

सर्वान् वदेः संजय स्वस्तिमन्तः

कृच्छ्रं वासमतदर्हान् निरुष्य।

तेषां शान्तिर्विद्यतेऽस्मासु शीघ्रं

मिथ्यापेतानामुपकारिणां सताम्॥२२॥

To all do you, O Sanjaya, communicate our well being. Having resided in the forest and met with troubles, they who are inclined to do good to others without deceit and honest still entertain friendly feeling towards us.

नाहं क्वचित् संजय पाण्डवानां

मिथ्यावृत्तिं काञ्चन जात्वपश्यम्।

सर्वा श्रियं ह्यात्मवीर्येण लब्ध्वां

पर्याकार्षुः पाण्डवा महामेवा॥२३॥

Never did I, O Sanjaya, observe any falsehood in the sons of Pandu. Having gained all their wealth through sheer strength of their own, have they made over the same to me.

दोषं ह्येषां नाध्यगच्छं परीच्छन्

नित्यं कंचिद् येन गर्हेय पार्थान्।

धर्मार्थाभ्यां कर्म कुर्वन्ति नित्यं

सुखप्रिये नानुसूयन्ति कामात्॥२४॥

Never did I observe any questionable act in them. Though I was always on the look-out, yet never did I find anything done by these sons of Pritha for which we could blame them. They always work for the sake of virtue and their own interests and never request others for their own well being.

धर्मं शीतं क्षुत्पिपासे तथैव

निद्रां तन्त्रीं क्रोधहर्षो प्रमादम्।

धृत्या चैव प्रज्ञया चाभिभूय

धर्मार्थयोगात् प्रयतन्ति पार्थाः॥२५॥

Having by their patience and wisdom subjugated heat, cold, hunger, thirst, sleep, laziness anger, pleasure and folly, the sons of Pritha always try for virtue and their own interests.

त्यजन्ति मित्रेषु धनानि काले

न संवासाज्जीर्यति तेषु मैत्री।

यथार्हमानार्थकरा हि पार्था-

स्तेषां द्वेष्टा नास्त्याजमीदृश्य पक्षे॥६॥

On suitable occasions, do they give away wealth to their friends and friendship with them does not decrease through long residence together. The sons of Pritha honour others and promote their interest according to their deserts. They have no haters in the side of Ajmida.

अन्यत्र पापाद् विषमान्मन्दबुद्धे-

दुर्योधनात् क्षुद्रतराच्च कर्णात्।

तेषां हीमौ हीनसुखप्रियाणां

महात्मनां संजनयतो हि तेजः॥७॥

Except the great weak-minded fool, Duryodhana and the still meaner Karna. These two alone are increasing the energy of these large-minded souls who do not desire for their own happiness.

उत्थानवीर्यः सुखमेधमानो

दुर्योधनः सुकृतं मन्यते तत्।

तेषां भागं यच्च मन्येत बालः

शक्यं हर्तुं जीवतां पाण्डवानाम्॥८॥

Duryodhana who is strong in the beginning only and who is accustomed to every sort of indulgence thinks that he does well (increasing their energy). The boy thinks too that he is capable of robbing the living son of Pandu, of their share.

यस्यार्जुनः पदवीं केशवश्च

वृकोदरः सात्यकोऽजातशत्रोः।

माद्रीपुत्रौ सृजयश्चापि यान्ति

पुरा युद्धात् साधु तस्य प्रदानम्॥९॥

He who is followed by Arjuna, Keshava, Vrikodara, Satyaki, the two sons of Madri (Nakula and Sahadeva) and Sanjaya; it is best to give up his share before the war.

स होवैकः पृथिवीं सव्यसाची

गाण्डीवधन्वा प्रणुदेद् रथस्थः।

तथा जिष्णुः केशवोऽप्यप्रघृष्यो

लोकत्रयस्याधिपतिर्मात्मा॥१०॥

Savyasachin, holding the Gandiva bow is alone capable of subjugating the ear from his

chariot and in the same way is the noble-minded Keshava, accustomed to got victories and unapproachable, the ruler of the three worlds.

तिष्ठेत् कस्तस्य मर्त्यः पुरस्ताद्

यः सर्वलोकेषु वरेण्य एकः।

पर्जन्यघोषान् प्रवपञ्चरौघान्

पतङ्गसङ्घानिव शीघ्रवेगान्॥११॥

In all the worlds, he is the only worthy man. What man could stand against his flight of arrows which roar like the clouds and which fly with the swiftness of locusts.

दिशं ह्युदीचीमपि चोत्तरान् कुरून्

गाण्डीवधन्वैकरथो जिगाय।

धनं चैषामाहरत् सव्यसाची

सेनानुगान् द्रविडांश्चैव चक्रे॥१२॥

Seated on one car, with the help of the Gandiva bow, Savyasachin, having subjugated the Kauravas of the north and the northern country as well, took away their wealth and turned the people of Dravida into his soldier followers.

यश्चैव देवान् खाण्डवे सव्यसाची

गाण्डीवधन्वा प्रजिगाय सेन्द्रान्।

उपाहरत् पाण्डवो जातवेदसे

यशो मानं वर्धयन् पाण्डवानाम्॥१३॥

Savyasachin, with the help of the Govinda bow, having subjugated the gods with Indra at their head, in the Agni and thus enhanced the honour and redwing of the sons of Pandu.

गदाधृतां नास्ति समोऽत्र भीमा-

द्धस्त्यारोहो नास्ति समश्च तस्या

रथेऽर्जुनादाहुरहीनमेनं

बाह्वोर्बलेनायुतनागवीर्यम्॥१४॥

There is none equal to Bhima in wielding the mace, none too equal to him in riding elephants and it is said that as a car-warrior he is not inferior to Arjuna and in strength of arms he has the prowess of ten thousand elephants.

सुशिक्षितः कृतवैरस्तरस्वी

दहेत् क्षुद्रांस्तरसा धार्तराष्ट्रान्।

सदात्यमर्षी न बलात् स शक्यो
युद्धे जेतुं वासवेनापि माक्षात्॥१५॥

Well-trained and strong, being rendered an enemy and inspired with worth he would burn down the sons of Dhritarashtra. Being always very wrathful and strong he is incapable of being defeated even by Vasava (Indra) himself.

सुचेतसौ बलिनौ शीघ्रहस्तौ
सुशिक्षितौ भ्रातरौ फाल्गुनेन।
श्येनौ यथा पक्षिपूगान् रुज्जतौ
माद्रीपुत्रौ शेषयेतां न शत्रून्॥१६॥

The two brothers, the sons of the king of Madri, of good heart, strong quick-handed and well trained by the sons of Falguna, will leave no vestige of the enemies as a pair of birds of prey destroy a flight of birds.

एतद् बलं पूर्णमस्माकमेवं
यत् सत्यं तान् प्राप्य नास्तीति मन्ये।
तेषां मध्ये वर्तमानस्तरस्वी
धृष्टद्युम्नः पाण्डवानामिहैकः॥१७॥

I regard this vast army of ours, as being not in existence, when it encounters them. Among them is the powerful Dhrishtadyumna who is regarded as one of the Pandavas.

सहाभात्यः सोमकानां प्रबर्हः
संत्यक्तात्मा पाण्डवार्थं श्रुतो मे।
अजातशत्रुं प्रसहेत कोऽन्यो
येषां स स्यादग्रणीर्वृष्णिर्सिंहः॥१८॥

I understand that the foremost, among the Somakas with his ministers, has devoted his soul to the cause of the sons of Pandu; who else can withstand him who has made no enemies (Yudhishtira) whose army is led by that best among the Vrishnis.

सहोषितश्चरितार्थो वयस्थो
मात्स्येयानामधिपो वै विराटः।
स वै सपुत्रः पाण्डवार्थं च शश्वद्
युधिष्ठिरं भक्त इति श्रुतं मे॥१९॥

Virata, the lord of the people of Matsya, who is of mature age, who has lived with the Pandavas and whose desires have been fulfilled by them, with his sons is there ever increased

in the cause of the sons of Pandu and a staunch adherent of Yudhishtira.

अवरुद्धा रथिनः केकयेभ्यो
महेष्वासा भ्रातरः पञ्च सन्ति।
केकयेभ्यो राज्यमाकाङ्क्षमाणा
युद्धार्थिनश्चानवसन्ति पार्थान्॥२०॥

And the five brothers, the eminent and mighty princes of Kaikeya, have been deprived of their kingdom (by us) and they follow the sons of Pritha, desirous of the kingdom of the Kaikeyas and waiting for an opportunity of fighting (with us).

सर्वाश्च वीरान् पृथिवीपतीनां
समागतान् पाण्डवार्थं निविष्टान्।
शूरानहं भक्तिमतः शृणोमि
प्रीत्या युक्तान् संश्रितान् धर्मराजम्॥२१॥

And all the heroes among the lords of the Earth have been brought together and are interested in the cause of the sons of Pandu. I hear that these heroes worthy of respect have become followers of the virtuous king out of love.

गिर्याश्रया दुर्गनिवासिन्श्च
योधाः पृथिव्यां कुलजातिशुद्धाः।
म्लेच्छाश्च नानायुधवीर्यवन्तः
समागताः पाण्डवार्थं निविष्टाः॥२२॥

Heroes who live in the hills and in fortresses, who are of good lineage in the world and aged and many Mlechas who are adepts in handling various weapons have been brought together and made interested in the cause of the sons of Pandu.

पाण्डवश्च राजा सपितीन्द्रकल्पो
योधप्रवीरैर्बहुभिः समेतः।
समागतः पाण्डवार्थं महात्मा
लोकप्रवीरोऽप्रतिवीर्यतेजाः॥२३॥

And king Pandya too, in battle an equal of Indra, who is noble-minded, a hero energy, accompanied by many heroes, has come, espousing the cause of the sons of Pandu.

अस्त्रं द्रोणादर्जुनाद् वासुदेवात्
कृपाद् भीष्माद् येन वृतं शृणोमि

यं तं कार्ष्णिप्रतिममाहुरेकं

स सात्यकिः पाण्डुवार्थं निविष्टः॥२४॥

That Satyaki, who has learnt the use of arms from Drona, Arjuna, Vasudeva, Kripa and Bhima and who is said to be the equal of the son of Krishna, Pradyumna, is enlisted in the cause of the sons of Pandu.

उपाश्रितश्चेदिकरूपपकाश्च

सर्वोद्योगैर्भूमिपालाः समेताः।

तेषां मध्ये सूर्यमिवातपन्तं

श्रिया वृतं चेदिपतिं ज्वलन्तम्॥२५॥

Formerly did assemble the kings of the Chedis and the Karushas with all their preparations and among them stood the king of Chedis, with his blazing beauty and scorching (sight) like the sun.

अस्तम्भनीयं युधि मन्यमानो

ज्यां कर्षतां श्रेष्ठतमं पृथिव्याम्।

सर्वोत्साहं क्षत्रियाणां निहत्य

प्रसह्य कृष्णस्तरसा सम्पमर्द॥२६॥

He was regarded as being incapable of being vanquished in battle and the foremost among all the users of the bow. Krishna at once killed him by force of his own strength and thus destroyed all the hopes of the Kshatriyas.

यशोमानौ वर्धयन् पाण्डवानां

पुराऽभिनच्छिशुपालं समीक्ष्य।

यस्य सर्वे वर्धयन्ति स्म मानं

करुषराजप्रमुखा नरेन्द्राः॥२७॥

In days of old did Krishna merely by looking at him (Shishupala) who was honoured by the kings, at whose head stood the king of the Karushas thereby increasing the fame and honour of the Pandavas.

तमसह्यं केशवं तत्र मत्वा

सुग्रीवयुक्तेन रथेन कृष्णम्।

केप्राद्रवश्चेदिपतिं विहाय

सिंहं दृष्ट्वा क्षुद्रमृगा इवान्ये॥२८॥

Seeing that Keshava was incapable of being vanquished in his chariot drawn by white horses they fled leaving the ruler of the Chedis as small animals do at the sight of a lion.

यस्तं प्रतीपस्तरसा प्रत्युदीया-

दाशंसमानो द्वैरथे वासुदेवम्।

सोऽशेत कृष्णेन हतः परासु-

वतिनेवोन्मथितः कर्णिकारः॥२९॥

He, who out of impudence, engaged in a fight in chariots with Vasudeva, lies killed by Krishna like a Karnikara tree uprooted by the wind.

पराक्रमं मे यदवेदयन्त

तेषामर्थं संजय केशवस्य।

अनुस्मरंस्तस्य कर्माणि विष्णो-

र्गावलगणे नाधिगच्छामि शान्तिम्॥३०॥

Remembering what has been brought to my notice regarding the might of Keshava and the deeds of Vishnu I got no peace of mind, O son of Gavalgani.

न जातु ताञ्छत्रुरन्यः सहेत

येषां स स्यादग्रणीर्वृष्णिसिंहः।

प्रवेपते मे हृदयं भयेन

श्रुत्वा कृष्णावेकस्थे समेतौ॥३१॥

No enemy whatever can withstand them whose leader is that best of the Vrishnis. My heart trembles with fear at hearing that the, two Krishna's are united together on one the same chariot.

न चेद् गच्छेत् संगरं मन्दबुद्धि-

स्ताभ्यां लभेच्छर्म तदा सुतो मे।

नो चेत् कुरुन् संजय निर्दिष्टा-

मिन्द्राविष्णू दैत्यसेनां यथैवा॥३२॥

If the dull-headed one dose not fight with these two then may my son fare well, otherwise will they burn up the Kurus as Indra and Vishnu did the army of the Daityas.

मतो हि मे शक्रसमो धनंजयः

सनातनो वृष्णिवीरश्च विष्णुः।

धर्मारामो ह्रीनिषेवस्तरस्वी

कुन्तीपुत्रः पाण्डवोऽजातशत्रुः॥३३॥

In my opinion is equal to Shakra himself and the hero of the Vrishni race is Vishnu himself. The son of Kunti has refuge in virtue, is brave and avoids shameful deeds and the son of Pandu has created no enemies.

दुर्योधनेन निकृतो मनस्वी
नो चेत् कुन्धः प्रदेहद् धार्तराष्ट्रान्।
नाहं तथा हर्जुनाद् वासुदेवाद्
भीमाद् वाहं यमयोर्वा बिभेमि॥३४॥

He, who has been banished by Duryodhana, is not evil-minded otherwise being wrathful he would have consumed all the sons of Dhritarashtra. I do not fear Arjuna, Vasudeva or even Bhima or the twins so I, in the same measure, fear.

यथा राज्ञः क्रोधदीप्तस्य सूत
मन्योरहं भीतरः सदैव।
महातपा ब्रह्मचर्येण युक्तः
संकल्पोऽयं मानसस्तस्य सिद्धयेत्॥३५॥

The wrath of the king, O Suta, when he is angry; having practiced great austerities and Brahmacharya vows his desire will be fulfilled.

तस्य क्रोधं संजयाहं समीक्ष्य
स्थाने जानन् भृशमस्म्यद्य भीतः।
स गच्छ शीघ्रं प्रहितो रथेन
पाञ्चालराजस्य चमूनिवेशनम्॥३६॥

Seeing his wrath and knowing that the cause is just, I am now very much afraid, therefore as an emissary from me do you quickly go to the encampment of the king of Panchala on a swift-going car.

अजातशत्रुं कुशलं स्म पृच्छेः
पुनः पुनः प्रीतियुक्तं वदेस्त्वम्।
जनार्दनं चापि समेत्य तात
महामात्रं वीर्यवतामुदारम्॥३७॥

Repeatedly will you ask him who has created no enemies in affectionate terms about his health; and going, O son, near Janardana also, who is possessed of great qualities, heroic and noble-minded.

अनामयं मद्बचनेन पृच्छे-
र्धृतराष्ट्रः पाण्डवैः शान्तिमीप्सुः।
न तस्य किञ्चिद् वचनं न कुर्यात्
कुन्तीपुत्रो वासुदेवस्य सूता॥३८॥

Will you ask about his welfare, on my behalf and say that Dhritarashtra is desirous of peace with the sons of Pandu. There is request

of that the son of Kunti will not comply with, O Suta.

प्रियश्चैषामात्मसमश्च कृष्णो
विद्वांश्चैषां कर्मणि नित्ययुक्तः।
समानीतान् पाण्डवान् सृजयाश्च
जनार्दनं युयुधानं विराटम्॥३९॥

Krishna is as dear to them as their own selves and being wise he is ever engaged in their. Also of the assembled sons of Pandu and the Srinjayas and Janardana and Yuyudhana and Virata,

अनामयं मद्बचनेन पृच्छेः
सर्वास्तथा द्वीपदेशांश्च पञ्चा।
यद् यत् तत्र प्राप्तकालं परेभ्य-
स्त्वं मन्येथा भारतानां हितं च।
तद् भावेथाः संजय राजमध्ये
न मूर्च्छयेद् यत्र च युद्धहेतुः॥४०॥

Will you enquire about their health on my behalf and in the same way of the five sons of Draupadi. And whatever you think fit to be said to the foe, as occasion arises and also whatever you think to be conducive the interests of the race of Bharata must you say, O Sanjaya, among those kings. And do not utter anything which may give cause for hostility.

CHAPTER 23

(SANJAYAYANA PARVA)-Continued

The queries of Yudhishtira

वैशम्पायन उवाच

राज्ञस्तु वचनं श्रुत्वा धृतराष्ट्रस्य संजयः।
उपप्लव्यं ययौ द्रष्टुं पाण्डवानमितौजसः॥१॥

Vaishampayana said

Sanjaya, having heard the words of king Dhritarashtra, to Upaplavya to see the sons of Pandu of illimitable strength.

स तु राजानमासाद्य कुन्तीपुत्रं युधिष्ठिरम्।
अभिवाद्य ततः पूर्वं सूतपुत्रोऽभ्यभाषत॥२॥

And having reached the presence of king Yudhishtira the son of Kunti, the son of Suta (caste) first made his obeisance and then said -

गावल्गणिः संजयः सूतसूनु-
रजातशत्रुमवदत् प्रतीतः।

दिष्ट्या राजंस्त्वामरोगं प्रपश्ये
सहायवन्तं च महेन्द्रकल्पम्॥३॥

And Sanjaya the son of Gavalgana and the son of a Suta (caste) cheerfully said to him who had created no enemies. It is fortunate, O king, that I see you without decease, having friends and equal to the great Indra.

अनामयं पृच्छति त्वाऽऽम्बिकेयो
वृद्धो राजा धृतराष्ट्रो मनीषी।
कच्चिद् भीमः कुशली पाण्डवाग्र्यो
धनंजयस्तौ च माद्रीतनूजौ॥४॥

The aged and wise king Dhritarashtra the son of Ambika, asks about your health. Is Bhima the foremost among the sons of Pandu well and is Dhananjaya so are these two sons of the king of Madri,

कच्चिद् कृष्णा द्रौपदी राजपुत्री
सत्यव्रता वीरपत्नी सपुत्रा।
मनस्विनी यत्र च वाच्छसि त्व-
मिष्टान् कामान् भारत स्वस्तिकामः॥५॥

How is the princess Krishna, the daughter of Drupada, who is truthful, wife of a hero, with her sons, that spirited lady for whose benefit you pray for (the accomplishment of your fondest wishes) O son of Bharata, O you of good desires?

युधिष्ठिर उवाच

गावल्गणे संजय स्वागतं ते
प्रीयामहे ते वयं दर्शनेन।
अनामयं प्रतिजाने तवाहं
सहानुजैः कुशली चास्मि विद्मः॥६॥

Yudhishtira said

O son of Gavalgana, O Sanjaya, you are welcome. We are delighted at seeing you. In return to know about your health. I am well with my younger brothers. O you learned man.

चिरादिदं कुशलं भारतस्य
श्रुत्वा राज्ञः कुरुवृद्धस्य सूत।
मन्ये साक्षाद् दृष्टमहं नरेन्द्रं

दृष्ट्वैव त्वां संजय प्रीतियोगात्॥७॥

Having after a long time, heard the news of the health of the aged king of the Kurus, O Suta and having seen you, O Sanjaya, am I so pleased that regard as having seen the king himself.

पितामहो नः स्थविरो मनस्वी
महाप्राज्ञः सर्वधर्मोपपन्नः।
स कौरव्यः कुशली तात भीष्मो
यथापूर्वं वृत्तिरस्त्यस्य कच्चित्॥८॥

Our grandsire is aged, wise, great in wisdom and endued with every virtue. Is this Bhishma, the son of Kunti, in health? Is he of the same habits, as in days of old?

कच्चिद् राजा धृतराष्ट्रः सपुत्रो
वैचित्रवीर्यः कुशली महात्मा।
महाराजो बाह्लिकः प्रतिपेयः
कच्चिद् विद्वान् कुशली सूतपुत्रः॥९॥

Is the large-minded king Dhritarashtra, the son of Vichitravirya, well along with his sons. Is the great king Balhika, the son of Pratipa, O you learned son of Suta (caste).

स सोमदत्तः कुशली तात कच्चिद्
भूरिश्रवाः सत्यसंधः शलश्च।
द्रोणः सपुत्रश्च कृष्णश्च विप्रो
महेष्वासाः कच्चिदेतेऽप्यरोगाः॥१०॥

Is Somadatta, well? How are Bhurishrava, Satyasandha, Shalya, Drona and Kripa, the twice born with his sons, all endued with great qualities? How are these? Are they without illness?

सर्वे कुरुभ्यः स्पृहयन्ति संजय
धनुर्धरा ये पृथिव्या प्रधानाः।
महाप्राज्ञाः सर्वशास्त्रावदाता

धनुर्भृता मुख्यतमाः पृथिव्याम्॥११॥

All the foremost bowmen in the world have, O Sanjaya, side with the Kurus and so have the foremost of all those who are endued with great wisdom and know all sciences and can wield the bow in the world.

कच्चिन्मानं तात लभन्त एते
धनुर्भूतः कच्चिदेतेऽप्यरोगाः।

येषां राष्ट्रे निवसति दर्शनीयो

महेष्वासः शीलवान् द्रोणपुत्रः॥१२॥

Do these wielders of the bow get honours?
Are they without disease in whose kingdom
worth seeing lives the well-behaved son of
Drona endued with great qualities?

वैश्यापुत्रः कुशली तात कच्चि-

न्महाप्राज्ञो राजपुत्रो युयुत्सुः।

कर्णोऽमात्यः कुशली तात कच्चित्

सुयोधनो यस्य मन्दो विधेयः॥१३॥

Is the very wise prince Yuyutsu, the son of
(Dhritarashtra by) the Vaishya lady in health?
Is the minister Karna in health whose advice
the dull-headed Suyodhana follows?

स्त्रियो वृद्धा भारतानां जनन्यो

महानस्यो दासभार्याश्च सूता

वध्वः पुत्रा भगिनेया भगिन्यो

दौहित्रा वा कच्चिदप्यव्यलीकाः॥१४॥

Are the aged ladies the mothers of the sons
of Bharata and the slave-wives of the great one,
O Suta and daughter-in law, sons, sister' sons
and daughter' sons in peace?

कच्चिद् राजा ब्राह्मणानां यथावत्

प्रवर्तते पूर्ववत् तात वृत्तिम्।

कच्चिद् दायान् मामकान् धार्तराष्ट्रो

द्विजातीनां संजय नोपहन्ति॥१५॥

Dose the king grant suitable annuities to
the Brahmanas as in former days? Have the
sons of Dhritarashtra discontinued the annuities
granted by me the twice-born, O Sanjaya?

कच्चिद् राजा धृतराष्ट्रः सपुत्र

उपेक्षते ब्राह्मणातिक्रमान् वै।

स्वर्गस्य कच्चिन्न तथा वर्त्मभूता-

मुपेक्षते तेषु सदैव वृत्तिम्॥१६॥

Dose the king Dhritarashtra, with his sons,
treat with contempt the Brahmanas when they
commit breaches of law? Dose he treat with
lightness the provision for Brahmanas which is
the road to heaven?

एतज्ज्योतिश्चोत्तमं जीवलोके

शुक्लं प्रजानां विहितं विधात्रा।

ते चेद् दोषं न नियच्छन्ति मन्दाः

कृत्स्नोनाशो भविता कौरवाणाम्॥१७॥

This light has been instituted by
Providence for the good of beings in this
world. If those dull-headed ones do not treat
with forbearance their short-comings will the
sons of Kuru meet with ruin.

कच्चिद् राजा धृतराष्ट्रः सपुत्रो बुभूषते वृत्तिममात्यवर्गे।

कच्चिन्न भेदेन जिजीविषन्ति सुहृदूपा दुर्हृदैश्चैकमत्यात्॥

Dose the king Dhritarashtra with his sons
make provisions for his group of ministers. Are
there no enemies in the disguise of well
wishers combined for their ruin?

कच्चिन्न पापं कथयन्ति तात

ते पाण्डवानां कुरवः सर्व एव।

द्रोणः सपुत्रश्च कृष्णश्च वीरो

नास्मासु पापानि वदन्ति कच्चित्॥१९॥

Do all those sons of Kuru tall of crimes
committed by the sons of Pandu? Do Drona
and hero Kripa with his sons speak of our
crimes.

कच्चिद् राज्ये धृतराष्ट्रं सपुत्रं

समेत्याहुः कुरवः सर्व एव।

कच्चिद् दृष्ट्वा दस्युसङ्गान् समेतान्

स्मरन्ति पार्थस्य युधां प्रणेतु॥२०॥

Do all the sons of Kuru speak of
Dhritarashtra, with his sons as their king? Do
they, when they see a band of highway men
assembled, remember in battle (Arjuna).

मौर्वीभुजाग्रप्रहितान् स्म तात

दोद्यमानेन धनुर्धरेणा।

गाण्डीवनुन्नान् स्तनयितुघोषा-

नजिह्मगान् कच्चिदनुस्मरन्ति॥२१॥

Do they remember, the arrows shot from
the Gandiva bow by means of the string of the
bow and dexterity of the hands, the former
shaking often and again and making a noise
like the roaring of the clouds and flying
swiftly.

न चापश्यं कच्चिदहं पृथिव्यां

योधं समं वाधिकमर्जुनेन।

यस्यैकवष्टिर्निशितास्तीक्ष्णधाराः

सुवाससः सम्मतो हस्तवापः॥२२॥

I have not seen in this world any warrior who is superior to Arjuna or even equal to him, who with single effort, can send out sixty one whetted arrows with good feathers and with sharp edges.

गदापाणिर्भीमसेनस्तरस्वी

प्रवेपयञ्छत्रुसङ्घाननीके।

नागः प्रभिन्न इव नड्वलेषु

चक्रम्यते कच्चिदेनं स्मरन्ति॥२३॥

Bhimasena is strong indeed with the mace in hand and makes a large number of enemies in an army tremble with fear as an elephant does in a place abounding with reeds. Do they remember him?

माद्रीपुत्रः सहदेवः कलिङ्गान्

समागतानजयद् दन्तकूरे।

वामेनास्यन् दक्षिणेनैव यो वै

महाबलं कच्चिदेनं स्मरन्ति॥२४॥

Sahadeva, the son of the king of Madri, conquered the combined Kalingas and Dantakura by (shooting arrows with) his right and left hands; do they remember this strong one?

पुरा जेतुं नकुलः प्रेषितोऽयं

शिबीस्त्रिगर्तान् संजय पश्यतस्ते।

दिशं प्रतीचीं वशमानयन्ने

माद्रीसुतं कच्चिदेनं स्मरन्ति॥२५॥

In days of was Nakula sent to conquer the Shibis and the Trigartas. This is within your knowledge. O Sanjaya, they subjugated the western countries. Do they remember these sons of the king of Madri.

पराभवो द्वैतवने य आसीद् दुर्मन्त्रिते घोषयात्रागतानाम्।

यत्र मन्दाञ्छत्रुवशं प्रयातानमोचयद् भीमसेनो जयञ्छा॥

The defeat that they met with in the forest named when ill advised they went there and when Bhimasena and Arjuna faced these dull headed ones who were imprisoned by the enemy.

अहं पश्चादर्जुनमभ्यरक्षं

माद्रीपुत्रौ भीमसेनोऽप्यरक्षत।

गाण्डीवधन्वा शत्रुसङ्घानुदस्य

स्वस्त्यागमत् कच्चिदेनं स्मरन्ति॥२७॥

Where I protected Arjuna, in the rear and Bhimasena protecting the rear of the two sons of the king of Madri and where the wielder of the Gandiva bow issued out uninjured after rendering the enemy depressed do they remember?

न कर्मणा साधुनैकेन नूनं

सुखं शक्यं वै भवतीह संजय।

सर्वात्मना परिजेतुं वयं चे-

न्न शक्नुमो धृतराष्ट्रस्य पुत्रम्॥२८॥

It is not by a single good deed that we can be happy in this world, O Sanjaya, when with all our endeavors are we unable to win over the son of Dhritarashtra.

CHAPTER 24

(SANJAYAYANA PARVA) Continued

The speech of Sanjaya

संजय उवाच

यथाऽऽत्थ मे पाण्डव तत् तथैव

कुरुन् कुरुश्रेष्ठ जनं च पृच्छसि।

अनामयास्तात मनस्विनस्ते

कुरुश्रेष्ठान् पृच्छसि पार्थ यांस्त्वम्॥१॥

Sanjaya said

It is exactly as you, say O son of Pandu. You enquire, dear sir, about the Kurus and the foremost among them. Those whom you enquire about, O son of Pritha, viz., the foremost among the race of Kuru, those wise ones are doing well.

सन्त्येव वृद्धाः साधवो धार्तराष्ट्रे

सन्त्येव पापाः पाण्डव तस्य विन्दि।

दद्याद् रिपुभ्योऽपि हि धार्तराष्ट्रः

कुतो दार्याल्लोपयेद् ब्राह्मणानाम्॥२॥

Know them that the son of Dhritarashtra is surrounded by aged men and true and also by wicked men, O son of Pandu. To the enemy even would the son of Dhritarashtra give away, why then should he discontinue what is due to the Brahmanas?

यद् युष्माकं वर्तते सौनद्यमर्थ-

मदुग्धेषु दुग्धवत् तन्न साधु।

मित्रघ्नक स्याद् धृतराष्ट्रः सपुत्रो

युष्मान् द्विषन् साधुवृत्तानसाधुः॥३॥

The rule that obtains among you (Kshatriyas) viz., to harm those that do not injure you is rule for butchers. It is not good, if Dhritarashtra, with his sons like a bad man, speaks ill of you who follow good practices, they would be guilty of conspiring against friends.

न चानुजानाति भृशं च तप्यते

शोचत्यन्तः स्थविरोऽजातशत्रो।

शृणोति हि ब्राह्मणानां समेत्य

मित्रद्रोहः पातकेभ्यो गरीयान्॥४॥

He does not approve of it (the injury done to you); he is very sorry for it and the old man on his part repents for it. O you who have created no enemies, having consulted the Brahmanas he has come to know that conspiring against friends is the worst of all sins.

स्मरन्ति तुभ्यं नरदेव संयुगे

युद्धे च जिष्णोश्च युधां प्रणेतुः।

समुत्कृष्टे दुन्दुभिः शङ्खशब्दे

गदापाणिं भीमसेनं स्मरन्ति॥५॥

They remember, O god among men, your might in battle and remember also the one who always gets victories and is the leader in battles (Arjuna). They remember Bhimasena with the mace in his hand when there is sound of conch shells and drums.

माद्रीसुतौ चापि रणाजिषध्ये

सर्वा दिशः सम्पतन्तौ स्मरन्ति।

सेनां वर्धन्तौ शरवर्षैरजस्रं

महारथौ समरे दुष्प्रकम्पौ॥६॥

They remember too the two mighty sons of the king of Madri who, in battle, fell (the enemies) in all directions showering on the (hostile) army continuous flight of arrows and whom it is hard to cause to tremble in battle.

न त्वेव मन्ये पुरुषस्य राज-

जनागतं ज्ञायते यद् भविष्यम्।

त्वं चेत् तथा सर्वधर्मोपपन्नः

प्राप्तः क्लेशं पाण्डव कृच्छ्ररूपमे।

त्वमेवैतत् कृच्छ्रगतश्च भूयः

समीकुर्याः प्रज्ञयाऽजातशत्रो॥७॥

I think that we cannot know what is yet to befall a man, what futurity has in store for him. For this reason have you, O son of Pandu, though endued with all the virtuous, met with very hard troubles. You will no by means of your wisdom, make up for all these, O you who have created no enemies.

न कामार्थं संत्यजेयुर्हि धर्मं

पाण्डोः सुताः सर्व एवेन्द्रकल्पाः।

त्वमेवैतत् प्रज्ञयाऽजातशत्रो

समीकुर्या येन शर्मानुयुक्ते॥८॥

धार्तराष्ट्राः पाण्डवा संजयाश्च

ये चाप्यन्ये संनिविष्टा नरेन्द्राः।

The sons of Pandu all equal to Indra, will not leave virtue for the sake of pleasure. You will, O you who have created no enemies, so make it up with your wisdom so that all will obtain peace-the sons of Dhritarashtra the sons of Pandu, the Srinjayas and all the other king who have assembled here.

यन्माब्रवीद् धृतराष्ट्रो निशाया-

मजातशत्रो वचनं पिता ते॥९॥

सहामात्यः सहपुत्रश्च राजन्

समेत्य तां वाचमिमां निबोधा॥१०॥

Listen to what Dhritarashtra, who is equal to your father, has said, O you who have created no enemies, in consultation with his ministers and sons. O king attend to these words.

CHAPTER 25

(SANJAYAYANA PARVA) Continued

The speech of Sanjaya

युधिष्ठिर उवाच

समागताः पाण्डवाः संजयाश्च

जनार्दनो युयुधानो विराटः।

यत् ते वाक्यं धृतराष्ट्रानुशिष्टं

गावल्गणे ब्रूहि तत् सूतपुत्र॥१॥

Yudhishtira said

Here are assembled the sons of Pandu, the Srinjayas, Yudhishtira, Virata; speak the words, you have been instructed to say by Dhritarashtra, O son of Gavalgana, O son of Suta.

संजय उवाच

अजातशत्रुं च वृकोदरं च
धनंजयं माद्रवतीसुतौ च।
आमन्त्रये वासुदेवं च शौरिं
युयुधान् चेकितानन् विराटम्॥ २॥

Sanjaya said

I make my obeisance to him who has created no enemies, to Vrikodara, Dhananjaya and the two sons of the king of Madri and also the son of Shura, the son of Vasudeva, Yuyudhana, Chekitana and Virata.

पञ्चालानामधिपं चैव वृद्धं
धृष्टद्युम्नं पार्षतं याज्ञसेनिम्।
सर्वे वाचं शृणुतेमां मदीयां
वक्ष्यामि यां भूतिमिच्छन् कुरूणाम्॥ ३॥

And also to the aged lord of the people of Panchala, Dhrishtadyumna the son of Prishata and Yagaseni. All of you listen to these words which I speak, being desirous of the welfare of the Kurus.

शमं राजा धृतराष्ट्रोऽभिनन्द-
त्रयोजयत् त्वरमाणो रथं मे।
सम्राट्पुत्रस्वजनस्य राज्ञ-
स्तद् रोचतां पाण्डवानां शमोऽस्तु॥ ४॥

King Dhritarashtra had my car speedily got ready for he welcomed the chance of peace. Therefore may the king, with his brothers, sons and friends, find these words acceptable to them. Let there be peace.

सर्वैर्धर्मैः समुपेतास्तु पार्थाः
संस्थानेन मार्दवेनार्जवेन।
जाताः कुले हनृशंसा वदान्या
ह्रीनिषेवाः कर्मणां निश्चयज्ञाः॥ ५॥

With all virtues are the sons of Pritha endued, with steadiness, with mildness and

with frankness. They are born in a good family, the reverse of cruel and generous, they avoid all deeds that one, should be ashamed of and know for certainly the nature of each deed.

न युज्यते कर्म युष्मासु हीनं
सत्त्वं हि वस्तादृशं भीमसेनाः।
उद्भासते ह्यङ्गनबिन्दवक्त
च्छुभ्रे वस्त्रे यद् भवेत् किल्बिषं वः॥ ६॥

A mean act does not befit you for you are noble-minded and have a terrible army. If you act mean, it will get undue preponderance as does a black spot on a white cloth.

सर्वक्षयो दृश्यते यत्र कृत्स्नः
पापोदयो निरयोऽभावसंस्थः।
कस्तत्र कुर्याज्जातु कर्म प्रजानन्
पराजयो यत्र समो जयश्च॥ ७॥

An act which on the very face of it will cause destruction to all and which is sinful and leading to hell, who will do such an act consciously, an act which gives the same result in case of victory and defeat alike.

ते वै धन्या यैः कृतं ज्ञातिकार्यं
ते वै पुत्राः सुहृदो बान्धवाश्च।
उपकुष्टं जीवितं संत्यजेयु-
र्यतः कुरूणां नियतो वैभवः स्यात्॥ ८॥

Blessed are they who promote the interests of their cousins. They are the sons, friends and well-wishers indeed (of the Kurus) who, in order that prosperity may ever attend the Kurus, would sacrifice their life which is of small value.

ते चेत् कुरूननुशिष्याथ पार्था
निर्णीय सर्वान् द्विषतो निगृह्य।
समं वस्तज्जीवितं मृत्युना स्याद्
यज्जीवध्वं ज्ञातिवधे न साधु॥ ९॥

If after subjugating the Kurus, O you sons of Pritha and defeating all, you destroy those who despise you, then the succeeding portion of your life will be equal to death, since what is life after killing all your all your cousins?

को ह्येव युष्मान् सह केशवेन
सचेकितानान् पार्षतबाहुगुप्तान्।

ससात्यकीन् विषहेत प्रजेतुं

लब्ध्वाऽपि देवान् सचिवान् सहेन्नान्॥१०॥

Who is capable of withstanding you who are assisted by Keshava, Chekitana and Satyaki and protected by the arms of the son of Prishata even after getting Indra and all his divine followers on his side.

को वा कुरुन् द्रोणभीष्माभिमुक्ता-

नश्चत्थाम्ना शल्यकृपादिभिश्च।

रणे विनेतुं विषहेत राजन्

राधेयगुप्तान् सह भूमिपालैः॥११॥

Who, on the other hand, can withstand with a view to conquer in battle, the Kurus, who are protected by Drona, Bhishma, Ashvathama, Shalya, Kripa and others and also protected by the son of Radha along with other kings.

महद् बलं धार्तराष्ट्रस्य राज्ञः

को वै शक्तो हनुमक्षीयमाणः।

सोऽहं जये चैव पराजये च

निःश्रेयसं नाधिगच्छामि किञ्चित्॥१२॥

Who is capable of staying, without any loss to his own army, the large force of the royal son of Dhritarashtra? Therefore do I see not the slightest good in either victory or defeat.

कथं हि नीचा इव दौष्कुलेया

निर्धर्मार्थं कर्म कुर्युश्च पार्थाः।

सोऽहं प्रसाद्य प्रणतो वासुदेवं

पञ्चालानामधिपं चैव वृद्धम्॥१३॥

Why should the sons of Pritha do an wicked act like mean people and those born in low families? Therefore having approached you, do I bow to the son of Vasudeva and the aged lord of the people of Panchala.

कृताञ्जलिः शरणं वः प्रपद्ये

कथं स्वस्ति स्यात् कुरुसंजयानाम्।

न ह्येवमेवं वचनं वासुदेवो

धनंजयो वा जातु किञ्चिन्न कुर्यात्॥१४॥

With hands clasped, do I throw myself under your protection so that it may go well with the Kurus and the Srinjayas. Why should

not the son of Vasudeva and Dhananjaya act in the manner indicated by me?

प्राणान् दद्याद् याचमानः कुतोऽन्य-

देतद् विद्वन् साधनार्थं ब्रवीमि।

एतद् राज्ञो भीष्मपुरोगमस्य

मतं वद वः शान्तिरिहोत्तमा स्यात्॥१५॥

If so requested they would give away their lives; why should not they do this which is, I say, O learned man, for the preservation of others.

CHAPTER 26

(SANJAYAYANA PARVA) Continued

The speech of Yudhishtira

युधिष्ठिर उवाच

कां नु वाचं संजय मे शृणोषि

युद्धैषिणीं येन युद्धाद् बिभेषि।

अयुद्धं वै तात युद्धाद् गरीयः

कस्तल्लब्ध्वा जातु युद्धयेत् सूत॥१॥

Yudhishtira said

What words, of mine, O Sanjaya, have you heard meaning ever, that you fear war. The reverse of war, is better than war. Who having got that (peace) goes to war, O Suta?

अकुर्वतश्चेत् पुरुषस्य संजय

सिद्धयेत् संकल्पो मनसा ये यमिच्छेत्।

न कर्म कुर्याद् विदितं ममैत-

दन्यत्र युद्धाद् बहु यल्लघीयः॥२॥

If what a man desires in his heart is fulfilled, O Sanjaya, without doing anything then he will not do anything even if that be very much easier than war.

कुतो बुद्धं जातु नरोऽवगच्छेत्

को देवशप्तो हि वृणीत बुद्धम्।

सुखैषिणः कर्म कुर्वन्ति पार्था

धर्मादहीनं यच्च लोकस्य पथ्यम्॥३॥

Wherefore should a man go to war; who is there cursed by the gods who would chose war? The sons of Pritha do acts which bring on happiness and at the same time are conducive to the well being of the world and not inferior to virtue (i.e. virtuous acts).

धर्मोदयं सुखमाशंसमानाः

कृच्छ्रोपायं तत्त्वतः कर्म दुःखम्।

सुखं प्रेप्सुर्विजिघांसुश्च दुःखं

य इन्द्रियाणां प्रीतिरसानुगामी॥४॥

They are men desirous of only such happiness as has its source in virtue. He, who being desirous of happiness and of destroying misery, follows the pleasant dictates of his senses, adopts a way which leads to misery.

कामाभिध्या स्वशरीरं दुनोति

यया प्रमुक्तो न करोति दुःखम्।

यथेष्ट्यमानस्य समिद्धतेजसो

भूयो बलं वर्धते पावकस्य॥५॥

Seeking pleasure he pains his own body as fuel to a burning flame increases its force; and when a man has freed himself from this longing he does not bring misery on himself.

कामार्थलाभेन तथैव भूयो

न तृप्यते सपिषिवान्निरिद्धः।

सम्पश्येमं भोगचयं महान्तं

सहास्माभिर्धृतराष्ट्रस्य राज्ञः॥६॥

In the same way, by the satisfaction of our sensual desires we are not satiated but are like fire with clarified butter added on to it. Compare this great source of enjoyment of the king Dhritarashtra with ourselves.

नाश्रेयानीश्वरो विग्रहाणां

नाश्रेयान् वै गीतशब्दं शृणोति।

नाश्रेयान् वै सेवते माल्यगन्धान्

न चाप्यश्रेयाननुलेपनानि॥७॥

Deserted by the goddess of fortune people never win victory in battle; unfortunate people never hear the sound of music, unfortunate people never enjoy garlands and fragrance and unfortunate people (never enjoy) unguents.

नाश्रेयान् वै प्रावारान् संविवस्ते

कथं त्वस्मान् सम्प्रणुदेत् कुरुभ्यः।

अत्रैव स्यादबुधस्यैव कामः

प्रायः शरीरे हृदयं दुनोति॥८॥

Also, unfortunate people never get fine sheets to wear, (we are unfortunate) otherwise why should we have been exiled from the

country of the Kurus. It must be so. The desires of an unwise man give trouble to his body as well as to his mind.

स्वयं राजा विषमस्थः परेषु

सामर्थ्यमन्विच्छति तत्र साधु।

यथाऽऽत्मनः पश्यति वृत्तमेव

तथा परेषामपि सोऽभ्युपैति॥९॥

The king himself in trouble wants to get strength from others; this is hardly fair. As he sees himself surrounded (by friends) so let him see others surrounded (by friends).

आसन्नमग्निं तु निदाघकाले

गम्भीरकक्षे गहने विसृज्य।

यथा विद्वद्धं वायुवसेन शोचेत्

क्षेमं मुमुक्षुः शिशिरव्यपाये॥१०॥

A man having thrown, burning fire, at midday, at the end of winter, on a thick wood of reeds and which fire spreads with the wind, repents his act when he is desirous of escape.

प्राप्तैश्वर्यो धृतराष्ट्रोऽद्य राजा

लालप्यते संजय कस्य हेतोः।

प्रगृह्य दुर्बुद्धिमनार्जवे रतं

पुत्रं मन्दं मूढममन्त्रिणं तु॥११॥

Having got wealth why does the king Dhritarashtra now grieve for his lot O Sanjaya? Simply because he had accepted the secret advice to his dull-headed son of vicious soul and addicted to dishonest ways.

अनाप्तवच्चाप्ततमस्य वाचः

सुयोधनो विदुरस्यावपत्य।

सुतस्य राजा धृतराष्ट्रः प्रियैषी

सम्बुध्यमानो विशतेऽधर्ममेव॥१२॥

Suyodhana treated with contempt the world of Vidura, whom he regarded as his enemy though he was his friend and the king Dhritarashtra, desirous of meeting the wishes of his son, consciously deserted virtue.

मेधाविनं ह्यर्थकामं कुरूणां

बहुश्रुतं वाग्मिनं शीलवन्तम्।

स तं राजा धृतराष्ट्रः कुरुभ्यो

न सस्मार विदुरं पुत्रकाम्यात्॥१३॥

The king Dhritarashtra, from a desire to please his son, remembered not that Vidura was a wise man among the Kurus and wished for the well-being of the Kurus, of very great learning, adept at speech and well behaved.

मानघ्नस्यासौ मानकामस्य चेर्वोः

संरम्भिणश्चार्थधर्मातिगस्य।

दुर्भाषिणो मन्युवशानुगस्य

कामात्मनो दौर्हदैर्भावितस्य॥१४॥

He (the son) through himself desirous of honour, seeks to deprive others of honour, is jealous, wrathful, goes beyond the limits of virtue for his own interests, haughty in sensual desires and is induced with a bad heart.

अनेयस्याश्रेयसो दीर्घमन्यो-

र्मिन्द्रहः संजय पापबुद्धेः।

सुतस्य राजा धृतराष्ट्रः प्रियैषी

प्रपश्यमानः प्राजहाद् धर्मकामौ॥१५॥

He leads a bad life, is deserted by the Goddess of Fortune, cherishes wrongs for a long time, conspires, against friends and has a vicious mind. For meeting the wishes of such an one did king Dhritarashtra, with his eyes wide open, forsake virtue and pleasure.

तदैव मे संजय दीव्यतोऽभू-

न्मतिः कुरूणामागतः स्यादभावः।

काव्यां वाचं विदुरो भाषमाणो

न विन्दते यद् धार्तराष्ट्रात् प्रशंसाम्॥१६॥

At that time, O Sanjaya, when I was playing at dice did it occur to me that the destruction of the Kurus was come for Vidura speaking these wise words did not obtain praise from Dhritarashtra.

क्षतुर्यदा नान्ववर्तन्त बुद्धिं

कृच्छं कुरून् सूत तदाभ्याजगाम्।

यावत् प्रज्ञामन्ववर्तन्त तस्य

तावत् तेषां राष्ट्रवृद्धिर्बभूव॥१७॥

When they no longer followed the instructions of Vidura, troubles overtook the Kurus, O Suta. So long as they followed his wisdom, did their kingdom prosper.

तदर्थलुब्धस्य निबोध मेऽद्य

ये मन्त्रिणो धार्तराष्ट्रस्य सूता

दुःशासनः शकुनिः सूतपुत्रो

गावल्गणे पश्य सम्मोहमस्य॥१८॥

Hear now from me who are the ministers of the son of Dhritarashtra for the promotion of his interest, O Suta. They are Dhritarashtra, Shakuni and the son of Suta (Karna). O son of Gavaigani, look at his folly.

सोऽहं न पश्यामि परीक्षमाणः

कथं स्वस्ति स्यात् कुरुसृजयानाम्।

आत्तैश्चर्यो धृतराष्ट्रः परेभ्यः

प्रवाजिते विदुरे दीर्घदृष्टो॥१९॥

Therefore even when I consider, do I not see how it can go well with the Kurus and the Srinjayas, Dhritarashtra having usurped the wealth of others and the far seeing Vidura having been banished to a foreign country.

आशंसते वै धृतराष्ट्रः सपुत्रो

महाराज्यमसपत्नं पृथिव्याम्।

तस्मिच्छमः केवलं नोपलभ्यः

सर्वं स्वकं मद्गते मन्यतेऽर्थम्॥२०॥

Dhritarashtra, with his son, hopes for an undisputed suzerainty over this world. Absolute peace therefore is unobtainable. Whatever wealth is under his possession he regards as belonging to himself.

यत् तत् कर्णो मन्यते पारणीयं

युद्धे गृहीतायुधमर्जुनं वै।

आसंश्च युद्धानि पुरा महानि

कथं कर्णो नाभवद् द्वीप एषाम्॥२१॥

Karna considers Arjuna capable of being vanquished when the latter takes up his weapons in battle. In former days there were many great battles. Why were they not benefited by Karna.

कर्णश्च जानाति सुयोधनश्च

द्रोणश्च जानाति पितामहश्च।

अन्ये च ये कुरवस्तत्र सन्ति

यथार्जुनान्नास्त्यपरो धनुर्धरः॥२२॥

Karna knows, so does Suyodhana, Drona knows so does our grandsire and so do the other Kurus that there is no wielder of the bow superior to Arjuna.

जानन्त्येतत् कुरवः सर्व एव
ये चाप्यन्ये भूमिपालाः समेताः।
दुर्योधने राज्यमिहाभवद् यथा
अरिंदमे फाल्गुने विद्यमाने॥२३॥

All the Kurus, know and so do all the other kings that are assembled, how this kingdom came under the possession of Duryodhana, during the life-time of Arjuna, the subduer of foes.

तेनानुवच्यं मन्यते धार्तराष्ट्रः
शक्यं हर्तुं पाण्डवानां ममत्वम्।
किरीटिना तालमात्रायुधेन
तद्देदिना संयुगं तत्र गत्वा॥२४॥

With that precedent in their mind, the sons of Dhritarashtra think that they are capable of depriving the sons of Pandu of what is their own through they are aware having been present there, of the deportment of Arjuna in a battle when the only weapon he had was a bow.

गाण्डीवविस्फारितशब्दमाजा-
वशृण्वाना धार्तराष्ट्रा ध्रियन्ते।
क्रुद्धं न चेदीक्षते भीमसेनं
सुयोधनो मन्यते सिद्धमर्थम्॥२५॥

Not yet having heard the twang of the Gandiva when fully stretched out, the sons of Dhritarashtra are yet alive. So long as he does not see Bhimasena inspired with wrath, Suyodhana thinks that his object is gained.

इन्द्रोऽप्येतन्नोत्सहेत् तात हर्तुं
मैश्वर्यं नो जीवति भीमसेने।
धनंजये नकुले चैव सूत
तथा वीरे सहदेवे सहिष्णौ॥२६॥

Indra even would not be able to stand against him, for robbing us of our wealth, during the life time of Bhimasena and Dhananjaya, O Suta and the patient Nakula and the hero Sahadeva.

स चेदेतां प्रतिपद्येत बुद्धिं
वृद्धो राजा सह पुत्रेण सूत।
एवं रणे पाण्डवकोपदग्धा
न नश्येयः संजय धार्तराष्ट्राः॥२७॥

The old king with his son, O Suta, still entertains the thought that the sons of Dhritarashtra will not be killed in battle consumed by the son of Pandu, O Sanjaya.

जानासि त्वं क्लेशमस्मासु वृत्तं
त्वां पूजयन् संजयाहं क्षमेयम्।
यच्चास्माकं कौरवैर्भूतपूर्वं
या नो वृत्तिर्धार्तराष्ट्रे तदाऽऽसीत्॥२८॥

You know what troubles have overtaken us. For my respect for you, I would forgive them, (you know as well) that which has taken place between ourselves and the sons of Kuru and what our treatment towards the son of Dhritarashtra was at the time.

अद्यापि तत् तत्र तथैव वर्ततां
शान्तिं गमिष्यामि यथात्वमात्मा।
इन्द्रप्रस्थे भवतु ममैव राज्यं
सुयोधनो यच्छतु भारताग्रयः॥२९॥

Even let that treatment be the same, I shall make peace, as you ask me to do. Let Indraprastha be my kingdom. Let the foremost of the race of Bharata, give it back to me.

CHAPTER 27

(SANJAYAYANA PARVA) Continued

The speech of Sanjaya

संजय उवाच
धर्मनित्या पाण्डव ते विचेष्टा
लोके श्रुता दृश्यते चापि पार्था।
महाश्रावं जीवितं चाप्यनित्यं
सम्पश्यत्वं पाण्डव मा व्यनीनशः॥१॥

Sanjaya said

That you are attached to virtue, O Pandava, is known in this word and I see also that it is so, O son of Pritha. The life that is full of great deeds, also is unstable; considering this, you should not destroy (the Kurus).

न चेद् भागं कुरवोऽन्यत्र युद्धात्
प्रयच्छेरंस्तुभ्यमजातशत्रो।
भैक्षचर्यामन्यकवृष्णिराज्ये
श्रेयो मन्ये न तु युद्धेन राज्यम्॥२॥

If the sons of Kuru do not give back to you your share without war, O you who have created no enemies; but I consider that living as a beggar in the kingdoms of Andhaka and Vrishni is better than a kingdom (attained) by means of war.

अल्पकालं जीवितं यन्मनुष्ये

महास्त्रावं नित्यदुःखं चलं च।

भूयश्च तद् यशसो नानुरूपं

तस्मात् पापं पाण्डव मा कृथास्त्वम्॥३॥

Since a man's life lasts but for a short time and is ever subject to sufferings and is unstable and since again it is not comparable to fame, therefore should you not do, O son of Pandu, a sinful art.

कामा मनुष्यं प्रसजन्त एते

धर्मस्य ये विघ्नमूलं नरेन्द्र।

पूर्वं नरस्तान् मतिमान्

प्रणिघल्लोके प्रशंसां लभतेऽनवद्याम्॥४॥

Desires adhere to a man and they are the source of all impediments to virtue, O king of men. A wise man, having killed them beforehand, gained unspeakable praise in the world.

निबन्धनी ह्यर्थतृष्णोह पार्थ

तामिच्छतां बाध्यते धर्म एव।

धर्मं तु यः प्रवृणीते स बुद्धः

कामे गृध्नो हीयतेऽर्थानुरोधात्॥५॥

Thirst for wealth is a bond in this world, O son of Pritha. Those, who desire it, go against virtue as it were. He who chooses virtue is wise. The man, who desires pleasure, becomes degraded for the sake of pleasure.

धर्मं कृत्वा कर्मणां तात मुख्यं

महाप्रतापः सवितेव भाति।

हीनो हि धर्मेण महीमयीमां

लब्ध्वा नरः सीदति पापबुद्धिः॥६॥

A man, who makes virtue his prime duty, gains great fame and shines like the sun; and the man, of vicious intellect, devoid of virtue, is ruined even if he obtains the earth.

वेदोऽधीतश्चरितं ब्रह्मचर्यं

यज्ञैरिष्टं ब्राह्मणेभ्यश्च दत्तम्।

परं स्थानं मन्यमानेन भूय

आत्मा दत्तो वर्षपूगं सुखेभ्यः॥७॥

The Vedas have been read by you; the hard austerities of Brahmacharya have been practised by you and in sacrificial ceremonies the desires of Brahmanas have been fulfilled by you and with the other world before your mind, your soul has been devoted to happiness for a series of years.

सुखप्रिये सेवमानोऽतिवेलं

योगाभ्यासे यो न करोति कर्म।

वित्तक्षये हीनसुखोऽतिवेलं

दुःखं शेते कामवेगप्रणुन्नः॥८॥

He, who having devoted himself excessively to pleasures, does not to any deed leading to religious meditation, becomes extremely devoid of happiness after his wealth is gone and remains liable to be led by the force of his desires.

एवं पुनर्ब्रह्मचर्याप्रसक्तो

हित्वा धर्मं यः प्रकरोत्यधर्मम्।

अश्रद्धात् परलोकाय मूढो

हित्वा देहं तप्यते प्रेत्य मन्दः॥९॥

In the same way, the fool, who despising virtue and without practicing religious meditation, gives himself up to vice, shows no regard (for the Supreme Being). The soul, after leaving the body and reaching the other world, comes to grief.

न कर्मणा विप्रणाशोऽस्त्यमुत्र

पुण्यानां बाध्यथवा पापकानाम्।

पूर्वं कर्तुर्गच्छति पुण्यपापं

पश्चात् त्वेनमनुयात्येव कर्ता॥१०॥

Here (i.e. in the other world) there is no absolute annihilation for either virtuous or for vicious deeds. The good and evil deeds go before and the agent only follows them.

न्यायोपेतं ब्राह्मणेभ्योऽथ दत्तं

श्रद्धापूतं गन्धरसोपपन्नम्।

अन्वाहार्येषूत्तमदक्षिणेषु

तथारूपं कर्म विख्यायते ते॥११॥

Your deeds are famous, as the offerings of savory and delicious victuals, rendered holy

with the respect (with which they are offered), made to Brahmanas accompanied by gifts with perfect propriety, on the occasion of religious ceremonies.

इह क्षेत्रे क्रियते पार्थ कार्यं

न वै किञ्चित् क्रियते प्रेत्य कार्यम्।

कृतं त्वया पारलौक्यं च कर्म

पुण्यं महत् सद्भिरतिप्रशस्तम्॥१२॥

During this life deeds are done, O son of Pritha and after death, no act whatever is done. And virtuous deeds that are valuable in the next world and so be-lauded by the great and the honest, have been done by you.

जहाति मृत्युं च जरां भयं च

न क्षुत्पिपासे मनसोऽप्रियाणि।

न कर्तव्यं विद्यते तत्र किञ्चि-

दन्यत्र वै चेन्द्रियप्रीणनान्नि॥१३॥

Death does away with decrepitude, fear, as also hunger and thirst and all that is disagreeable to the mind. There is no duty there but delighting in one's senses.

एवंरूपं कर्मफलं नरेन्द्र

मात्रावहं हृदयस्य प्रियेण।

स क्रोधजं पाण्डव हर्षजं च

लोकावुभौ मा प्रहासीच्छिराय॥१४॥

Such is the fruit of our deeds, O king of men; therefore do not, in this world, carry the load of doing what is pleasing to the heart, O son of Pandu, do not (by your action) go forever either to the region that is full of causes begetting wrath (hell) or to the one that abounds with causes begetting delight.

अन्तं गत्वा कर्मणां मा प्रजहाः

सत्यं दमं चार्जवमानुशंस्यम्।

अश्वमेधं राजसूयं तथेज्याः

पापस्यान्तं कर्मणो मा पुनर्गाः॥१५॥

Having got to the end of your deeds, do not however, put truth, self-conduct, candour and humility. You may perform the Ashvamedha and Rajasuya sacrifices, but do not come again near the limits of sinful acts.

तच्चेदेवं द्वेषरूपेण पार्थाः

करिष्यन् कर्म पापं चिराय।

निवसन् वषट्पूगान् वनेषु

दुःखं वासं पाण्डवा धर्म एव॥१६॥

If now, actuated by malice, you sons of Pritha, do vicious deeds, you have, in vain, for a series of years, resided in forests undergoing all sorts of troubles like virtue itself.

अप्रव्रज्येमा स्म हित्वाऽऽपुरस्ता-

दात्माधीनं यद् बलं ह्येतदासीत्।

नित्यं च वश्याः सचिवास्तवेमे

जनार्दनो युयुधानश्च वीरः॥१७॥

In vain did you also roam about in the forests, parting with this army, which was formerly subject to your control and also (parting with) these followers of yours, namely Janardana and the hero Yuyudhana.

मत्स्यो राजा रुक्मस्थः सपुत्रः

प्रहारिभिः सह पुत्रैर्विराटः।

राजानश्च ये विजिताः पुरस्तात्

त्वामेव ते संश्रयेयुः समस्ताः॥१८॥

And also (your followers) the king of the Matsya, Virata of the golden car with his son at the head of his shoulders. And the kings who were formerly vanquished by you, all have come over to your side.

महासहायः प्रतपन् बलस्थः

पुरस्कृतो वासुदेवार्जुनाभ्याम्।

वरान् हनिष्यन् द्विपतो रङ्गमध्ये

व्यनेष्यथा धार्तराष्ट्रस्य दर्पम्॥१९॥

With all these great resources, with great fame (which then attached to your name) and possessing an army at the head of which were the son of Vasudeva and Arjuna, you might after having slain the most valorous among your despisers in the field of battle, have destroyed the pride of the sons of Dhritarashtra.

बलं कस्माद् वर्धयित्वा परस्य

निजान् कस्मात् कर्षयित्वा सहायान्।

निरुष्य कस्माद् वषट्पूगान् वनेषु

युयुत्ससे पाण्डव हीनकालम्॥२०॥

Why after having increased the strength of your enemy and after weakening your own

friends and after having lived in exile in the forest for a series of years, are you now desirous of fighting, O son of Pandu, after the proper time.

अप्राज्ञो वा पाण्डव युध्यमानो-

ऽधर्मज्ञो वा भूतिमथोऽभ्युपैति।

प्रज्ञावान् वा बुध्यमानोऽपि धर्मं

संस्तम्भाद् वा सोऽपि भूतेरपैति॥२१॥

An unwise man, O son of Pandu or one that does not know virtue, may obtain prosperity by fighting or a wise man and virtuous, may lose his prosperity by not fighting.

नाधर्मे ते धीयते पार्थ बुद्धि-

र्न संरम्भात् कर्म चकर्थ पापम्।

आत्थ किं तत् कारणं यस्य हेतोः

प्रज्ञाविरुद्धं कर्म चिकीर्षसीदम्॥२२॥

Your instinct does not urge you to an unrighteous act, O son of Pritha and never did you, out of wrath, do a sinful act. Tell me, therefore, what the reason is which makes you desirous of doing this sinful act, which is against the dictates wisdom.

अव्याधिजं कटुकं शीर्षरोगि

यशोमुखं पापफलोदयं वा।

सतां पेयं यनन पिबन्त्यसन्तो

मन्युं महाराज पिब प्रशाम्या॥२३॥

Wrath is a bitter remedy for evils, it causes malady in the head, destroys fame and is a source of sinful acts. It ought to be controlled by a good man and those that do not control it are bad men. O great king, control your wrath. Incline to peace.

पापानुबन्धं को नु तं कामयेत

क्षमैव ते ज्यासी नोत भोगाः।

यत्र भीष्मः शान्तनवो हतः स्याद्

यत्र द्रोणः सहपुत्रो हतः स्यात्॥२४॥

Who would desire wrath which leads to sin. Forbearance is good for you, not enjoyments where Bhishma and the son of Shantanu will be killed and Drona with his son slain.

कृपः शल्यः सौमदन्तिर्विकर्णो

विविंशतिः कर्णदुर्योधनौ च।

एतान् हत्वा कीदृशं तत् सुखं स्याद्

यद् विन्देशास्तदनु ब्रूहि पार्थ॥२५॥

Kripa, Shalya, the son of Somadatta, Vikarana, Vivingshati, Karna and Duryodhana - having killed all these, what sort of happiness is it that you will get after that, tell me, O son of Pritha.

लब्ध्वापीमां पृथिवीं सागरान्तां

जरामृत्यू नैव हि त्वं प्रजहाः।

प्रियाप्रिये सुखदुःखे च राज-

त्रेवं विद्वान् नैव युद्धं कुरु त्वम्॥२६॥

Having gained even this earth bounded by the sea, you will not get rid of descriptude or death, desirable results or undesirable, happiness or misery. O king knowing this, do not wage war.

अमात्यानां यदि कामस्य हेतो-

रेवं युक्तं कर्म चिकीर्षसि त्वम्।

अपक्रामेः स्वं प्रदायैव तेषां

मा गास्त्वं वै देवयानात् पथोऽद्य॥२७॥

If you are desirous of doing this deed, attended with such results, simply because your advisers wish it, then abdicate everything to them and go away. You should not now forsake the path leading to the region of the gods.

CHAPTER 28

(SANJAYAYANA PARVA) Continued

The speech of Yudhishtira

युधिष्ठिर उवाच

असंशयं संजय सत्यमेतद्

धर्मो वरः कर्णणां यत् त्वमात्या

ज्ञात्वा तु मां संजय गर्हयेस्त्वं

यदि धर्मं यद्यधर्मं चरेयम्॥१॥

Yudhishtira said

Undoubtedly, O Sanjaya, it is as you say namely that virtuous acts are the best among deeds; and knowing, O Sanjaya, whether it is

virtue or vice that I follow should you blame me.

यत्राधर्मो धर्मरूपाणि धत्ते

धर्मः कृत्स्नो दृश्यतेऽधर्मरूपः।

विभ्रद् धर्मो धर्मरूपं तथा च

विद्वांसस्तं सम्प्रपश्यन्ति बुद्ध्या॥२॥

Where vice assumes the appearance of virtue and virtue appears completely as vice and virtue appears in its own form wise men should distinguish it from virtue by their intelligence.

एवं तथैवापदि लिङ्गमेतद्

धर्माधर्मौ नित्यवृत्ती भजेताम्।

आद्यं लिङ्गं यस्य तस्य प्रमाण-

मापद्धर्मं संजय तं निबोधा॥३॥

A man should follow the profession of the order among which he is born, but similarly in times of distress these occupations which are fixed, follow the rule of virtue and vice. Hear now, O Sanjaya, what constitutes our profession in times of distress.

लुप्तायां तु प्रकृतौ येन कर्म

निष्पादयेत् तत् परीप्सेद् विहीनः।

प्रकृतिस्थश्चादि वर्तमान

उभौ गह्वौ भवतः संजयैतौ॥४॥

With his means of livelihood gone, a destitute man ought to desire for such means as may enable him to perform such duties as are laid down for him. O Sanjaya; both the man whose means of livelihood is not gone and the one who is in distress, are culpable (if they act as if they are not what they are) O Sanjaya,

अविनाशमिच्छतां ब्राह्मणानां

प्रायश्चित्तं विहितं यद् विधात्रा।

सगण्येष्टाः कर्मसु वर्तमानान्

विकर्मस्थान् संजय गृह्येस्त्वम्॥५॥

Since expiation has been prescribed by the creator, for those Brahmanas who without wishing for ruin to themselves (do actions sinful for them to do). With due regard to this fact, O Sanjaya, should you find fault with those whose means of livelihood is gone and those who are not in that position.

मनीषिणां सत्त्वविच्छेदनाय

विधीयते सत्सु वृत्तिः सदैवा।

अब्राह्मणाः सन्ति तु ये न वैद्याः

सर्वोत्सङ्गं साधु मन्येत तेभ्यः॥६॥

For the acquirement of the knowledge of our inner self and for bringing the mind under control is always prescribed accepting alms from good men. For those that are not Brahmanas and do not want to know about the inner self, the practices prescribed for their respective orders are considered to be the best.

तदध्वानः पितरो ये च पूर्वे

पितामहा ये च तेभ्यः परेऽन्ये।

यज्ञैषिणो ये च हि कर्म कुर्यु-

र्नान्यं ततो नास्तिकोऽस्मीति मन्ये॥७॥

That path has been followed by our fathers and grandfathers and also by others and all those who are wise adopt the same path. For this I do not consider that they were not orthodox.

यत् किंचनेदं वित्तमस्यां पृथिव्यां

यद् देवानां त्रिदशानां परं यत्।

प्राजापत्यं त्रिदिवं ब्रह्मलोकं

नाधर्मतः संजय कामयेयम्॥८॥

What little wealth there is in this world, what in the possessions of the gods and what is beyond them or the region of the Prajapatis, the heaven or the region of Brahma. I do not desire even unrighteously, O Sanjaya.

धर्मेश्वरः कुशलो नीतिमांश्चा-

प्युपासिता ब्राह्मणानां मनीषी।

नानाविधांश्चैव महाबलांश्च

राजन्यभोजाननुशास्ति कृष्णः॥९॥

Krishna, is the lord (as it were) of virtue, well versed in every science, politic, wise and has been attended by Brahmanas and by him are instructed many kings of great prowess.

यदि ह्यहं विसृजन् साम गह्वौ

नियुध्यमानो यदि जह्यां स्वधर्मम्।

महायशाः केशवस्तद् ब्रवीतु

वासुदेवस्तूभयोर्थकामः॥१०॥

If I am to blame by not making peace and if I swerve from the duties of my order, let Keshava, the son of Vasudeva, of great fame, who desires the welfare of both parties, say.

शैनेयोऽयं चेदयश्चायकाश्च

वार्ण्यभोजाः कुकुराः संजयश्च।

उपासीना वासुदेवस्य बुद्धि

निगृह्य शत्रून् सुहृदो नन्दयन्ति॥११॥

This Shini and the king of the Chedis and the king of the Andhakas and of the Vrishnis, of the Bhojas, of the Kukuras and of the Srinjayas, all by following the counsels of the son of Vasudeva slay their enemies and thus please their friends.

वृष्णयन्त्रका ह्युग्रसेनादयो वै

कृष्णप्रणीताः सर्व एवेन्द्रकल्पाः।

मनस्विनः सत्यपरायणाश्च

महाबला यादवा भोगवन्तः॥१२॥

The kings of Vrishni and Andhaka and Ugrasena and others, led by Krishna, are all the equals of Indra and are spirited, attached to truth, of great prowess and happy.

काश्यो बर्भुः श्रियमुत्तमां गतो

लब्ध्वा कृष्णं भ्रातरमीशितारम्।

यस्मै कामान् वर्षति वासुदेवो

चीष्मात्यये मेघ इव प्रजाभ्यः॥१३॥

The king, of Kashi having obtained Krishna, the giver of boons, as his brother, has attained to great prosperity; on him the son of Vasudeva, showers blessings as the cloud on earthly beings at the close of summer.

ईदृशोऽयं केशवस्तात विद्वान्

विद्धि ह्येनं कर्मणां निश्चयज्ञम्।

प्रियश्च नः साधुतमश्च कृष्णो

नातिक्रामे वचनं केशवस्य॥१४॥

Such is this learned Keshava. Know him to be aware of the ethics of actions. The good Krishna is moreover our friend and I shall not act against the advice of Keshava.

CHAPTER 29

(SANJAYAYANA PARVA) Continued

Words of Krishna

वासुदेव उवाच

अविनाशं संजय पाण्डवाना-

मिच्छाम्यहं भूतिमेषां प्रियं च।

तथा राज्ञो धृतराष्ट्रस्य सूत

समाशंसे बहुपुत्रस्य वृद्धिम्॥१॥

Vasudeva said

I desire, O Sanjaya, the continuance of the existence of the sons of Pandu-their prosperity and their good and in the same way, O Suta, do I desire the prosperity of king Dhritarashtra who has many sons.

कामो हि मे संजय नित्यमेव

नान्यद् दूयां तान् प्रति शाम्यतेति।

राज्ञश्च हि प्रियमेतच्छृणोमि

मन्ये चैतत् पाण्डवानां समक्षम्॥२॥

It has ever been my desire, O Sanjaya, to say to them, "Be peaceful" nothing else. I hear that this is also the wish of the king (Dhritarashtra) and I consider this to be equally to the good of the sons of Pandu.

सुदुष्करस्तत्र शमो हि नूनं

प्रदर्शितः संजय पाण्डवेन।

यस्मिन् गृद्धो धृतराष्ट्रः सपुत्रः

कस्मादेषां कलहो नावमूर्च्छेत्॥३॥

Peace, of a rare sort, indeed, has been shown, O Sanjaya, by the son of Pandu, when Dhritarashtra with his sons is avaricious; why should the quarrel between these two parties rise to good proportions.

न त्वं धर्मं विचरं संजयेह

मत्तश्च जानासि बुधिष्ठिराच्च।

अथो कस्मात् संजय पाण्डवस्य

उत्साहिनः पूरयतः स्वकर्म॥४॥

यथाऽऽख्यातमावसतः कुटुम्बे

पुरा कस्मात् साधुविलोपमात्या।

अस्मिन् विधौ वर्तमाने यथाव-

दुच्यावचा मतयो ब्राह्मणानाम्॥५॥

You do know, O Sanjaya, the nature of right or wrong better than myself or Yudhishtira; then for what reason, O Sanjaya, do you find fault with the son of Pandu, who is energetic, mindful of his own duties, whose duties towards his relations have been such as have been laid down from the days of yore. Why do you say that their goodness is vanished? With regard to the matter at present under discussion the opinions of the Brahmanas differ.

कर्मणाऽऽहुः सिद्धिमेके परत्र
हित्वा कर्म विद्यया सिद्धिमेके।
नाभुञ्जानो भक्ष्यभोज्यस्य तुषेद
विद्वानपीह विहितं ब्राह्मणानाम्॥६॥

One school say that it is by work that we obtain salvation and again another school say that it is by putting aside work and through knowledge, that we attain to salvation. It has been so laid down by the superior beings that a man, even knowledge all the properties of good, will not be satisfied without eating.

या वै विद्याः साधयन्तीह कर्म
तासां फलं विद्यते नेतरासाम्।
तत्रेह वै दृष्टफलं तु कर्म
पीत्वोदकं शाम्यति तृष्णयाऽऽर्तः॥७॥

That knowledge alone bears fruit, which does work, not others. In this world the result of action admits of ocular proof; one oppressed by thirst is satisfied by drinking water.

सोऽयं विधिर्विहितः कर्मणैव
संवर्तते संजय तत्र कर्म।
तत्र योऽन्यत् कर्मणः साधु मन्ये-
न्मोघं तस्यालपितं दुर्बलस्य॥८॥

Therefore it has been ordained by the creator that through work results, O Sanjaya, work. Therefore the opinion that anything other than work is good, is nothing but the uttering of a fool and of a weak man.

कर्मणाऽमी भान्ति देवाः परत्र
कर्मणैवेह प्लवते मातस्त्रिणा।
अहोरात्रे विदधत् कर्मणैव
अतन्द्रितो नित्यमुदेति सूर्यः॥९॥

Elsewhere (i.e. in the other world) the gods are resplendent through work, the wind blows through work. Causing day and night, through work, the sleepless sun rises every day.

मासार्धमासान्थ नक्षत्रयोगा-
नतन्द्रितश्चन्द्रमष्टाभ्युपैति।
अतन्द्रितो दहते जातवेदाः
समिद्धयमानः कर्म कुर्वन् प्रजाभ्यः॥१०॥

The sleepless moon, too, goes through half months and months and certain peculiar positions of the moon (through work) burns, doing good to the creatures of the Earth.

अतन्द्रिता भारमिमं महान्तं
बिभर्ति देवी पृथिवी बलेन।
अतन्द्रिताः शीघ्रमपो वहन्ति
संतर्पयन्त्यः सर्वभूतानि नद्यः॥११॥

The goddess Earth, sleepless, carries this great load through her strength and the sleepless rivers carry their waters with speed, satisfying the desire of all beings.

अतन्द्रितो वर्षति भूरितेजाः
संनादयन्नन्तरिक्षं दिशश्च।
अतन्द्रितो ब्रह्मचर्यं चचार
श्रेष्ठत्वमिच्छन् बलमिदं देवतानाम्॥१२॥

The sleepless one of mighty strength (Indra) showers rain, resounding every corner and the cardinal points; and desiring kingship among the gods he practised the austerities of a Brahmacharya life, being sleepless.

हित्वा सुखं मनसश्च प्रियाणि
तेन शक्रः कर्मणा श्रेष्ठ्यमाप।
सत्यं धर्मं पालयन्नप्रमत्तो
दमं तितिक्षां मतां प्रियं च॥१३॥

Giving up pleasure and the satisfaction of his desires, the position of a chief was obtained by Shakra by means of work. He strictly observed truth, virtue, self-control, forbearance, impartially and amiability.

एतानि सर्वाण्युपसेवमानः
स देवराज्यं मघवान् प्राप मुख्यम्।
बृहस्पतिर्ब्रह्मचर्यं चचार
समाहितः संशितात्मा प्रथावत्॥१४॥

Devoting himself to all these, Indra got the high position of the king of the gods. Brihaspati too practised the austerities of a Brahmacharya life, with his mind shut up everything else and controlling his self as usual.

हित्वा सुखं प्रतिरुध्येन्द्रियाणि

तेन देवानामगमद् गौरवं सः।

तथा नक्षत्राणि कर्मणामुत्र भान्ति

रुद्रादित्या वसवोऽथापि विश्वे॥१५॥

Giving up pleasure and controlling his senses he obtains glory from the gods and similarly like the planets and Rudra and Aditya and the Vasus in the heaven shines resplendent through works.

यमो राजा वैश्रवणः कुबेरो

गन्धर्वयक्षाप्सरसश्च सूत।

ब्रह्मविद्या ब्रह्मचर्यं क्रिया च

निषेवमाणा ऋषयोऽमुत्र भान्ति॥१६॥

King Yama, the son of Vishravana, Karna, the Gandharvas, the Yakshas and the celestial nymphs, O Suta and the Rishis in the other world shine resplendent practicing the austerities of a Brahmacharya life and seeking the knowledge of self.

जानन्निमं सर्वलोकस्य धर्मं

विप्रेन्द्राणां क्षत्रियाणां विशां च।

स कस्मात् त्वं जानतां ज्ञानवान् सन्

व्यायच्छसे संजय कौरवार्थे॥१७॥

Knowing all these truths regarding this world and knowing the duties of the best among Brahmanas and the Kshatriyas and the Vaishyas, why do you, who are wise, plead on behalf of the sons of Kurus.

आम्नायेषु नित्यसंयोगमस्य

तथाम्भमेधे राजसूये च विद्धि।

संयुज्यते धनुषा वर्मणा च

हस्त्यश्वाद्यै रथशस्त्रैश्च भूयः॥१८॥

Yudhishtira is ever attached to the study of the Vedas and know him also to be attached to Ashvamedha and Rajasuya sacrificial ceremonies and again riding on cars and on horses and elephants; he also acts with the bow and weapons and puts on armour.

ते चेदिमे कौरवाणामुपाय-

मवगच्छेयुरवधेनैव पार्थाः।

धर्मत्राणं पुण्यमेषां कृतं स्या-

दार्ये वृत्ते भीमसेनं निगृह्या॥१९॥

If the son of Pritha can see some means, not involving the slaughter of the sons of Kuru, their virtue would be saved and a virtuous deed would be done by them by forcing Bhimasena to adopt a more honorable course of life.

ते चेत् पित्र्ये कर्मणि वर्तमाना

आपद्येरन् दिष्टवशेन मृत्युम्।

यथाशक्त्या पूरयन्तः स्वकर्म

तदप्येषां निधनं स्यात् प्रशस्तम्॥२०॥

And if by the ordination of fate they should meet with death, while engaged in the work which their ancestors did, then too doing all that lies in their power towards the fulfillment of their duty their death would be praiseworthy.

उताहो त्वं मन्यसे शाम्यमेव

राज्ञां युद्धे वर्तते धर्मतन्त्रम्।

अयुद्धे वा वरतते धर्मतन्त्रं

तथैव ते वाचपिमां शृणोमि॥२१॥

If you approve of peace, I want to hear your answer to this question - Does the duty of kings lie in fighting or does it lie in not fighting.

चातुर्वर्ण्यस्य प्रथमं संविभाग-

मवेक्ष्य त्वं संजय स्वं च कर्म।

निशम्याथो पाण्डवानां च कर्म

प्रशंस वा निन्द वा या मतिस्ते॥२२॥

Having considered the principle on which the four divisions were originally based and the duties of each, O Sanjaya and having fully ascertained the proposed line of action of the Pandavas, praise or blame it, as you may think fit.

अधीयीत ब्राह्मणो वै यजेत

दद्यादीयात् तीर्थमुख्यानि चैव।

अध्यापयेद् याजयेच्चापि याज्यान्

प्रतिग्रहान् वा विहितान् प्रतीच्छेत्॥२३॥

A Brahmana should be steady, perform sacrificial ceremonies, give alms and go to the principal places of pilgrimage; he should also teach and officiate as priest in the ceremonies performed by others who need his help and should accept donations from well known persons.

तथा राजन्यो रक्षणं वै प्रजानां

कृत्वा धर्मेणाप्रमत्तोऽथ दत्त्वा।

यज्ञैरिष्ट्वा सर्ववेदानधीत्य

दारान् कृत्वा पुण्यकृदावसेद् गृहान्॥२४॥

In the same way, having protected his kingdom and his subjects, making donations to persons leading a holy life and performing sacrificial ceremonies and studied all the Vedas and taken a wife (a Kshatriya) should become a house holder continuing to do virtuous deeds.

स धर्मात्मा धर्ममधीत्य पुण्यं

यदिच्छया व्रजति ब्रह्मलोकम्।

वैश्योऽधीत्य कृषिगोरक्षणयै-

र्वित्तं चिन्वन् पालयन्नप्रमत्तः॥२५॥

The virtuous soul, doing virtuous deeds, roams at his will in the region of Brahma. A Vaishya should study and accumulate wealth by agriculture, keeping cattle and commerce. He should observe these duties intently.

प्रियं कुर्वन् ब्राह्मणक्षत्रियाणां

धर्मशीलः पुण्यकृदावसेद् गृहान्।

परिचर्या वन्दनं ब्राह्मणानां

नाधीयीत प्रतिषिद्धोऽस्य यज्ञः।

नित्योत्थितो भूतयेऽतन्द्रितः स्या-

देवं स्मृतः शूद्रधर्मः पुराणः॥२६॥

And pleasing the Brahmanas and Kshatriyas, of virtuous habits, he should become a house-holder, doing virtuous deeds. He should serve the Brahmanas and worship them; he should not study; sacrifice is forbidden to him; he should ever be wakeful and sleepless in doing good to beings; such are the duties of a Shudra as laid down in the ancient religious books.

एतान् राजा पालयन्नप्रमत्तो

नियोजयन् सर्ववर्णान् स्वधर्मे।

अकामात्मा समवृत्तिः प्रजासु

नार्थमिकाननुसृज्येत कामान्॥२७॥

The king, protecting all these intently and employing all these orders in their respective spheres should himself be without any service, impartial to all his subjects and should never give himself to the prompting of his unholy desires.

श्रेयास्तस्माद् यदि विद्येत कश्चि-

दभिज्ञातः सर्वधर्मोपपन्नः।

स तं द्रुष्टुमनुशिष्यात् प्रजानां

न चैतद् बुध्येदिति तस्मिन्नसाधुः॥२८॥

If there is any body superior to him (the king) and known to be endued with all virtues, he should instruct his subjects to see him. A bad king will not however observe all this.

यदा गृध्येत् परभूतौ नृशंसो

विधिप्रकोपाद् बलमाददानः।

ततो राज्ञामभवद् युद्धमेतत्

तत्र जातं वर्म शस्त्रं धनुश्च॥२९॥

When he is desirous of obtaining the wealth of others, growing inhuman and gifted with strength and through the wrath of the creator,

इन्द्रेणैतद् दस्युवधाय कर्म

उत्पादितं वर्म शस्त्रं धनुश्च॥३०॥

There comes into being war, for which again was created armour, weapon and bow. For the purpose of slaying robbers were created armour, weapon and bow by Indra.

तत्र पुण्यं दस्युवधेन लभ्यते

सोऽयं दोषः कुरुषिस्तीव्ररूपः।

अधर्मज्ञैर्धर्ममबुध्यमानैः

प्रादुर्भूतः संजय साधु तन्न॥३१॥

In such cases a virtuous deed is done by slaying such a robber and this weakness appears in a large measure in the sons of Kuru. They have been overpowered by a too slight knowledge of virtue and by non-observance of law and religion; O Sanjaya, this is not right.

तत्र राजा धृतराष्ट्रः सपुत्रो

धर्म्यं हरेत् पाण्डवानामकस्मात्।

नावेक्षन्ते राजधर्मं पुराणं

तदन्वयाः कुरवः सर्व एव॥३२॥

The king Dhritarashtra with his sons all on a sudden robbed the sons of Pandu of their just inheritance and thus has set at naught the duties observed by kings from times immemorial. And all the Kurus follow him.

स्तेनो हरेद् यत्र धनं ह्यदृष्टः

प्रसह्य वा यत्र हरेत दृष्टः।

उभौ गह्वौ भवतः संजयैतौ

किं वै पृथक्त्वं धृतराष्ट्रस्य पुत्रे॥३३॥

A thief, when he steals wealth unseen and when he steals it by force, in both these, O Sanjaya, he is to blame; what difference (redeeming feature) has the son of Dhritarashtra?

सोऽयं लोभान्मन्यते धर्ममेतं

यमिच्छति क्रोधवशानुगामी।

भागः पुनः पाण्डवानां निविष्ट-

स्तं नः कस्मादाददीरन् परे वै॥३४॥

What he is desirous of following through anger is considered as virtuous by him through avarice. Then again the share of the sons of Pandu is fixed, why should that which is ours be taken away by others?

अस्मिन् पदे युध्यतां नो व्योऽपि

श्लाघ्यः पित्र्यं परराज्याद् विशिष्टम्।

एतान् धर्मान् कौरवाणां पुराणा-

नाचक्षीथाः संजय राजमध्ये॥३५॥

Under these circumstances, to be killed while fighting would be praise-worthy for us. Ancestral wealth is better than the kingdom of another. Lay these ancient principles before the sons of Kurus amidst the assembled chiefs,

एते मदामृत्युवशाभिन्नाः

समानीता धार्तराष्ट्रेण मूढाः।

इदं पुनः कर्म पापीय एव

सभामध्ये पश्य वृत्तं कुरूणाम्॥३६॥

The chiefs, that is to say, the fools that have been brought together by the sons of Dhritarashtra and are thus very near the kingdom of Death. Then again look at this sinful act, of the Kurus in the council hall.

प्रियां भार्यां द्रौपदीं पाण्डवानां

यशस्विनीं शीलवृत्तोपपन्नाम्।

यदुपैक्षन्त कुरवो भीष्ममुख्याः

कामानुगेनोपरुद्धां व्रजन्तीम्॥३७॥

The Kurus with Bhishma at their head stood by without interference while the Draupadi, the dearly beloved wife of the son of Pandu, that lady of fame and endued with good behaviour, stood weeping in the clutches of that slave of lust.

तं चेत् तदा ते सकुमारवृद्धा

अवारयिष्यन् कुरवः समेताः।

मम प्रियं धृतराष्ट्रोऽकरिष्यत्

पुत्राणां च कृतमस्याभविष्यत्॥३८॥

If at that time the sons of Kuru, who were assembled there, old and young, had prevented this, Dhritarashtra would have done what would have pleased me and such behaviour would also have been to the benefit of his sons.

दुःशासनः प्रातिलोम्यान्निनाय

सभामध्ये श्वशुराणां च कृष्णाम्।

सा तत्र नीता करुणं व्यपेक्ष्य

नान्यं क्षतुर्नाथमवाप किञ्चित्॥३९॥

Dushasana brought Krishna by force into the council chamber where there were her fathers-in-law at the time. Brought there she expected kind treatment, but she found there no protector save Vidura.

कार्पण्यादेव सहितास्तत्र भूपा

नाशक्नुवन् प्रतिवक्तुं सभायाम्।

एकः क्षत्ता धर्म्यमर्थं ब्रुवाणो

धर्मबुद्ध्या प्रत्युवाचाल्पबुद्धिम्॥४०॥

The kings, who were assembled there could not say anything against such treatment, in the council hall, through idiocy; and there was only one Kshatriya, who from a sense of righteousness spoke words indicating virtue and calculated to secure the interest of Krishna, to the one of little intelligence. (Duryodhana).

अबुद्ध्वा त्वं धर्ममेतं सभाया-

मयेच्छसे पाण्डवस्योपदेष्टुम्।

कृष्णा त्वेतत् कर्म चकार शुद्धं
सुदुष्करं तत्र सभां समेत्य॥४१॥

You did not, then in the council hall, speak one word, but now you want to preach sense to the sons of Pandu. Krishna however accomplished something, in that council, which was right and hard to do.

येन कृच्छात् पाण्डवानुज्जहार
तथाऽऽत्मानं नौरिव सागरौघात्।
यत्राब्रवीत् सूतपुत्रः सभायां
कृष्णां स्थितां श्वशुराणां समीपे॥४२॥

By this (i.e., the deed of Krishna) she took the sons of Pandu out of their difficulty and herself out of hers, as a sailor takes (a ship) out of the sea waves. There, in that council hall, where was standing Krishna in the presence of her father-in-law, the son of Karna thus addressed her.

न ते गतिर्विद्यते याज्ञसेनि
प्रपद्य दासी धार्तराष्ट्रस्य वेश्म।
पराजितास्ते पतयो न सन्ति
पतिं चान्यं भाविनि त्वं वृणीष्व॥४३॥

O daughter of Yajnasena, no other course is left open to you; be a slave in the house of son of Dhritarashtra. Your husband vanquished (at a game of dice) no longer are husbands for you and O you of a romantic soul, choose some other husbands for yourself.

यो वीभत्सोर्हृदये प्रोत आसी-
दस्थिच्छिन्दन् मर्मघाती सुघोरः।
कर्णाच्छ्रो वाङ्मयस्तिग्मतेजाः
प्रतिष्ठितो हृदये फाल्गुनस्य॥४४॥

The (speech) frightful and sharp as it was, went deep into the heart cutting the very bones. This arrow, of words, proceeding from Karna, possessed the power of fire and is buried in the heart of the son of Phulguna.

कृष्णाजिनानि परिधित्समानान्
दुःशासनः कटुकान्यभ्यभाषत्।
एते सर्वे षण्ढतिला विनष्टाः
क्षयं गता नरकं दीर्घकालम्॥४५॥

Dushasana also spoke these harsh words when they were about to put on garments made of the skin of black deer. "All these eunuchs vanquished and ruined are going to hell for a long period."

गान्धारराजः शकुनिर्निकृत्या
यदब्रवीत् द्यूतकाले स पार्थम्।
पराजितो नन्दनः किं तवास्ति
कृष्णया त्वं दीव्य वै याज्ञसेन्या॥४६॥

The king of Gandhara, Shakuni, also thus spoke by way of jest to the son of Pritha (Yudhishthira) at the time of playing at dice - "Your younger brother being defeated, what else have you but Krishna, the daughter of Yajnasena. Stake her."

जानासि त्वं संजय सर्वमेतद्
द्यूते वाक्यं गर्हमेवं यथोक्तम्।
स्वयं त्वहं प्रार्थये तत्र गन्तुं
समाधातुं कार्यमेतद् विपन्नम्॥४७॥

You know, O Sanjaya, all these objectionable words, that were said, at the game of dice. I want to go there myself to settle this.

अहापयित्वा यदि पाण्डवार्थं
शमं कुरूणामपि चेच्छकेयम्।
पुण्यं च मे स्याच्चरितं महोदयं
मुच्येऽञ्च कुरवो मृत्युपाशात्॥४८॥

If I can bring about peace without injury to the interests of the sons of Pandu a virtuous act shall have been done by me resulting in great good and at the same time I shall have freed the Kurus from the clutches of death.

अपि मे वाचं भाषमाणस्य काव्यां
धर्मारामार्थवतीमहिंसां।
अवेक्षेरन् धार्तराष्ट्राः समक्षं
मां च प्राप्तं कुरवः पूजयेयुः॥४९॥

I hope that the sons of Dhritarashtra will attend to me when I speak to them words of wisdom, based on the principles of virtue and humanity and that the Kurus will treat me when I go there, with respect.

अतोऽन्यथा रथिना फाल्गुनेन
भीमेन चैवाहवदंशितेन।

परासिक्तान् धार्तराष्ट्रांश्च विद्धि

प्रदह्यमानान् कर्मणा स्वेन पापान्॥५०॥

If it is otherwise, you may be sure, that the sons of Dhritarashtra who are being consumed by their own vicious deeds, will be rendered devoid of all prosperity by Arjuna in his car and Bhima equipped for fight.

पराजितान् पाण्डवेयांस्तु वाचो

रौद्रा रूक्षा भाषते धार्तराष्ट्रः।

गदाहस्तो भीमसेनोऽग्रमत्तो

दुर्योधनं स्मारयिता हि काले॥५१॥

The son of Dhritarashtra spoke harsh and rude words to the sons of Pandu when they were defeated (at the game of dice). At the proper time Bhima, with the mace in his hand, will remained Duryodhana (of his language).

सुयोधनो मन्युमयो महाद्रुमः

स्कन्धः कर्णः शकुनिस्तस्य शाखाः।

दुःशासनः पुष्पफले समृद्धे

मूलं राजा धृतराष्ट्रोऽमनीषी॥५२॥

Suyodhana is a big tree, full of malice Karna the trunk and Shakuni the branch. Dushasana presents its numerous fruits and flowers while the wise king Dhritarashtra is the root.

युधिष्ठिरो धर्ममयो महाद्रुमः

स्कन्धोऽर्जुनो भीमसेनोऽस्य शाखाः।

माद्रीपुत्रौ पुष्पफले समृद्धे

मूलं त्वहं ब्रह्म च ब्राह्मणाश्च॥

Yudhishtira is a big tree full of virtue, Arjuna the trunk and Bhimasena its branch. The two sons of Madri represent the numerous fruits and flowers while myself and the Supreme Being and the Brahmanas ate the roots.

वनं राजा धृतराष्ट्रः सपुत्रो

व्याघ्रास्ते वै संजय पाण्डुपुत्राः॥५३॥

मा वनं छिन्धि सव्याघ्रं

मा व्याघ्राऽनीनशन्वनात्॥५४॥

The king Dhritarashtra with his sons in the forest and the sons of Pandu, O Sanjaya, the tigers. The forest with the tigers cannot be cut down nor the tigers in the forest destroyed.

निर्वनो वध्यते व्याघ्रो निर्व्याघ्रं छिद्यते वनम्।

तस्माद् व्याघ्रो वनं रक्षेद् वनं व्याघ्रं च पालयेत्॥५५॥

The tiger without the forest (to protect it) is easily killed and so is the forest without tigers in it (to overawe people) easily cut down. The tiger therefore protects the forest and the forest the tiger.

लताधर्मा धार्तराष्ट्राः शालाः संजय पाण्डवाः।

न लता वर्धते जातु महाद्रुममनाश्रिता॥५६॥

The sons of Dhritarashtra are the creepers of virtue, while, O Sanjaya, the sons of Pandu are Sala trees. The creeper cannot grow without the support of a big tree.

स्थिताः शुश्रूषितुं पार्थाः स्थिता योद्धुमर्दिमाः।

यत् कृत्यं धृतराष्ट्रस्य तत् करोतु नराधिपः॥५७॥

The sons of Priha are ready to attend on Dhritarashtra; the subduers of foes are ready for fight. Let the king (Yudhishtira) do what Dhritarashtra is going to do.

स्थिताः शमे महात्मानः पाण्डवा धर्मचारिणः।

योधाः समर्थास्तद् विद्वन्नाचक्षीथा यथातथम्॥५८॥

The noble-minded and virtuous sons of Pandu, though ready and in a position to fight, are yet in peace. Tell them, O wise one all these things as they are.

CHAPTER 30

(SANJAYAYANA PARVA) Continued

The words of Yudhishtira

संजय उवाच

आमन्त्रये त्वां नरदेवदेव

गच्छाम्यहं पाण्डव स्वस्ति तेऽस्तु।

कच्चिन्न वाचा वृजिनं हि किञ्चि-

दुच्चारितं मे मनसोऽभिषङ्गात्॥१॥

Sanjaya said

After bidding you adieu, O god among men, shall I go away O lord, O son of Pandu, may it be well with you. Has any objectionable

language been uttered by me, in the heat of the moment.

जनार्दनं भीमसेनार्जुनौ च
माद्रीसुतौ सात्यकिं चेकितानम्।
आमन्त्र्य गच्छामि शिवं सुखः वः
सौम्येन मां पश्यत चक्षुषा नृपाः॥२॥

After bidding adieu also to Janardana, Bhimasena, Arjuna, the two sons of Madri, Satyaki and Chekitana, shall I go away. May happiness and prosperity be yours. May the king look upon us with an eye of good will.

युधिष्ठिर उवाच

अनुज्ञातः संजय स्वस्ति गच्छ
न नः स्मरस्यप्रियं जातु विद्वन्।
विदश्च त्वां ते च वयं च सर्वे
शुद्धात्मानं मध्यगतं सभास्थम्॥३॥

Yudhishtira said

Permitted by ourselves, go away O Sanjaya, May you fare well. Do not, O learned man, think ill of us. They and ourselves all know you to be a pure-souled man, in the midst of (their) court.

आप्तो दूतः संजय सुप्रियोऽसि
कल्याणवाक् शीलवांस्तुतिमांश्च।
न मुह्येस्त्वं संजय जातु मत्पा
न च क्रुद्धयेरुच्यमानो दुस्सुतैः॥४॥

As an enjoy sent (by them) O Sanjaya, you have made yourself dear to us and you are of peaceful speech, well behaved and satisfy every body. You are not ill disposed towards us and through spoken to harshly you are never angry.

न मर्मणां जादु वक्तासि रुक्षां
नोपश्रुतिं कटुकां नोत मुक्ताम्।
धर्मारामार्थवतीमहिंसा-
मेतां वाचं तव जानीम सूत॥५॥

You are not a speaker of cutting and rude words, nor of harsh or false words. We are aware that your words are based on the principles of virtue, pregnant with meaning and humane, O Suta.

त्वमेव नः प्रियतमोऽसि दूत
इहागच्छेद् विदुरो वा द्वितीयः।
अभीक्ष्णदृष्टोऽसि पुरा हि नस्त्वं
धनंजयस्यात्मसमः सखाऽसि॥६॥

You are our favorite; Vidura is the only other envoy that can come here. In former days you were often seen by us and you are our friend like Dhananjaya.

इतो गत्वा संजय क्षिप्रमेव
उपातिष्ठेथा ब्राह्मणान् ये तदर्हाः।
विशुद्धवीर्याश्चरणोपपन्नाः
कुले जाताः सर्वधर्मोपपन्नाः॥७॥

Departing from here, O Sanjaya, you should speedily wait on these Brahmanas, who are endued with the practice of pure energy, born in high family and endued with all the virtues.

स्वाध्यायिनो ब्राह्मणा भिक्षवश्च
तपस्विनो ये च नित्या वनेषु।
अभिवाद्या वै मद्बचनेन वृद्धा-
स्तथेतरेषां कुशलं वदेथाः॥८॥

And those Brahmanas who are devoted to study and devotees living on arms and those who always dwell in the forests. Greeting all these on my behalf, you should enquire the health of these old people and of others as well.

पुरोहितं धृतराष्ट्रस्य राज्ञ-
स्तथाऽऽचार्यानुत्विजो ये च तस्य।
तैश्च त्वं तात सहितैर्यथाहं
संगच्छेथाः कुशलेनैव सूत॥९॥

You should also meet the priest of Dhritarashtra and all his preceptors and Ritvijas and ask them about their health O Suta.

अश्रोत्रिया ये च वसन्ति वृद्धा
मनस्विनः शीलबलोपपन्नाः।
आशंसन्तोऽस्माकमनुस्मरन्तो
यथाशक्ति धर्ममात्रां चरन्तः॥१०॥

And those, who though not of good blood, are aged, spirited, endued with behaviour and strength, who remember and expect us and practise the slightest virtue, according to their means.

श्लाघस्व मां कुशलिनं स्म तेभ्यो
ह्यनामयं तात पृच्छेर्जघन्यम्।
ये जीवन्ति व्यवहारेण राष्ट्रे
ये पालयन्तो निवसन्ति राष्ट्रे॥११॥

Inform them of my good health and enquire of them about theirs, as also those who live in the kingdom carrying on the traders and those who live in the kingdom maintaining it (by filling offices of the state).

आचार्य इष्टो नयगो विधेयो
वेदानभीप्सन् ब्रह्मचर्यं चचारा।
योऽस्त्रं चतुष्पात् पुनरेव चक्रे
द्रोणः प्रसन्नोऽभिवाद्यस्त्वयाऽसौ॥१२॥

Our preceptor Drona, who is well versed in the code of morality and who practised the Brahmacharya life wishing for a knowledge of the Vedas and who made the four Padas (viz., mantra, upachara, prayoga and sanhara) his weapon, should be pleased by you after being duly greeted.

अधीतविद्यश्चरणोपपन्नो
योऽस्त्रं चतुष्पात् पुनरेव चक्रे।
गन्धर्वपुत्रप्रतिमं तरस्विनं
तमश्चत्वायमानं कुशलं स्म पृच्छेः॥१३॥

You should also enquire about the health of Ashvathama who is endued with the practice of studying and who has read the Vedas and also again has made the four Pandas his weapon and who is strong as the son of a Gandharva.

शारद्वतस्यावसथं स्म गत्वा
महारथस्यात्मविदां वरस्या।
त्वं मामभीक्ष्णं परिकीर्तयन् वै
कृपस्य पादौ संजय पाणिना स्मृशेः॥१४॥

Going to the residence of the son of Sharadvata, of mighty prowess and the chief among those who have a knowledge of self, you should again and again greet him on my behalf and touch the feet of Kripa, O Sanjaya, with your hands.

यस्मिन्शौर्यमानुशंस्य तपश्च
प्रज्ञा शीलं श्रुतिसत्त्वे धृतिश्च।

पादौ गृहीत्वा कुरुसत्तमस्य
भीष्मस्य मां तत्र निवेदयेथाः॥१५॥

You should also, touching the feet of that chief among the Kurus, Bhishma in whom are centered heroism, humility, devotion, wisdom, good behaviour, great learning, goodness and prowess, submit my proposals to him.

प्रज्ञाचक्षुर्यः प्रणेता कुरूणां
बहुश्रुतो वृद्धसेवी मनीषी।
तस्मै राज्ञे स्थविरायाभिवाद्य
आचक्षीथाः संजय मामरोगम्॥१६॥

Saluting the aged king too, who sees by the eyes of wisdom, is the leader of the Kurus, of great learning, who waits upon the old and wise, you should tell him that I am without any disease.

ज्येष्ठः पुत्रो धृतराष्ट्रस्य मन्दो
मूर्खः शठः संजय पापशीलः।
प्रशास्ता वै पृथिवीं येन सर्वा
सुयोधनं कुशलं तात पृच्छेः॥१७॥

You should also enquire, about the health of Suyodhana, the eldest son of Dhritarashtra, who is dull-headed, ignorant wicked and addicted to vice and, by whom, O Sanjaya, all this world is being ruled over.

धृता कनीयानपि तस्य मन्द-
स्तथाशीलः संजय सोऽपि शश्वत्।
महेष्वासः शूरतमः कुरूणां
दुःशासनः कुशलं तात वाच्यः॥१८॥

You should also enquire, about the health of his younger brother Dushasana, who is dull-headed and of the same behavior (as his elder brother) and who is a great bow man and one of the best heroes among the Kurus.

यस्य कामो वर्तते नित्यमेव
नान्यः शमाद् भारतानामिति स्म।
स बाह्लिकानामुषभो मनीषी
त्वंयाभिवाद्यः संजय साधुशीलः॥१९॥

The one who has no other wish except that there should be peace among the Bharata race, the best among the Balhika's, a wise and honest man, should also be saluted by you.

गुणैरनेकैः प्रवरैश्च युक्तो

विज्ञानवान् नैव च निष्ठुरो यः।

स्नेहादमर्षं सहते सदैव

स सोमदत्तः पूजनीयो मतो मे॥२०॥

In my opinion Somadatta too should be saluted by you who is endued with many good qualities, wise and merciful and who always subdues his anger towards the Kurus out of affection for them.

अर्हन्तमः कुरुषु सौमदन्तिः

स नो भ्राता संजय मत्सखा च।

महेष्वासो रथिनामुत्तमोऽर्हः

सहामात्यः कुशलं तस्य पृच्छेः॥२१॥

The most venerable among the Kurus is the son of Somadatta; he is our brother, O Sanjaya and my friend as well. He is a good bowman a car-warrior as well and with his counselor, worthy of the highest respect. You should enquire about his health.

ये चैवान्ये कुरुमुख्या युवानः

पुत्राः पौत्रा भ्रातश्चैव ये नः।

यं यमेषां मन्यसे येन योग्यं

तत् तत् प्रोच्यानामयं सूत वाच्याः॥२२॥

Those others, who are high among the Kurus and young and those who are as sons, grand-sons and brothers to us, should also be asked, O Suta, regarding their health, in terms which you consider suitable for each.

ये राजानः पाण्डवायोधनाय

समानीता धार्तराष्ट्रेण केचित्।

वशातयः शाल्वकाः केकयश्च

तथाम्बष्ठा ये त्रिगर्ताश्च मुख्याः॥२३॥

Those kings who have been brought together by the son of Dhritarashtra for fighting with the Pandavas, the Vashati, the Shalvakas, the Kaikeyas, the Ambasthan and the chief among the Trigartas.

प्राच्योदीच्या दाक्षिणात्याश्च शूरा-

स्तथा प्रतीच्याः पर्वतीयश्च सर्वे।

अनृशंसाः शीलवृत्तोपपन्ना-

स्तेषां सर्वेषां कुशलं सूत पृच्छेः॥२४॥

Those that have come from the east and the north, from the south and the west and all those heroes that have come from the hilly districts, you should ask O Suta, regarding their welfare; (and specially) those among them that are human and endued with good behaviour.

हस्त्यारोहा रथिनः सादिनश्च

पदातयश्चार्यसङ्गः महान्तः।

आख्याय मां कुशलिनं स्म नित्य-

मनामयं परिपृच्छेः समग्रान्॥२५॥

Of those who ride on elephants and chariots and horses and those who fight on foot, of that assemblage of great and honorable men after informing my welfare, you should ask regarding their health collectively.

तथा राज्ञो ह्यर्थयुक्तानमात्यान्

दौवारिकान् ये च सेनां नयन्ति।

आयव्ययं ये गणयन्ति नित्य-

मर्याश्च ये महत्श्चिन्तयन्ति॥२६॥

In the same way you should enquire about them that are the financial ministers of the king and the door-keepers and those that lead the army and those that calculate the revenue and expenditure and the great men who ever think about the welfare of the kingdom.

वृन्दारकं कुरुमध्येष्वमूढं

महाप्रज्ञं सर्वधर्मोपपन्नम्।

न तस्य युद्धं रोचते वै कदाचिद्

वैश्यापुत्रं कुशलं तात पृच्छेः॥२७॥

You should also enquire about the health of the son of Dhritarashtra by his Vaishya wife, who is the best among the Kurus and one among them, not a fool, of great wisdom and endued with all virtues. By no means is he inclined to fight.

निकर्तने देवने योऽद्वितीय-

श्छन्नोपधः साधुदेवी मताक्षः।

यो दुर्जयो देवरथेन संख्ये

स चित्रसेनः कुशलं तात वाच्यः॥२८॥

The one who has no rival in the tricks of dice, whose tricks cannot be detected, who plays dice and who can handle the dice cleverly, who is hard to defeat in the game,

viz., Chitrasena, should also be asked concerning his health.

गान्धारराजः शकुनिः पर्वतीयो

निकर्तने योऽद्वितीयोऽक्षदेवी

मानं कुर्वन् धार्तराष्ट्रस्य सूत

मिथ्याबुद्धेः कुशलं तात पृच्छेः॥२९॥

The, king of Gandhara, Shakuni, who comes from the hills and who too is unrivaled in the tricks of the dice and who contributes to the honour of the son Dhritarashtra, of false intelligence, should, O Suta, be asked concerning his health.

यः पाण्डवानेकरथेन वीरः

समुत्सहत्यप्रधृष्यान् विजेतुम्।

यो मुह्यतां मोहयिताद्वितीयो

वैकर्तनः कुशलं तस्य पृच्छेः॥३०॥

The heroes, who above from his car, excepts to defeat the sons of Pandu who are hard to vanquish, the one who is without a rival in de-fooling the fools (sons of Dhritarashtra) viz., (Karna) the son of Vaikartana should also be asked concerning his health.

स एव भक्तः स गुरुः स भर्ता

स वै पिता स च माता सुहृच्।

अगाधबुद्धिर्विदुरो दीर्घदर्शी

स नो मन्त्री कुशलं तं स्म पृच्छेः॥३१॥

He who is devoted to our interests, who is our preceptor and lord, who is our father, mother and friend, Vidura of immeasurable wisdom and of good foresight, he who is our adviser, should also be asked concerning his health.

वृद्धाः स्त्रियो याश्च गुणोपपन्ना

ज्ञायन्ते नः संजय मातरस्ताः।

ताभिः सर्वाभिः सहिताभिः समेत्य

स्त्रीभिर्वृद्धाभिरभिवादं वदेथाः॥३२॥

The aged ladies and those among them who being endued with good qualities are regarded by us, O Sanjaya, as our mothers, should be greeted when they are all together.

कच्चित् पुत्रा जीवपुत्राः सुसम्यग्

वर्तन्ते वो वृत्तिमनुशंसरूपाः।

इति स्मोक्त्वा संजय ब्रूहि पश्चा-

दजातशत्रुः कुशली सपुत्रः॥३३॥

"O you with living sons, do your sons treat you properly" saying this, O Sanjaya, afterwards tell them that he who has created no enemies is doing well with his sons.

या नो भार्याः संजय वेत्थ तत्र

तासां सर्वासां कुशलं तात पृच्छेः।

सुसंगुप्ताः सुरभयोऽनवद्याः

कच्चिद् गृहानावसथाग्रमत्ताः॥३४॥

Those who are like our wives, O Sanjaya, should all be asked regarding their health and address them thus - "Are your leading careful lives in your houses, well protected and with fragrant fame and unblamable conduct?"

कच्चिद् वृत्तिं श्वशुरेषु भद्राः

कल्याणीं वर्तध्वमनुशंसरूपाम्।

यथा च वः स्युः पतयोऽनुकूला-

स्तथा वृत्तिमात्मनः स्थापयध्वम्॥३५॥

O gentle ladies, is your treatment towards your fathers-in-law gentle and considerate? You should secure for yourself such behaviour as will make your husbands kind towards you."

या नः स्नुषाः संजय वेत्थ तत्र

प्राप्ताः कुलेभ्यश्च गुणोपपन्नाः।

प्रजावत्यो ब्रूहि समेत्य ताश्च

युधिष्ठिरो वोऽभ्यवदत् प्रसन्नः॥३६॥

Going to those who are like our daughters-in-law, endued with good qualities who have been brought there from good families and with issues, tell them that Yudhishtira who is well disposed towards them sends his greetings.

कन्याः स्वजेषाः सदनेषु संजय

अनामयं मद्बचनेन पृष्ट्वा।

कल्याणाः वः सन्तु पतयोऽनुकूला

यूयं पतीनां भवतानुकूलाः॥३७॥

The daughters of your house, O Sanjaya, should be embraced by you and after asking them about their health on my behalf you should thus address them - O blessed ones, may your husbands be favorably disposed

towards you and may you be favorably disposed towards your husband.

अलंकृता वस्त्रवत्यः सुगन्धा

अवीभत्साः सुखिता भोगवत्यः।

लघु यासां दर्शनं वाक् च लघ्वी

वेशस्त्रियः कुशलं तात पृच्छेः॥३८॥

You should also, enquire about the health of these ladies who wear ornaments and good cloths on their person, use perfumery, live without any fear, are made happy and in the enjoyment of comforts and whose looks are mild and speech is low.

दास्यः स्युर्या ये च दासाः कुरूणां

तदाश्रया बहवः कुब्जखड्गाः।

आख्याय मां कुशलिनं स्म तेभ्यो-

ऽप्यनामयं परिपृच्छेर्जघन्यम्॥३९॥

The maid-servants and the male servants and the many hunch-backed and lame men who have been sheltered by them too should after being informed of my welfare be asked regarding their health and spoken to in these terms.

कच्चिद् वृत्तिं वर्तते वै पुराणीं

कच्चिद् भोगान् धार्तराष्ट्रो ददाति।

अङ्गहीनान् कृपणान् वामनान् वा

यानानुशंस्यो धृतराष्ट्रो बिभर्ति॥४०॥

अन्धांश्च सर्वान् स्थविरांस्तथैव

हस्त्याजीवा बहवो येऽत्र सन्ति।

आख्याय मां कुशलिनं स्म तेभ्यो-

ऽप्यनामयं परिपृच्छेर्जघन्यम्॥४१॥

Does the son of Dhritarashtra continue the stipend granted you in old and does he allow you comforts. Those persons of defective limbs, idiots and dwarfs whom the humane Dhritarashtra supports and the many blind persons and decrepit ones and those who live by their hands (having no legs) that are there should be first told of my welfare and then asked about theirs.

मा भैष्ट दुःखेन कुजीवितेन

नूनं कृतं परलोकेषु पापम्।

निगृह्य शत्रून् सुहृदोऽनुगृह्य

वासोभिरन्नेन च वो भरिष्ये॥४२॥

Do not be sorry for this uncomfortable life; sins must surely have been committed by you in the life before; after destroying my enemies I shall support them with food and clothes and favour my friends.

सन्त्येव मे ब्राह्मणेभ्यः कृतानि

भावीन्यथो नो बत वर्तयन्ति।

तान् पश्यामि युक्तरूपांस्तथैव

तामेव सिद्धिं श्रावयेथा नृपं तम्॥४३॥

Ask the king (Duryodhana) if the stipends made by me to Brahmanas are the same (as before); I shall see them properly rewarded and attain to their objects.

ये चानाथा दुर्बलाः सर्वकाल-

मात्पन्त्येव प्रयतन्तेऽथ मूढाः।

तांश्चापि त्वं कृपणान् सर्वथैव-

ह्यस्मद्वाक्यात् कुशलं तात पृच्छेः॥४४॥

And those weak persons who have no body to protect them and those that are vainly striving to earn bread for themselves and also those that are ignorant and imbecile should also be asked, regarding their health on my behalf.

ये चाप्यन्ते संश्रिता धार्तराष्ट्रान्

नानादिभ्योऽभ्यागताः सूतपुत्र।

दृष्ट्वा तांश्चैवार्हतश्चापि सर्वान्

सम्पृच्छेथाः कुशलं चाव्ययं च॥४५॥

Those also, that have taken refuge with the sons of Dhritarashtra, coming from different directions, should be asked concerning their health.

एवं सर्वानागताभ्यागतांश्च

राज्ञो दूतान् सर्वदिग्भ्योऽभ्युपेतान्।

पृष्ट्वा सर्वान् कुशलं तांश्च सूत

पश्चादहं कुशली तेषु वाच्यः॥४६॥

In the same way all the ambassadors, of the king (Dhritarashtra) who have come there from all directions, should first be asked about their health and afterwards they should be told that I am doing well.

न हीदृशाः सन्त्यपरे पृथिव्यां

ये योषका धार्तराष्ट्रेण लब्धाः।

धर्मस्तु नित्यो मम धर्म एव
महाबलः शत्रुनिर्बह्णाय॥४७॥

There is not in the world anything equal to the warriors that have been gained by the son of Dhritarashtra on his side. Virtue is even on my side and virtue is my great strength for the destruction of my enemies.

इदं पुनर्वचनं धार्तराष्ट्रं
सुयोधनं संजय श्रावयेथाः।
यस्ते शरीरे हृदयं दुनोति
कामः कुरुनसपलोऽनुशिष्याम्॥४८॥
न विद्यते युक्तिरेतस्य काचि-
त्रैर्विधाः स्याम यथा प्रियं ते।
ददस्व वा शक्रपुरीं ममैव
युध्यस्व वा भारतमुख्य वीर॥४९॥

You should, O Sanjaya, make Suyodhana, the son of Dhritarashtra hear these words - "The desire which is tormenting your heart, to rule the Kurus without any rival, has no justification for it. We shall do nothing that will not be agreeable to you. Either give me back the city of Indra or fight, O you chief hero among the race of Bharata."

CHAPTER 31

(SANJAYAYANA PARVA) Continued

The words of Yudhishtira

युधिष्ठिर उवाच

उत सन्तमसन्तं वा बालं वृद्धं च संजया
उताबलं बलीयांसं धाता प्रकुरुते वशे॥१॥

Yudhishtira said

The creator has, under his control, the good and the bad, the young and the old the weak and the strong.

उत बालाय पाण्डित्यं पण्डितायोत बालताम्।
ददाति सर्वमीशानः पुरस्ताच्छुक्रमुच्चरन्॥२॥

The supreme lord gives wisdom to the child and childishness to the wise, developing the seed in a being.

बलं जिज्ञासमानस्य आचक्षीथा यथातथम्।
अथ मन्त्रं मन्त्रयित्वा याथातथ्येन हृष्टवत्॥३॥

To him (Dhritarashtra) desirous of knowing our strength should you say how matters really stand, having cheerfully held a consultation with a view to knowing the true information.

गावल्गणे कुरुन् गत्वा धृतराष्ट्रं महाबलम्।
अभिवाद्योपसंगृह्य ततः पृच्छेरनामयम्॥४॥

O son of Gavalgani, going to the Kauravas, you should great king Dhritarashtra of great strength hand touching his feet ask him regarding his health.

ब्रूयश्चैनं त्वमासीनं कुरुभिः परिवारितम्।
तवैव राजन् वीर्येण सुखं जीवन्ति पाण्डवाः॥५॥

And you shall say to him, who will be seated surrounded by the Kurus - The sons of Pandu are living happily solely through your prowess.

तव प्रसादाद बालास्ते प्राप्ता राज्यमरिदम्।
राज्ये तान् स्थापयित्वाग्रे नोपेक्षस्व विनश्यतः॥६॥

It was through your grace, O subduer of enemies, that they thought mere boys obtained a kingdom. First establishing them in the kingdom, do not treat them with carelessness or they would be ruined.

सर्वमप्येतदेकस्य नालं संजय कस्यचित्।
तात संहत्य जीवामो द्विषतां मा वशं गमः॥७॥

All this kingdom is too much, O Sanjaya, for any body. You should say this speaking on our behalf - Sire, we shall live united; do not go into the clutches of despisers.

तथा भीष्मं शान्तनवं भारतानां पितामहम्।
शिरसाभिवदेथास्त्वं मम नाम प्रकीर्तयन्॥८॥

In the same way should you bow down your head, on my behalf, to the grandsire of the race of Bharata, Bhishma, the son of Shantanu.

अभिवाद्य च वक्तव्यस्ततोऽस्माकं पितामहः।
भवता शन्तनोर्वंशो निमग्नः पुनरुद्धतः॥९॥

After being greeted, our grandsire should thus be addressed - By you was the race, of Shantanu when about to be involved in ruin, was extricated.

स त्वं कुरु तथा तात स्वमतेन पितामह।
यथा जीवन्ति ते पौत्राः प्रीतिमन्तः परस्परम्॥१०॥

You, who have done this, now do what according to your own opinion, O Grandsire, will enable your grandsons to live in peace and amity with each other.

तथैव विदुरं ब्रूयाः कुरूणां मन्त्रधारिणम्।
अयुद्धं सौम्य भाषस्व हितकामो युधिष्ठिरे॥११॥

In the same way should you thus speak to Vidura, the adviser of the Kurus, "O you peaceful one, advice peace, O you well wisher of Yudhishthira."

अथ दुर्योधनं ब्रूया राजपुत्रममर्षणम्।
मध्ये कुरूणामासीनमनुनीय पुनः पुनः॥१२॥

And then speak to the wrathful prince Duryodhana seated in the midst of the Kurus entreating him again and again.

अपापां यदुपैक्षस्त्वं कृष्णामेतां सभागताम्।
तद् दुःखमतिक्षाम मा वधीष्व कुरूनिति॥१३॥

"The insults you have offered to the blameless Krishna who had been brought to this council hall, we will quietly endure so that the Kurus may not be slaughtered.

एवं पूर्वापरान् क्लेशानतितिक्षन्त पाण्डवाः।
बलीयांसोऽपि सन्तो यत् तत् सर्वं कुरवो विदुः॥१४॥

The Pandavas will quietly bear similar insults offered before and after that though they are strong enough. All this the Kauravas know.

यन्नः प्रव्राजयः सौम्य अजिनैः प्रतिवासितान्।
तद् दुःखमतिक्षाम मा वधीष्व कुरूनिति॥१५॥

O amiable one, you sent us into exile with raiment's made of deer skin on. This hardship shall we quietly bear so that the Kurus may not be slaughtered.

यत् कुन्तीं समतिक्रम्य कृष्णां केशेष्वधर्षयत्।
दुःशासनस्तेऽनुमते तच्चास्माभिरुपेक्षतम्॥१६॥

O Dushasana, it was at your bidding that Krishna was dragged here by the hair setting at naught the protest of Kunti. That too is forgiven by us.

अथोचितं स्वकं भागं लभेमहि परंतप।
निर्वर्तय परद्रव्याद् बुद्धिं गृह्णां नरर्षभ॥१७॥

But O repressor of enemies, we want our due share; O best among men, turn away your

avaricious inclination from what belongs to others.

शान्तिरेवं भवेद् राजन् प्रीतिश्चैव परस्परम्।
राज्यैकदेशमपि नः प्रयच्छ शममिच्छताम्॥१८॥

By this means, O king, there shall be peace and good will among each other; give back to us, who are desirous of peace, even one province out of the kingdom.

अविस्थलं वृकस्थलं माकन्दी वारणावतम्।
अवसानं भवत्वत्र किञ्चिदेकं च पञ्चमम्॥१९॥

Give us Avisthala, Vrikasthala, Makandi and Varanavata, with any other village for a fifth and let there be an end of our quarrel over this matter.

भ्रातृणां देहि पञ्चानां पञ्च ग्रामान् सुयोधन।
शान्तिर्नोऽस्तु महाप्राज्ञ ज्ञातिभिः सह संजया॥२०॥

O Suyodhana, give but five villages to your five cousins and let there be peace among ourselves and our cousins, O Sanjaya of great wisdom.

भ्राता भ्रातरमन्वेतु पिता पुत्रेण युज्यताम्।
स्मयमानाः समायान्तु पाञ्चालाः कुरुभिः सह॥२१॥

Let brother follow brother and let father unite with son. Let the Panchala join the Kurus with a smiling face.

अक्षतान् कुरुपाञ्चालान् पश्येयमिति कामये।
सर्वे सुमनसस्तात शाम्याम भरतर्षभ॥२२॥

I desire that I shall see the Kauravas and the Panchalas, without any wounds and we shall all establish peace with cheerful hearts, O you best among the race of Bharata.

अलमेव शमायास्मि तथा युद्धाय संजया।
धर्मार्थयोरलं चाहं मृदवे दारुणाय च॥२३॥

I am surely ready for peace and to war as well, O Sanjaya. For the acquirement of wealth, am I surely prepared to mild measures and harsh ones.

CHAPTER 32

(SANJAYAYANA PARVA) Continued

The words of Sanjaya

वैशम्पायन उवाच

अनुज्ञातः पाण्डवेन प्रययौ संजयस्तदा।

शासनं धृतराष्ट्रस्य सर्वं कृत्वा महात्मनः॥१॥

Vaishampayana said

Then did Sanjaya, permitted by the son of Pandu, depart, doing all the behest's of the great-souled Dhritarashtra.

सम्प्राप्य हास्तिनपुरं शीघ्रमेव प्रविश्य चा

अन्तःपुरं समास्थाय द्वाःस्थं वचनमब्रवीत्॥२॥

Having reached Hastinapura, he entered it quickly and standing at the gate (entrance of the) inner apartments of the palace said these words to the gate-keeper.

आचक्ष्व धृतराष्ट्राय द्वाःस्थ मां समुपागतम्।

सकाशात् पाण्डुपुत्राणां संजयं मा चिरं कृथाः॥३॥

Tell Dhritarashtra, O gate-keeper, that, I, Sanjaya, have returned from the presence of the sons of Pandu, delay not.

जागर्ति चेदभिवदेस्त्वं हि द्वाःस्थ

प्रविशेयं विदितो भूमिपस्य।

निवेद्यमत्रात्ययिकं हि मेऽस्ति

द्वाःस्थोऽथ श्रुत्वा नृपतिं जगाम्॥४॥

If he is awake, tell him this, O gate-keeper and make the ruler of the earth acquainted with (the news of) my entrance (into the city); I have business to submit to him. Hearing this, the gate-keeper went to the king.

द्वाःस्थ उवाच

संजयोऽथ भूमिपते नमस्ते

दिदृक्षया द्वारमुपागतस्ते।

प्राप्तो दूतः पाण्डवानां सकाशात्

प्रशाधि राजन् किमयं करोतु॥५॥

The gate-keeper said

O you lord of the earth, I bow down to you. Sanjaya is come to your door, desirous of an audience. He is arrived here as an envoy from the presence of the sons of Pandu. Command, O king, as to what he should do.

धृतराष्ट्र उवाच

आचक्ष्व मां कुशलिनं कल्पमस्मै

प्रवेश्यतां स्वागतं संजयाय।

न चाहमेतस्य भवाम्यकल्पः

स मे कस्माद् द्वारि तिष्ठेच्च सक्तः॥६॥

Dhritarashtra said

Inform him of my well-being. Let him enter. Welcome to Sanjaya. I am never unwilling to receive him, why does he, who can enter at any moment, stand at my door.

वैशम्पायन उवाच

ततः प्रविश्यानुमते नृपस्य

महद् वेश्म प्राज्ञशूरार्यगुप्तम्।

सिंहासनस्थं पार्थिवमाससाद

वैचित्रवीर्यं प्राञ्जलिः सूतपुत्रः॥७॥

Vaishampayana said

Then with the king's permission, the son of Suta having entered that large hall with clasped hands, approached the royal so Vichitravirya, seated on the throne and protected by wise men, heroes and honorable men.

संजय उवाच

संजयोऽहं भूमिपते नमस्ते

प्राप्तोऽस्मि गत्वा नरदेव पाण्डवान्।

अभिवाद्य त्वां पाण्डुपुत्रो मनस्वी

युधिष्ठिरः कुशलं चान्वपृच्छत्॥८॥

Sanjaya said

I am Sanjaya, I bow down to the lord of the earth. Setting out from here, I reached the sons of Pandu, O god among men. The spirited Yudhishtira having sent his greetings to you, afterwards asked me about your health.

स ते पुत्रान् पृच्छति प्रीयमाणः

कच्चित् पुत्रैः परीयसे नपुष्पिष्ठ।

तथा सुहृद्भिः सचिवैश्च राजन्

ये चापि त्वामुपजीवन्ति तैश्च॥९॥

And he gladly enquired about the health of your sons and asks you if you are pleased with your sons and son's sons and friends and

ministers and all those who live dependent on you.

धृतराष्ट्र उवाच

अभिनन्द्यत्वां तात वदामि संजय
अजातशत्रुं च सुखेन पार्थम्।
कच्चित् स राजा कुशली सपुत्रः
सहामात्यः सानुजः कौरवाणाम्॥१०॥

Dhritarashtra said

Blessing you, I say, O Sanjaya, is the son of Pritha he who creates no enemies, in happiness? Is that king of the Kauravas well with his sons, ministers and younger brothers.

संजय उवाच

सहामात्यः कुशली पाण्डुपुत्रो
बुभूषते यच्च तेऽग्रेऽऽत्मनोऽभूत्।
निर्णिक्तधर्मार्थकरो मनस्वी
बहुश्रुतो दृष्टिमाज्जीलवांश्च॥११॥

Sanjaya said

With his ministers, the son of Pandu is in health; he desires that which was formerly his own, he who acquires virtue and wealth and commits no wrong deed, who is spirited, of great learning, of great fore-sight and of good behaviour.

परो धर्मात् पाण्डवस्यानृशंस्यं
धर्मः परो वित्तचयान्मतोऽस्य।
सुखप्रिये धर्महीनेऽ-
नपार्थेऽनुसूयते भारत तस्य बुद्धिः॥१२॥

With the sons of Pandu humanity is superior to virtue and in his opinion virtue is superior to the accumulation of wealth. He is inclined to the through, O son of Bharata, that happiness and joy are essential to virtue.

परप्रयुक्तः पुरुषो विचेष्टते
सूत्रप्रोता दारुमयीव योषा।
इमं दृष्ट्वा नियमं पाण्डवस्य
मन्ये परं कर्म दैवं मनुष्यात्॥१३॥

Led by the will of God, a man acts like a wooden doll moved about by a thread. Seeing the sufferings of the son of Pandu I think that the ordinations of the gods have greater force than the exertions of man.

इमं च दृष्ट्वा तव कर्मदोषं
पापोदर्कं घोरमवर्णरूपम्।
यावत् परः कामयतेऽतिवेले
तावन्नरोऽयं लभते प्रशंसाम्॥१४॥

Seeing again your sinful deeds which will give rise to misery and which are eminently indescribable, (I am of opinion) that so long as a mighty foe waits for an opportunity, the other obtains praise.

अजातशत्रुस्तु विहाय पापं
जीर्णां त्वचं सर्प इवासमर्थाम्।
विरोचतेऽह्यवृत्तेन वीरो
युधिष्ठिरस्त्वयि पापं विसृज्य॥१५॥

The hero Yudhishtira, who has created no enemies, casting away all sins as a snake does its worn out slough, which cannot remain on it, shines resplendent having transferred (the effect of) his sins to you.

हन्तात्मनः कर्म निबोध राजन्
धर्मार्थयुक्तादार्यवृत्तादपेतम्।
उपक्रोशं चेह गतोऽसि राजन्
भूयश्च पापं प्रसजेदमुत्र॥१६॥

Reflect, O king, the suicidal (effects of your) acts which are the reverse of the acts of honorable men and unproductive either of virtue or of wealth you have obtained blame, O king, in this world and again will you get misery in another.

स त्वमर्थं संशयितं विना तै-
राशंससे पुत्रवशानुगोऽस्य।
अधर्मशब्दश्च महान् पृथिव्यां
नेदं कर्म त्वत्समं भारताग्रय॥१७॥

Now following the whims of your son, you expect to obtain the wealth which it is hard to gain; you want to enjoy without them to share it. This act has been loudly proclaimed to be vicious in this world and this act is not worthy of you, O you foremost of the race of Bharata.

हीनप्रज्ञो दौष्कुलेयो नृशंसो
दीर्घं वैरी क्षत्रविद्यास्वधीरः।
एवंधर्मानापदः संश्रयेयु-
र्हीनवीर्यो यश्च भवेदशिष्टः॥१८॥

Those who are devoid of wisdom, who are born in low families, who are cruel, who cherish feelings of enmity for a long time and who are not steady in the acquisitions of a Kshatriya, who are devoid of heroism and who are vicious—those who answer this description are overtaken by ruin.

कुले जातो बलवान् यो यशस्वी
बहुश्रुतः सुखजीवी यतात्मा।
धर्मधर्मो ग्रथितौ यो बिभर्ति
स ह्यस्य वशादुपैति॥१९॥

It is through luck that one is born in a high family, is mighty, is renowned, is vastly learned, is happy in this life, tries to subdue his soul or supports virtue and vice which have a close connection between them.

कथं हि मन्त्राग्रयधरो मनीषी
धर्मार्थयोरापदि सम्प्रेतेता।
एवं युक्तः सर्वमन्त्रैरहीनो
नरो नृशंसं कर्म कुर्यादमूढः॥२०॥

The Kurus will prematurely cease to exist, if through your sins, he who has created no enemies wishes you misery. He will transfer (effect of) his sins to you and you will be blamed in the world.

तव ह्यमी मन्त्रविदः समेत्य
समासते कर्मसु नित्ययुक्ताः।
तेषामयं बलवान् निश्चयश्च
कुरुक्षये नियमेनोदपादि॥२१॥

Why should a man who is advised by the best of ministers, who is wise and who is master of actions producing virtue and interest in times of distress and who has not lost his senses - why should such a man do a cruel deed like a man who is devoid of all advice.

अकालिकं कुरवो नाभविष्यन्
पापेन चेत् पापमजातशत्रुः।
इच्छेज्जातु त्वयि पापं विसृज्य
निन्दा चेयं तव लोकेऽभविष्यत्॥२२॥

All these ministers of yours, ever devoted to work, wait together. It is through their firm determination (that they will not give back to the Pandavas their share of the kingdom) that

the destruction of the Kurus will be accomplished.

किमन्यत्र विषयादीश्वराणां
यत्र पार्थः परलोकं स्म द्रष्टुम्।
अत्यक्रामत् स तथा सम्मतः स्या-
न्न संशयो नास्ति मनुष्यकारः॥२३॥

What else is it but divine that the son of Pritha left this world to behold the other and was there honored like one having the privilege of roaming about both the worlds. This is not the doing of a man. There is no doubt about it.

एतान् गुणान् कर्मकृतानवेक्ष्य
भावाभावौ वर्तमानावनित्यौ।
बलिर्हि राजा पारमविन्दमानो
नान्यत् कालात् कारणं तत्र मेने॥२४॥

Seeing that the growth of these attributes (viz., heroism etc.) depended on action and that wealth and poverty were transient, king Bali, in his search about the cause of this came to the conclusion that god and nothing else was the cause thereof.

चक्षुः श्रोत्रे नासिकात्वक् च जिह्वा
ज्ञानस्यैतान्यायतनानि जन्तोः।
तानि प्रीतान्येव तृष्णाक्षयान्ते
तान्यव्यथो दुःखहीनः प्रणुद्यात्॥२५॥

The eye, the ear, the nose, the touch and the tongue, these are the sources of the knowledge of animals. These are gratified if thirst is destroyed; therefore should a man cheerfully bring these under control.

न त्वेव मन्ये पुरुषस्य कर्म
संवर्तते सुप्रयुक्तं यथावत्।
मातुः पितुः कर्मणाभिप्रसूतः
संवर्धते विधिवद् भोजनेन॥२६॥

Others put it in a different way. (They say) that the desired effect must come out of one's acts when done properly. (Thus) the child is the outcome of the act of its father and mother and it grows by proper diet.

प्रियाप्रिये सुखदुःखे च राजन्
निन्दाप्रशंसे च भजन्त एव।
परस्त्वेनं गर्हयतेऽपराधे
प्रशंसते साधुवृत्तं तमेव॥२७॥

O king, man is subject to good and bad, happiness and misery, praise and censure. He wins praise when he does any good act and blame when he commits any wrong.

स त्वां गर्हे भारतानां विरोधा-

दन्तो नूनं भवितायं प्रजानाम्।

नो चेदिदं तव कर्मापराधात्

कुरुन् देहत् कृष्णवर्त्मेव कक्षम्॥२८॥

I blame you; for, the result of this struggle between the sons of Bharata will surely be the destruction of innumerable human lives and if peace be not concluded the Kurus will be consumed by Arjuna like a heap of dried grass by a blazing fire through your fault.

त्वमेवैको जातु पुत्रस्य राजन्

वशं गत्वा सर्वलोके नरेन्द्र।

कामात्मनः श्लाघनो द्युतकाले

नागाः शमं पश्य विपाकमस्या॥२९॥

O Lord of men, you, alone of all the world having come under the influence of your headstrong son, regarded success as sure and did not prevent the dispute at the time of the game; now, see the result of this.

अनाप्तानां संग्रहात् त्वं नगेन्द्र

तथाऽऽप्तानां निग्रहाच्चैव राजन्।

भूमिं स्फीतां दुर्बलत्वादनन्ता-

मशक्तस्त्वं रक्षितुं कौरवेय॥३०॥

O king, O lord of men, you will not be able to return this broad domain on account of your weakness, in listening to the counsels of false ministers and rejecting that of faithful advisers, O son of Kuru.

अनुज्ञातो रथवेगावधूतः

श्रान्तोऽभिपद्ये शयनं नृसिंह।

प्रातः श्रोतारः कुरवः सभाया-

मजातशत्रोर्वचनं समेताः॥३१॥

O best of men, being very much fatigued by the speedy motion of the car I solicit your permission to retire to rest; for in the morning the sons of Kuru assembled in the council chamber will listen to the message of him who has created no enemies.

धृतराष्ट्र उवाच

अनुज्ञातोऽस्यावसथं परेहि

प्रपद्यस्व शयनं सूतपुत्र।

प्रातः श्रोतारः कुरवः सभाया-

मजातशत्रोर्वचनं त्वयोक्तम्॥३२॥

Dhritarashtra said

O son of Suta, being permitted by me go you to your house and retire to rest. In the morning will the sons of Kuru in the council chamber be hearers of the message of him who has created no enemies, alluded to by you.

CHAPTER 33

(PRAJAGARA PARVA)

Code of morality of Vidura

वैशम्पायन उवाच

द्वाःस्थं प्राह महाप्राज्ञो धृतराष्ट्रो महीपतिः।

विदुरं द्रष्टुमिच्छामि तमिहानय मा चिरम्॥३१॥

Vaishampayana said

The Lord of the Earth Dhritarashtra of great wisdom, said to his attendant - I desire to see Vidura. Bring him here without delay.

प्रहितो धृतराष्ट्रेण दूतः क्षत्तारमब्रवीत्।

ईश्वरस्त्वां महाराजो महाप्राज्ञं दिदृक्षति॥३२॥

Being sent by Dhritarashtra the messenger said to the Kshatriya - "O you of great wisdom, my lord, the king wants to see you."

एवमुक्तस्तु विदुरः प्राप्य राजनिवेशनम्।

अब्रवीद् धृतराष्ट्राय द्वाःस्थ मां प्रतिवेदय॥३३॥

Being thus addressed, Vidura, having come to the royal palace, said to the gate keeper - 'Announce me to Dhritarashtra.'

द्वाःस्थ उवाच

विदुरोऽयमनुप्राप्तो राजेन्द्र तव शासनात्।

द्रष्टुमिच्छति ते पादौ किं करोतु प्रशाधिमाम्॥३४॥

The gate keeper said

O chief among kings, Vidura, having come here at your command, desires to behold your feet. Command me what he is to do.

धृतराष्ट्र उवाच

प्रवेशय महाप्राज्ञं विदुरं दीर्घदर्शिनम्।

अहं हि विदुरस्यास्य नाकल्पो जातु दर्शनि॥५॥

Dhritarashtra said

Let the very wise Vidura endowed with great foresight enter. I am always willing and prepared to see Vidura.

द्वाःस्थ उवाच

प्रविशान्तःपुरं क्षतर्महाराजस्य धीमतः।

नहि ते दर्शनेऽकल्पो जातु राजाऽब्रवीद्धि माम्॥६॥

The gate keeper said

O Kshatri, enter the inner apartments of the wise king; the king told me that he was never unwilling to see you.

वैशम्पायन उवाच

ततः प्रविश्य विदुरो धृतराष्ट्रनिवेशनम्।

अब्रवीत् प्राञ्जलिर्वाक्यं चिन्तयानं नराधिपम्॥७॥

Vaishampayana said

Then Vidura having entered the palace of Dhritarashtra said with clasped hands to the lord of men who was absorbed in thought.

विदुरोऽहं महाप्राज्ञं सम्प्राप्तस्तव शासनात्।

यदि किञ्चन कर्तव्यमयमस्मि प्रशाधि माम्॥८॥

O you of great wisdom, I am Vidura, come here by your command, if there is anything to be done, here I am; command me.

धृतराष्ट्र उवाच

संजयो विदुर प्राज्ञो गर्हयित्वा च मां गतः।

अजातशत्रोःश्चो वाक्यं सभामध्ये स वक्ष्यति॥९॥

Dhritarashtra said

O Vidura, Sanjaya has arrived here and having found fault with me gone away; the message of Yudhishtira he will deliver in the council.

तस्याद्य कुरुवीरस्य न विज्ञातं वचो मया।

तन्मे दहति गात्राणि तदकार्षित् प्रजागरम्॥१०॥

This day was I unable to know (the nature of) the message of the hero among the Kurus; therefore is my body burning, which has caused sleeplessness.

जाग्रतो दहमानस्य श्रयो यदनुपश्यसि।

तद् ब्रूहि त्वं हि नस्तात धर्मार्थकुशलो ह्यसि॥११॥

What you consider good for a man who gets no sleep and whose body is burning, tell (me) you are versed in what is regions and what leads to profit.

यतः प्राप्तः संजयः पाण्डवेभ्यो

न मे यथावन्मनसः प्रशान्तिः।

सर्वेन्द्रियाण्यप्रकृतिं गतानि

किं वक्ष्यतीत्येव मेऽद्य प्रचिन्ता॥१२॥

Since Sanjaya has come back from the Pandavas, I have not my usual calmness of mind; all my senses are in disorders I am thinking what he will say.

विदुर उवाच

अभियुक्तं बलवता दुर्बलं हीनसाधनम्।

हतस्त्वं कामिनं चोरमाविशन्ति प्रजागराः॥१३॥

Vidura said

Sleeplessness overpowers one attacked by a stronger man, the weak, those who have failed to attain an end, those whose wealth has been stolen, those fired with desire and thieves.

कच्चिदेतैर्महादोषैर्न स्पृष्टोऽसि नराधिप।

कच्चिच्च परित्वेषु गृह्णन् न परितप्यसे॥१४॥

I hope, O Lord of men, you have not been affected by any of these grave evils nor are you possessed by covetousness at other people's wealth.

धृतराष्ट्र उवाच

श्रोतुमिच्छामि ते धर्म्यं परं नैःश्रेयसं वचः।

अस्मिन् राजर्विशेषे हि त्वमेकः प्राज्ञसम्पतः॥१५॥

Dhritarashtra said

I desire to hear words from you that are at once moral in spirit and beneficial; in this race of royal devotees; you are the only one hundred by the wise.

विदुर उवाच

निषेवते प्रशस्तानि निन्दितानि न सेवते।

अनास्तिकः श्रद्धान एतत् पण्डितलक्षणम्॥१६॥

राजालक्षणं संपन्नस्त्रैलोकस्याधिपो भवेत्।

Vidura said

He is said to be a wise man, whom for a consciousness of the power of one's own self, exertion, forbearance and constancy in religion does not draw aside from the acquisition of the high ends in life.

आत्मज्ञानं समारम्भणततिक्षा धर्मनित्यता।

यमर्थात्रापकर्षन्ति स वै पण्डित उच्यते॥१७॥

He is said to be a wise man whom anger, exultation, pride, shame, stupefaction and vanity cannot draw aside from the acquisition of the high ends in life.

यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे।

कृतमेवास्य जानन्ति स वै पण्डित उच्यते॥१८॥

He is said to be a wise man whose proposed acts, line of action agreed on are not known to other and known only after they have been put into execution.

यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः।

समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते॥१९॥

He is called a wise man whose acts are not hampered by cold, heat, fear, lust prosperity or adversity.

यस्य संसारिणी प्रज्ञा धर्मार्थावनुवर्तते।

कामादर्थं वृणीते यः स वै पण्डित उच्यते॥२०॥

He is called a wise man whose wisdom naturally follows both religion and profit and who chooses such course of life as is of use in both the worlds and not acts immediately resulting in pleasure.

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते।

न किंचिदवमन्यन्ते नराः पण्डितबुद्धयः॥२१॥

Wise men exert to the best of their ability and also act to the best of their ability and they disregard nothing.

क्षिप्रं विजानाति चिरं शृणोति

विज्ञाय चार्थं भजते न कामात्।

नासम्पृष्टो व्युपयुङ्क्ते परार्थं

तत् प्रज्ञानं प्रथमं पण्डितस्या॥२२॥

It the wisdom of the foremost wise man to understand quickly, listen pertinently and having understood the effects of action not to

follow them from desire to get pleasure (but from judgment) and not to connect one's self with other peoples' affairs unsolicited.

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम्।

आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः॥२३॥

Men with the wisdom of a wise man do not strive for the unattainable, do not grieve for what is lost and do not lose their senses in calamities.

निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मणः।

अवस्थकालो वश्यात्मा स वै पण्डित उच्यते॥२४॥

He is said to be a wise man who exerts after having decided on a course of action and who does not stop in the middle, who does not waste his time and who has his self under control.

आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते।

हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ॥२५॥

Wise men rejoice in virtuous deeds and do those that tend to their prosperity and look not with contempt on what is good.

न हृष्यत्यात्मसम्माने नावमानेन तप्यते।

गङ्गो हृद इवाक्षोभ्यो यः स पण्डित उच्यते॥२६॥

He is said to be a wise man who does not exult in honors to himself and grieves not at insults and who remains unagitated like a lake near the Ganga.

तत्त्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम्।

उपाज्ञो मनुष्याणां नरः पण्डित उच्यते॥२७॥

That man is said to be wise who is cognizant of the nature of all creatures (their ultimate destructibility), of the connections (causes and effects) of all acts and the means of human beings (employed in the attainment of their ends).

प्रवृत्तवाक् चित्रकथ ऊहवान् प्रतिभानवान्।

आशु ग्रन्थस्य वक्ता च यः स पण्डित उच्यते॥२८॥

He is said to be a wise man who speaks boldly, can talk on diverse subjects, can argue well, has genius and who can explain the meaning of what is written in books at once.

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा।

असम्भिन्नार्थमर्यादः पण्डिताख्यां लभेत सः॥२९॥

He gains the reputation of wise man who regulates his studies by wisdom and whose wisdom follows the books, who is ever ready to respect those that are good.

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः।

अर्थाश्चाकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः॥३०॥

Wise men call them fools, who though not learned are haughty, though poor are vain and who are who are desirous of attaining prosperity by wrong acts.

स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति।

मिथ्या चरति मित्रार्थं यश्च मूढः स उच्यते॥३१॥

He is said be a fool who neglecting his own interests looks after those of others and who resorts to deceit for (serving) his friends.

अकामान् कामयति यः कामयानान् परित्यजेत्।

बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम्॥३२॥

He is said to be foolish-minded who desires what ought not to be desired and forsakes those that are fit to be desired and who treats stronger parties with contempt.

अमित्रं कुस्ते मित्रं मित्रं द्वेष्टि हिनस्ति च।

कर्म चारभते दुष्टं तमाहुर्मूढचेतसम्॥३३॥

He is said be foolish-minded who makes friends of those that are foes and who hates and slays that are well-wishers and who commits wicked acts.

संसारयति कृत्यानि सर्वत्र विचिकित्सते।

चिरं करोति क्षिप्रार्थं स मूढो भरतर्षभा॥३४॥

He is a fool who gives out his intended acts, who has doubts in every case and who delays in doing things that ought to be done quickly.

श्राद्धं पितृभ्यो न ददाति दैवतानि न चार्चति।

सुहृन्मित्रं न लभते तमाहुर्मूढचेतसम्॥३५॥

He is said to be foolish-minded who dose not give offerings to his ancestors, (Pitris), who dose not worship gods and who dose not (manage to) get good-hearted friends.

अनाहूतः प्रविशति अपृष्टो बहु भाषते।

अविश्वस्ते विश्वसिति मूढचेता नराधमः॥३६॥

That fool the worst of men who enters unasked, speaks much unsolicited and has; confidence in those that are untrust-worthy.

परं क्षिपति दोषेण वर्तमानः स्वयं तथा।

यश्च कुड्यत्यनीशानः स च मूढतमो नरः॥३७॥

That man is the worst of fools who throws the blame on others, though himself is to blame and who is though unable to do anything.

आत्मनो बलमज्ञाय धर्मार्थपरिवर्जितम्।

अलभ्यमिच्छन् नैष्कर्म्यान्मूढबुद्धिरिहोच्यते॥३८॥

He is said to be foolish-headed in this world who is desirous of an object hard to gain without knowing his own strength, without employing adequate means for it and the object if gained securing him neither merit in heaven nor profit in this world.

अशिष्यं शास्ति यो राजन् यश्च शून्यमुपासते।

कदर्थं भजते यश्च तमाहुर्मूढचेतसम्॥३९॥

He is said to be foolish-minded who punishes, O king him who deserves not punishment, who flatters big people without their knowledge and who attends on misers.

अर्थं महान्तपासाद्य विद्यामैश्वर्यमेव वा।

विचरत्यसमुन्नद्धो यः स पण्डित उच्यते॥४०॥

He is said to be a wise man who, having acquired immense wealth, learning or power, conducts himself without any haughtiness.

एकः सम्पन्नमश्नाति वस्ते वासश्च शोभनम्।

योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः॥४१॥

Who is meaner then he who though possessed of riches eats and wears pretty looking dresses alone without sharing them amongst his dependents.

एकः पापानि कुस्ते फलं भुङ्क्ते महाजनः।

भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते॥४२॥

One man dose wicked deeds while the fruit is enjoyed by many; others enjoy while the doer alone is blamed.

एकं हन्यान्न वा हन्यादिषुर्मुक्तो धनुष्मता।

बुद्धिर्बुद्धिमतेत्सुष्टा हन्याद् राष्ट्रं सराजकम्॥४३॥

Only one may or may not be killed by a bowman who has shot an arrow but when a wise man employs his wisdom (viciously) a kingdom may be destroyed along with the king.

एकया द्वे विनिश्चित्य त्रींशुर्भिर्वशे कुरु।

पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव॥४४॥

Discriminating the two (right and wrong or the transient and the permanent effect of actions) by means of the one (intellect), bring under your control the three (friend, foe and one who is indifferent in these respects or desire, anger and greed) by means of four (Conciliation, gift dissension and punishment) and subjugating the five (senses) and knowing the six (treaty, war, hunger, thirst, calamity, imbecility, old age and death or desire anger, greed, &c) and keeping yourself away from the seven (women, dice, hunting, drink, harshness of speech severity of punishment and misuse of wealth) be happy.

एकं विषरसो हन्ति शस्त्रेणैकश्च बध्यते।

सराष्ट्रं सप्रजं हन्ति राजानं मन्त्रविल्वः॥४५॥

Poison kills but one and also one is slain by a weapon, while disagreement between ministers destroys a king with the kingdom and the subjects.

एकः स्वादु न भुङ्गीत एकश्चार्थान् न चिन्तयेत्।

एको न गच्छेदध्वानं नैकः सुप्तेषु जागृयात्॥४६॥

Alone one should not taste a delicious dish, alone one should not think of profitable undertakings, alone one should not go on a journey and alone one should not be awake amidst those that are asleep.

एकमेवाद्वितीयं तद् यद् राजन् नावबुध्यसे।

सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव॥४७॥

The Being, who has no rival, whom you have not been able to comprehend, is Truth and the Way to Heaven, like a boat in the ocean.

एकः क्षमावतां दोषो द्वितीयो नोपपद्यते।

यदेनं क्षमया युक्तमशक्तं मन्यते जनः॥४८॥

There is but one defect in persons of a forgiving disposition; since people consider this man of a foregoing nature to be weak.

सोऽस्य दोषो न मन्तव्यः क्षमा हि परमं बलम्।

क्षमा गुणो ह्यशक्तानां भूषणं क्षमा॥४९॥

This defect in such a man need not be made too much of; forgiveness is a great

power. For the weak as well as for the strong forgiveness is an ornament.

क्षमा वशीकृतिलोके क्षमया किं न साध्यते।

शान्तिखङ्गः करे यस्य किं करिष्यति दुर्जनः॥५०॥

Forgiveness subdues (everything) in the world. What is there that cannot be accomplished by forgiveness? What can a wicked man do to one who has the sword of pacification in his hand.

अतृणे पतितो वह्निः स्वयमेवोपशाम्यति।

अक्षमावान् परं दोषेरात्मानं चैव योजयेत्॥५१॥

Fire, falling on ground devoid of vegetation, is extinguished of itself. The unforgiving poison defiles himself with grave defects.

एको धर्मः परं श्रेयः क्षमैका शान्तिस्तमा।

विद्वैका परमा तृप्तिरहिंसैका सुखावहा॥५२॥

Virtue is the only highest good forgiveness the supreme peace, knowledge the deepest satisfaction and benevolence the one cause of happiness.

द्वाविमौ ग्रसते भूमिः सर्पो बिलशयानिव।

राजानं चाविरोद्धारं ब्राह्मणं चाप्रवासिनम्॥५३॥

The earth devours these two, as a serpent destroys living in holes viz., a king who is not a warrior and a Brahmana who has never been away from home (to holy places).

द्वे कर्मणी नरः कुर्वन्नस्मिँल्लोके विरोचते।

अबुवन् परुषं किंचिदसतोऽनर्चयंस्तथा॥५४॥

By doing two things a man can attain to renown in this world - by not indulging in harshness of speech and by disregarding the slightly his honest.

द्वाविमौ पुरुषव्याघ्र परप्रत्ययकारिणौ।

स्त्रियः कामितकामिन्यो लोकः पूजितपूजकः॥५५॥

These two, O best of men, place confidence in others viz. The women who desire men (only because the latter are) desired by other women and the men who worship another (only because the latter is) worshipped by others.

द्वाविमौ कण्टकौ तीक्ष्णौ शरीरपरिशोषिणौ।

यश्चाद्यनः कामयते यश्च कुप्यत्यनीश्वरः॥५६॥

These two are like sharp thorns consuming the body viz. the man, who being poor, has desires and one, who thought powerless, is yet wrathful.

द्वावेव न विराजेते विपरीतेन कर्मणा।

गृहस्थश्च निरारम्भः कार्यवाञ्छैव भिक्षुकः॥५७॥

These two cannot shine owing to the inconsistency of their acts with their station viz., the householder who does not exert and the beggar who is busy.

द्वाविमौ पुरुषौ राजन् स्वर्गस्योपरि तिष्ठतः।

प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान्॥५८॥

These two men, O king, are placed above heaven, viz. the powerful man graced with forgiveness and the poor man with charity.

न्यायागतस्य द्रव्यस्य बोद्धव्यौ द्वावतिक्रमौ।

अपात्रे प्रतिपत्तिश्च पात्रे चाप्रतिपादनम्॥५९॥

Of things earned by just means these two must be looked upon as abuses viz. gifts to the unworthy and refusal to the worthy.

द्वावप्सि निवेष्टव्यौ गले बद्ध्वा दृढां शिलाम्।

धनवन्तमदातारं दरिद्रं चातपस्विनम्॥६०॥

These two are fit to be thrown into the water with stones firmly bound to their necks viz. the wealthy man who does not make gifts and the poor man who is a devotee.

द्वाविमौ पुरुषव्याघ्र सूर्यमण्डलभेदिनौ।

परिव्राड् योगयुक्तश्च रणे चाभिमुखो हतः॥६१॥

These two, O best of men, pierce the orb of the sun viz. an itinerant versed in yoga and one slain when engaged in battle.

त्रयो न्याया मनुष्याणां श्रूयन्ते भरतर्षभा।

कनीयानं मध्यमः श्रेष्ठ इति वेदविदो विदुः॥६२॥

Men are known to have three means (for attaining of their ends) O best the race of Bharatas; they are known to people versed in the Vedas as the bad, the middling and the good.

त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः।

नियोजयेद् यथावत् तांस्त्रिविधेष्वेव कर्मसु॥६३॥

Men too, O king, are of three denominations viz., the good, bad middling; they should therefore be employed in their respective avocations-in three sorts of work.

त्रय एवाधना राजन् भार्या दासस्तथा सुतः।

यत् ते समधिगच्छन्ति यस्य ते तस्य तद् धनम्॥६४॥

The three are without wealth, O king, viz., the wife, the slave and the son; what ever they earn beings to him to whom they belong.

हरणं च परस्वानां परदारभिमर्शनम्।

सुहृदश्च परित्यागस्त्रयो दोषाः क्षयावहाः॥६५॥

Robbing other people of their wealth, outraging other people's wives and forsaking a friend-these three sins are consuming.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।

कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत्॥६६॥

These three are the way to hell and destruction of self viz., desire, anger and greed; therefore should these three be renounced.

वरप्रदानं राज्यं च पुत्रजन्म च भारता।

शत्रोश्च मोक्षणं कृच्छ्रात् त्रीणि चैकं च तत्समम्॥६७॥

These three viz., a follower, one who seeks your protection saying I am your and one who has come to your house should never be forsaken, even in times of grave danger.

भक्तं च भजमानं च तवास्मीति च वादिनम्।

त्रीनेतांश्छरणं प्राप्तान् विषमेऽपि न संत्यजेत्॥६८॥

The grant of a boon, of a kingdom and the begetting of a son, O son of Bharata, these three are equaled by the release of foe from difficulty alone.

चत्वारि राज्ञा तु महाबलेन

वर्ज्यान्याहुः पण्डितस्तानि विद्यात्।

अल्पग्रज्ञैः सह मन्त्रं न कुर्या-

न्न दीर्घसूत्रै रभसैश्चारुणैश्च॥६९॥

These four should be excluded from counsels even by a greatly powerful king - the learned men have said - men of little sense should not be consulted - nor men who make unnecessary delays, lazy men and flatterers.

चत्वारि ते तात गृहे वसन्तु

श्रियाभिजुष्टस्य गृहस्थधर्मैः।

वृद्धो ज्ञातिरवसन्नः कुलीनः

सखादरिद्रो भगिनी चानपत्या॥७०॥

Let these four dwell at your house, O sire, who are a householder crowned with

prosperity; viz., aged and worn out cousins, men of noble families, destitute friends and childless sisters.

चत्वार्यह महाराज साद्यस्कानि बृहस्पतिः।

पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे॥७१॥

Four things, O great king, were declared to bear fruit instantaneously by Brihaspati on being asked by the chief of the celestial; they are these, listen to me.

देवतानां च संकल्पमनुभावं च धीमताम्।

विनयं कृतविद्यानां विनाशं पापकर्मणाम्॥७२॥

The resolve of the gods, the intellect, of the wise, the humility of the accomplished and the destruction of wicked deeds.

चत्वारि कर्माण्यभयंकराणि

भयं प्रयच्छन्त्ययथाकृतानि।

मानग्निहोत्रमुत मानमौनं

मानेनाधीतमुत मानयज्ञः॥७३॥

Four things calculated to remove fear, cause fear when improperly done - Agnihotra, the vow of silence, the vow of study and that of sacrificial ceremonies.

पञ्चाग्नयो मनुष्येण परिचर्याः प्रयत्नतः।

पिता माताग्निरात्मा च गुस्त्र भरतर्षभ॥७४॥

Five fires should be worshipped by a man with care viz., father, mother, Agni, self and spiritual guide, O best the race of Bharata.

पञ्चैव पूजयँल्लोके यशः प्राप्नोति केवलम्।

देवान् पितॄन् मनुष्यांश्च भिक्षूनतिथिपञ्चमान्॥७५॥

By worshipping these five viz., the gods, the ancestors, men, beggars and guest a man obtains renown in this world.

पञ्च त्वानुगमिष्यन्ति यत्र यत्र गमिष्यसि।

मित्राण्यमित्रा मध्यस्था उपजीव्योपजीविनः॥७६॥

These five follow you wherever you go viz., friends, those that are neither, dependents nor those who ought to be supported by you.

पञ्चेन्द्रियस्य मर्त्यस्यच्छिद्रं चेदेकमिन्द्रियम्।

ततोऽस्य स्रवति प्रज्ञा दूतेः पात्रादिवोदकम्॥७७॥

Of the five senses in this world, if one has a hole, then from that hole gets out the wisdom of an intelligent man like water, from a pot.

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता।

निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता॥७८॥

These six defects should be shunned by a man in this world who desires for prosperity viz., sleep drowsiness, fear, anger, laziness and procrastination.

षडिमान् पुरुषो जह्याद् भिक्षां नावमिवार्णवे।

अप्रवक्तारमाचार्यमनधीयानमृत्विजम्॥७९॥

अरक्षितारं राजानं भार्या चाप्रियवादिनीम्।

ग्रामकामं च गोपालं वनकामं च नापितम्॥८०॥

These six should be avoided by a man like a broken boat in the sea; a tutor that cannot interpret the meaning of the holy books, a priest that is not well read, a king that cannot protect a wife given to the use of disagreeable words, a cowherd that desires always for the village (and not the pasture) and barber that desires for the wilderness.

षडेव तु गुणाः पुंसा न हातव्याः कदाचन।

सत्यं दानमनालस्यमनसूया क्षमा धृतिः॥८१॥

The six qualities should never be renounced by a man viz., truth, charity, the reverse of laziness, benevolence, forgiveness and patience.

अर्थागमो नित्यमरोगिता च

प्रिया च भार्या प्रियवादिनी च।

वश्यश्च पुत्रोऽर्थकरी च विद्या

षड् जीवलोकस्य सुखानि राजन्॥८२॥

These six are destroyed through a moment's neglect viz., cows, service, agriculture, wife, book learning and the prosperity of a Shudra.

षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति।

न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः॥८३॥

षडिमे षट्सु जीवन्ति सप्तमो नोपलभ्यते।

चौराः प्रमत्ते जीवन्ति व्याधितेषु चिकित्सकाः॥८४॥

These six always cease to care those who have previously done them good viz., a learned pupil, the tutor, he who has got a wife the mother, one whose desire has been satisfied, the woman, one whose wants have been removed, the giver, one who has crossed a river, boat and the diseased (who has been cured) and the physician.

प्रमदाः कामयानेषु यजमानेषु याजकाः।

राजा विवदमानेषु नित्यं मूर्खेषु पण्डिताः॥८५॥

Immunity from malady, unindebtedness, the reverse of exile, coming in contact with good men, confidence in one's own livelihood and life without fear-these six, constitute the happiness of men, O king.

षडिमानि विनश्यन्ति मुहूर्तमनवेक्षणात्।

गावः सेवा कृषिर्भार्या विद्या वृषलसंगतिः॥८६॥

The curious the malicious, the discontented, the wrathful, the ever suspicious and those living on other people's fortunes-these six are always miserable.

षडेते ह्यवमन्यन्ते नित्यं पूर्वोपकारिणम्।

आचार्यं शिक्षिताः शिष्याः कृतदाराश्च मातरम्॥८७॥

The attainment of prosperity being always healthy, a beloved wife of sweet speech, an obedient son and knowledge tending to prosperity these six constitute the happiness of men, O king.

नारीं विगतकामास्तु कृतार्थाश्च प्रयोजकम्।

नावं निस्तीर्णकान्तारा आतुराश्च चिकित्सकम्॥८८॥

He who attains lordship over the six (desire, anger, grief, stupefaction, pride and vanity) that master of the senses never commits sins-how can he be smitten by grief.

आरोग्यमानृण्यमविप्रवासः

सन्दिग्धनुष्यैः सह सम्प्रयोगः।

स्वप्रत्यया वृत्तिरभीतवासः

षड् जीवलोकस्य सुखानि राजन्॥८९॥

ईर्ष्यो घृणी नसंतुष्टः क्रोधनो नित्यशङ्कितः।

परभाग्योपजीवी च षडेते नित्यदुःखिताः॥९०॥

These six live on six (others) and not on a seventh viz., thieves live on the absent-minded, physicians on the diseased, women on those affected with desire, priests on them that perform sacrifices, kings on persons that quarrel and wise men on the ignorant.

सप्त दोषाः सदा राज्ञा हतव्या व्यसनोदयाः।

प्रायशो यैर्विनश्यन्ति कृतमूला अपीश्वराः॥९१॥

Seven defects which are the sources of calamity should also be avoided by a king

since they always accomplish the destruction of even firmly established king.

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम्।

महच्च दण्डपारुष्यमर्थदूषणमेव च॥९२॥

(They are) women, dice, game, drink, harshness of speech, these five and the great severity of punishment and abuse of wealth.

अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः।

ब्राह्मणान् प्रथमं द्वेष्टि ब्राह्मणैश्च विरुध्यते॥९३॥

ब्राह्मणस्वानि चादत्ते ब्राह्मणांश्च जिघांसति।

रमते निन्दया चैषां प्रशंसां नाभिनन्दति॥९४॥

नैनान् स्मरति कृत्येषु याचितश्चाभ्यसूयति।

एतान् दोषान् नरः प्राज्ञो बुध्येद् बुद्ध्वा विसर्जयेत्॥

Eight preliminary causes ruin a man; despising the Brahmanas, the struggle with the Brahmanas, the acquirement of a Brahmana's wealth taking the life of Brahmana, rejoicing at reviling them, disapproval of praise to them, not remembering them on occasions of festivity and finding fault with them when they ask for anything. These defects should a wise man understanding them, should avoid.

अष्टाविमानि हर्षस्य नवनीतानि भारत।

वर्तमानानि दृश्यन्ते तान्येव स्वसुखान्यपि॥९६॥

समागमश्च सखिभिर्महांश्चैव धनागमः।

पुत्रेण च परिष्वङ्गः संनिपातश्च मैथुने॥९७॥

समये च प्रियालापः स्वयूष्येषु समुन्नतिः।

अभिप्रेतस्य लाभश्च पूजा च जनसंसदि॥९८॥

These eight are the creams of rejoicing, O son of Bharata and are obtained this world viz., union with friends, acquirement of immense wealth, embracing a son, intercourse in union, agreeable conversations at proper times, the advancement of the members of one's party, the attainment of desired results and honour and respect among men,

अष्टौ गुणाः पुरुषं दीपयन्ति

प्रज्ञा च कौल्यं च दमः श्रुतं च।

पराक्रमश्चाबहुभाषिता च

दानं यथाशक्ति कृतज्ञता च॥९९॥

Eight qualities shed lustre on a man, viz., wisdom, noble blood, Self-restraint, burning

prowess, moderation of speech charity to the best of one's own power and gratitude.

नवद्वारमिदं वेश्म त्रिस्थूणं पञ्चसाक्षिकम्।

क्षेत्रज्ञाधिष्ठितं विद्वान् यो वेद स परः कविः॥१००॥

This house has nine doors, three pillars and five witnesses presided over by the soul. That learned man who knows this is the best of the wise.

दश धर्म न जानन्ति धृतराष्ट्र निर्बोध तान्।

भक्तः प्रपन्न उन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः॥१०१॥

त्वरमाणश्च लुब्धश्च भीतः कामी च ते दश।

तस्मादेतेषु सर्वेषु न प्रसज्जेत पण्डितः॥१०२॥

These ten know not what virtue is, O Dhritarashtra, listen (as I name them, the intoxicated, the absent-minded, the insane, the weary, the angry, the hungry, the hasty, the covetous, the frightened and lustful, these are the ten; therefore should a wise man shun the company of these all.

अत्रैवोदाहरन्तीममितिहासं पुरातनम्।

पुत्रार्थमसुरेन्द्रेण गीतं चैव सुधन्वना॥१०३॥

In this connection people cite the old story that is related about what passed between Sudhanvan and the chief of the Asuras for the sake of his (the latter's) son.

यः काममन्यु प्रजहाति राजा

पात्रे प्रतिष्ठापयते धनं च।

विशेषविच्छ्रुतवान् क्षिप्रकारी

तं सर्वलोकः कुस्ते प्रमाणम्॥१०४॥

The king, who shuns desire and spite and distributes wealth among worthy parties, is discriminating, learned, active and is regarded as an authority by all men.

जानाति विश्वासयितुं मनुष्यान्

विज्ञातदोषेषु दधाति दण्डम्।

जानाति मात्रां च तथा क्षमां च

तं तादृशं श्रीर्जुषते समग्रं॥१०५॥

One who knows how to make other people confident on him, who awards punishment after guilt has been established, knows its proper degree and knows also forgiveness it attended with great prosperity.

सुदुर्बलं नावजानाति कंचिद्

युक्तो रिपुं सेवते बुद्धिपूर्वम्।

न विचहं रोचयते बलस्थैः

काले च यो विक्रमते स धीरः॥१०६॥

He is a wise man, who does think lightly of the weak (foe), who proceeds with intelligence in respect to a foe waiting for an opportunity, who does not quarrel with the strong and who shows prowess only at the proper time.

प्राप्यापदं न व्यथते कदाचि-

दुद्योगमन्विच्छति चाप्रमत्तः।

दुःखं च काले सहते महात्मा

धुरन्धरस्तस्य जिताः सपत्नाः॥१०७॥

That illustrious man, who does not grieve when a calamity is already on him and who (then) experts with his senses about him and who also patiently bears calamities (when they are unavoidable), is a noble-minded one and his opponents are always subdued.

अनर्थकं विप्रवासं गृहेभ्यः

पापैः सन्धि परदाराभिमर्शम्।

दम्भं सैन्यं पैशुनं मद्यपानं

न सेवते यश्च सुखी सदैव॥१०८॥

He who never remains away from home for nothing, who does not mix with wicked people, never outrages another's wife, who is not arrogant, who does not steal, is not ungrateful and does not drink, is always happy.

न संरम्भेणारभते त्रिवर्ग-

माकारितः शंसति तत्त्वमेव।

न मित्रार्थं रोचयते विवादं

नापूजितः कुप्यति चाप्यमूढः॥१०९॥

He who never pursues the three objects (virtue, profit and desire) in a spirit of boastfulness, who when appealed declares the truth, who does not sow discussions even for friends and who through insulted is not angry is the reverse of a fool.

न योऽभ्यसूयत्यनुकम्पते च

न दुर्बलः प्रतिभाष्यं करोति।

नात्याह किञ्चित् क्षमते विवादं
सर्वत्र तादृग् लभते प्रशंसाम्॥११०॥

He, who is not malicious towards others and who being weak does not quarrel, who does not speak haughtily and who always forgives quarrels, wins renown.

यो नोद्धतं कुस्ते जातु वेषं
न पौरुषेणापि विकथ्यतेऽन्यान्।
न मूर्च्छितः कटुकान्याहं किञ्चित्
प्रियं सदा तं कुस्ते जनो हि॥१११॥

One, who is never haughty, who never speaks ill of others, praising himself and who in a moment of self forgetfulness never speaks harshly, is loved by all men.

न वैरमुदीपयति प्रशान्तं
न दर्पमारोहति नास्तमेति।
न दुर्गतोऽस्मीति करोत्यकार्यं
तमार्यशीलं परमाहुरार्याः॥११२॥

One, who does not revive disputes that have been settled and who behaves not with too much arrogance, nor with excessive humility and who does not do a wrong deed, because he is in distress, is said to be a man, of good behaviour by very good men.

न स्वे सुखे वै कुस्ते प्रहर्षं
नान्यस्य दुःखे भवति प्रहृष्टः।
दत्त्वा न पश्चात् कुस्तेऽनुतापं
स कथ्यते सत्पुरुषार्यशीलः॥११३॥

One, who exults not in his own happiness nor is glad at another's distress and who does not repent after having given away, is said by good men to be of good conduct.

देशाचारान् समयाज्ञातिधर्मान्
बुभूषते यः स परावरज्ञः।
स यत्र तत्राभिगतः सदैव
महाजनस्याधिपत्यं करोति॥११४॥

He, who desires knowledge of the manners and customs of different countries and of the different languages and of the duties of the different casts, knows everything, high and low; wherever he goes, he attains to lordship over great men.

दम्भं मोहं मत्सरं पापकृत्यं
राजद्विष्टं पैशुनं पूगवैरम्।
मत्तोन्मत्तैर्दुर्जनैश्चापि धादं
यः प्रज्ञावान् वर्जयेत् स प्रधानः॥११५॥

The wise man who keeps away pride, folly, impertinence, sinful deeds, disloyalty towards his sovereign, roguery enmity with many, speech with the drunk, the insane and the wicked, is a chief among men.

दानं होमं दैवतं मङ्गलानि
प्रायश्चित्तान् विविधाँल्लोकवादान्।
एतानि यः कुस्ते नैत्यकानि
तस्योत्थानं देवता राधयन्ति॥११६॥

Charity, worship of the gods, auspicious ceremonies and the several penances laid down by men-the gods exert themselves for the advancement of him who practices these daily.

समैर्विवाहं कुस्ते न हीनैः
समैः सख्यं व्यवहारं कथां च।
गुणैर्विशोष्टांश्च पुरो दधाति
विपश्चित्तस्तस्य नयाः सुनीताः॥११७॥

One, who forms matrimonial relationship with a man in equal station and not with those who are below him and who forms friendships with his equals and converses and treats with them, who puts those that are graced with accomplishments before him-performs acts after the best policy.

मितं भुङ्क्ते संविभज्याश्रितेभ्यो
मितं स्वपितृमित्रं कर्म कृत्वा।
तदात्यमित्रेष्वपि याचितः सं-
स्तमात्मवन्तं प्रजहत्यनर्थाः॥११८॥

One who eats with moderation after doing excessive work, who gives away, (even) to foes when asked, is never beside himself; and evils always avoid him.

चिकीर्षितं विप्रकृतं च यस्य
नान्ये जनाः कर्म जानन्ति किञ्चित्।
मन्त्रे गुप्ते सम्यगनुष्ठिते च
नाल्पोऽप्यस्थव्यवते कश्चिदर्थः॥११९॥

He, whose proposed acts and acts put into execution are seldom known to others and

whose intentions are kept secret and put into practice suitably, does not fail in his objects even when trifling.

यः सर्वभूतप्रशमे निविष्टः

सत्यो मृदुर्मानकच्छुद्धभावः।

अतीव स ज्ञायते ज्ञातिमध्ये

महामणिर्जात्य इव प्रसन्नः॥१२०॥

He, who is engaged in doing good to all creatures, who is attached to truth, not haughty, of a good mind and not a miser, is known very well among his cousins like a gem of the purest ray obtained from a good mine.

य आत्मनापत्रपते भृशं नरः

स सर्वलोकस्य गुरुर्मवत्युत।

अनन्ततेजाः सुमनाः समाहितः

स तेजसा सूर्य इवावभासते॥१२१॥

The man, who is ashamed of his faults unknown to others, is respected by all men, being of illimitable luster, of an excellent mind; and his mind is intent on his inner self and his luster shines like the sun.

वने जाताः शापदग्धस्य राज्ञः

पाण्डोः पुत्राः पञ्च पञ्चेन्द्रकल्पाः।

त्वयैव वाला वर्धिताः शिक्षिताश्च

तवादेशं पालयन्त्याम्त्रिकेय॥१२२॥

The king Pandu, burning under the influence of a curse, begot in the woods, five sons each equal to Indra; under your supervision did the boys grow up and were instructed and you have been rearing them up to now, O son of Ambika.

प्रदायैषामुचितं तात राज्यं

सुखी पुत्रैः सहितो मोदमानः।

न देवानां नापि च मानुषाणां

भविष्यसि त्वं तर्कणीयो नरेन्द्र॥१२३॥

Giving back to them their rightful kingdom, O Sire, be happy with your sons and pass your time agreeably; O Lord of man, then will you not be mistrusted by the gods, nor by the men.

CHAPTER 34

(PRAJAGARA PARVA) Continued

The principles of morality explained by Vidura

धृतराष्ट्र उवाच

जाग्रतो दह्यमानस्य यत् कार्यमनुपश्यसि।

तद् ब्रूहि त्वं हि नस्तात धर्मार्थकुशलो ह्यसि॥१॥

Dhritarashtra said

Tell me what you think ought to be done by a sleepless man and burning (with anxiety); you alone among us, are accomplished, both in the codes of morality and policy.

त्वं मां यथावदं विदुर प्रशार्धि

प्रज्ञापूर्वं सर्वमजातशत्रोः।

यन्मन्यसे पथ्यमदीनसत्त्व

श्रेयस्करं ब्रूहि तद् वै कुरुणाम्॥२॥

Tell me, O Vidura, as suits the occasion, after exercising your wisdom, all that you consider to be beneficial for Ajatashatru; tell speak also what conduces to the good of the Kurus.

पापाशङ्की पापमेवानुपश्यन्

पृच्छामि त्वां व्याकुलेनात्मनाहम्।

कवे तन्मे ब्रूहि सर्वं यथाव-

न्मनीषितं सर्वमजातशत्रोः॥३॥

Committing sin and looking back on my misdeeds, I ask you with anxious heart, O wise one, all that is the mind of Ajatashatru.

विदुर उवाच

शुभं वा यदि वा पापं द्वेष्ट्यं वा यदि वा प्रियम्।

अपृष्टस्तस्य तद् ब्रूयाद् यस्य नेच्छेत् पराभवम्॥४॥

Vidura said

Good or bad, agreeable or disagreeable should one speak out, though unasked, to one whose downfall he does not wish.

तस्माद् वक्ष्यामि ते राजन् हितं यत् स्यात् कुरुन् प्रति।
वचः श्रेयस्करं धर्म्यं ब्रुवतस्तन्निबोध मे॥५॥

Therefore shall I say to you, O king, what is good for the Kurus, listen to me, (while I

am) speaking words that are conducive to your interests and consistent with morality.

मिथ्योपेतानि कर्माणि सिद्धेयुर्यानि भारता।

अनुपायप्रयुक्तानि मा स्म तेषु मनः कृथाः॥६॥

The misdeeds, that are attainable only by dishonest means, do not set your mind on, O Bharata.

तथैव योगविहितं यत्तु तु कर्म न सिध्यति।

उपाययुक्तं मेधावी न तत्र ग्लपयेन्मनः॥७॥

If an object cannot be attained, O king, even with proper means, an intelligent man does not distress his mind about it.

अनुबन्धानपेक्षेत सानुबन्धेषु कर्मसु।

सम्प्रधार्य च कुर्वीत न वेगेन समाचरेत्॥८॥

The reasons of an act and its result should be carefully considered before it is done without due deliberation.

अनुबन्धं च सम्प्रेक्ष्य विपाकं चैव कर्मणाम्।

उत्थानमात्मनश्चैव धीरः कुर्वीत वा न वा॥९॥

A wise man does or does not do an act after reflecting on the reasons of act and its results if done, as also the energy of his own self.

यः प्रमाणं न जानाति स्थाने वृद्धौ तथा क्षये।

कोशे जनपदे दण्डे न स राज्येऽवतिष्ठते॥१०॥

One (a king) who does not know the measure of his territory, population and punishment, continues in (the enjoyment of) his kingdom.

यस्त्वेतानि प्रमाणानि यथोक्तान्यनुपश्यति।

युक्तो धर्मार्थवोज्ञानि स राज्यमधिगच्छति॥११॥

He who knows these measures as prescribed (in books) is versed in the science of morality and earthly good and retains his kingdom.

न राज्यं प्राप्तमित्येव वर्तितव्यमसाम्प्रतम्।

श्रियं ह्यविनयो हन्ति जरा रूपमिवोत्तम॥१२॥

One (a king) should not live a haughty life considering that he was already obtained a kingdom; for haughtiness destroys kingly prosperity, as old age (destroys) good appearance.

भक्ष्योत्तमप्रतिच्छन्नं मत्स्यो बडिशमायसम्।

लोभाभिपाति ग्रसते नानुबन्धमवेक्षते॥१३॥

A fish out of greediness does not think about the result of an action and swallows up the iron hook concealed in a dainty morsel.

यच्छक्यं ग्रसितुं चस्यं चस्तं परिणमेच्च यत्।

हितं च परिणामे यत् तदाद्यं भूतिमिच्छता॥१४॥

One who desires prosperity, should swallow only that which can be swallowed and which, being swallowed, can be digested and may contribute to benefit in the end.

वनस्पतेरपक्वानि फलानि प्रचिनोति यः।

स नाप्नोति रसं तेभ्यो बीजं चास्य विनश्यति॥१५॥

He who plucks unripe fruits from tress, does not get juice out of it; and moreover he destroys the seed.

यस्तु पक्वमुपादत्ते काले परिणतं फलम्।

फलाद् रसं स लभते बीजाच्चैव फलं पुनः॥१६॥

And he, who gets ripe fruit in the proper season, gets the juice of the fruits well as other fruits reproduced from the seeds.

यथा मधु समादत्ते रक्षन् पुष्पाणि षट्पदः।

तद्वदर्थान् मनुष्येभ्य आदद्यादविहिंसया॥१७॥

As the bees suck honey without injuring the flowers, so should wealth be taken from men (by king) without injuring them.

पुष्पं पुष्पं विचिन्वीत मूलच्छेदं न कारयेत्।

मालाकार इवारा मे न यथाऽङ्गारकारकः॥१८॥

Carefully plucking the flowers, one should not hurt the roots of the plants, like a maker of garlands in garden in a garden and not like a seller of charcoal.

केचु मे स्यादिदं कृत्वा किञ्च मे स्यादकुर्वतः।

इति कर्माणि संचिन्त्य कुर्याद् वा पुरुषो न वा॥१९॥

Having carefully considered what will befall me after doing an act or not doing it, a man should do things or not do them.

अनारभ्या भवन्त्यर्थाः केचिन्नित्यं तथागताः।

कृतः पुरुषकारो हि भवेद् येषु निरर्थकः॥२०॥

Acts should not be commenced, which cannot be done for certain and which, if

commenced, render the exertions of a man fruitless.

प्रसादो निष्कलो यस्य क्रोधश्चापि निरर्थकः।

न तं भर्तारमिच्छन्ति षण्ढं पतिमिव स्त्रियः॥२१॥

Whose favour is useless and whose ire is impotent, the people do not wish that sort of man for a lord; as a woman does not wish an impotent man to be her husband.

कांश्चिदर्शान् नरः प्राज्ञो लघुमूलान् महाफलान्।

क्षिप्रमारभते कर्तुं न विघ्नयति तादृशान्॥२२॥

A wise man does not wait, but quickly commences doing such acts, as involve little labour but produce great results.

ऋजु पश्यति यः सर्वं चक्षुषानुपिबन्निवा।

आसीनमपि तूष्णीकमनुरज्यन्ति तं प्रजाः॥२३॥

He (the king) who looks affectionately, as if drinking with his eyes, on all, though only sitting without any exertion-can inspire affection in all his subjects.

सुपुष्पितः स्यादफलः फलितः स्याद् दुरारुहः।

अपक्वः पक्वसंकाशो न तु शीर्येत कर्हिचित्॥२४॥

If a tree is full of blossoms though the king look affectionately on this let it not be fruitful; and if it is fruitful let the tree be inaccessible; and if the fruits are unripe let them appear as ripe. A king, who acts thus, is never weakened.

चक्षुषा मनसा वाचा कर्मणा च चतुर्विधम्।

प्रसादयति यो लोकं लोकोऽनुप्रसीदति॥२५॥

Society favours him, who pleases all in four ways viz., by the eyes, by the mind, by words and by the act.

यस्मात् त्रस्यन्ति भूतानि मृगव्याधान्मृगा इव।

सागरान्तामपि महीं लब्ध्वा स परिहीयते॥२६॥

He, whom all creatures dread as deer fear the hunter, loses it in the end even after acquiring the earth (for his kingdom) having the sea round it.

पितृपैतामहं राज्यं प्राप्तवान् स्वेन कर्मणा।

वायुरभ्रमिवासाध्वं शंशयत्यनये स्थितः॥२७॥

He (the king), who is addicted to unfairness, destroys by his own acts the kingdom inherited from his father and

grandfather; even as the wind scatters away the clothing them.

धर्ममाचरतो राज्ञः सञ्जिघ्रितमादितः।

वसुधा वसुसम्पूर्णा वर्धते भूतिवर्धिनी॥२८॥

The earth full of wealth increases the worldly prosperity of the king who practices virtue followed by good men from the ancient time.

अथ संत्यजतो धर्ममधर्मं चानुतिष्ठतः।

प्रतिसंवेष्टते भूमिरग्नौ चर्माहितं यथा॥२९॥

Again, the territories, that of king who leaving virtue practices unrighteousness, contract like a piece of leather thrown into the fire.

य एव यत्नः क्रियते परराष्ट्रविमर्दने।

स एव यत्नः कर्तव्यः स्वराष्ट्रपरिपालने॥३०॥

The care, that is bestowed on despoiling another of his kingdom, should be spent in protecting one's own kingdom.

धर्मेण राज्यं विन्देत धर्मेण परिपालयेत्।

धर्ममूलां श्रियं प्राप्य न जहाति न हीयते॥३१॥

By means of virtue should a kingdom be attained; and by means of virtue should it be governed. The kingly prosperity, that has virtue for its basis, is never lost, nor it flies away.

अप्युन्मत्तात् प्रलपतो बालाच्च परिजल्पतः।

सर्वतः सारमादद्यादश्मभ्य इव काञ्चनम्॥३२॥

Enlightenment should be sought for from everything - even from the leavings of a lunatic and the prattles of a child, as gold from stones.

सुव्याहतानि सूक्तानि सुकृतानि ततस्ततः।

संचिन्वन् धीर आसीत शिलाहारी शिलं यथा॥३३॥

A wise man should live, picking out good manners, good sayings and good deeds, even as one given up to the Shila mode of life picks grains of corn from the field.

गन्धेन गावः पश्यन्ति वेदैः पश्यन्ति ब्राह्मणाः।

चारैः पश्यन्ति राजानश्चक्षुर्ध्यामितरे जनाः॥३४॥

King see by means of smell, Brahmanas see by means of the Vedas, kings see by means of scouts and other people through eyes.

भूयांसं लभते क्लेशं या गौर्भवति दुर्दुहा।
अथ या सुदुहा राजन् नैव तां वितुदन्यपि॥३५॥

The cow that is difficult to milk gets great trouble; but one that is easy to milk, O king, gets nothing.

यदतप्तं प्रणमति न तत् संतापयन्त्यपि।
यच्च स्वयं नतं दारु न तत् सन्तापयन्त्यपि॥३६॥

That which bends without being heated is not heated at all; the wood that bends of itself is never heated.

एतयोपमया धीरः संनमेत बलीयसे।
इन्द्राय स प्रणमते नमते यो बलीयसे॥३७॥

Following this example, a wise man should bend to one stronger than himself and he who bends before the stronger bows down to Indra himself.

पर्जन्यनाथाः पशवो राजानो मन्त्रिबाण्डवाः।
पतयो बाण्डवाः स्त्रीणां ब्राह्मणा वेदबाण्डवाः॥३८॥

Creatures depend on clouds; kings have the counsellors for their friends; husbands are the friends of women and the Brahmanas have the Vedas for their friends.

सत्येन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते।
मृजया रक्ष्यते रूपं कुलं वृत्तेन रक्ष्यते॥३९॥

Virtue is preserved by truthfulness; learning is preserved by exercise; beauty is preserved by toilet; and noble birth is preserved by good manners.

मानेन रक्ष्यते धान्यमश्वान् रक्षत्यनुक्रमः।
अभीक्ष्णदर्शनं गाश्च स्त्रियो रक्ष्याः कुचैलतः॥४०॥

Corn is preserved by measure exercise preserves steeds; strict and constant supervision preserves horses; and women is preserved by ragged garments.

न कुलं वृत्तहीनस्य प्रमाणमिति मे मतिः।
अन्तेष्वपि हि जातानां वृत्तमेव विशिष्यते॥४१॥

It is my opinion that noble birth in one who is not of good behaviours does not mean virtue; and that good manners in one born low should command respect.

य ईर्षुः परवित्तेषु रूपे वीर्ये कुलान्वये।
सुखसौभाग्यसत्कारे तस्य व्याधिरनन्तकः॥४२॥

He who is envious of other people's wealth, beauty, prowess, good birth, happiness, luck and reward, suffers a disease which has no cure.

अकार्यकरणाद् भीतः कार्याणां च विवर्जनात्।
अकाले मन्त्रभेदाच्च येन माद्येन्न तत् पिबेत्॥४३॥

He by whom is feared the doing of improper acts or the omission of proper acts or the premature disclosure of his intentions, should not drink that which inebriates.

विद्यामदो धनमदस्तृतीयोऽभिजानो मदः।
मदा एतेऽवलिप्तानामेत एव सतां दमाः॥४४॥

Pride of learning, pride of wealth, pride of connections - the pride in these the good people should restrain.

तावन्न तस्य सुकृतं किञ्चित्कार्यं कदाचन।
मन्यन्ते सन्तमात्मानमसन्तमपि विश्रुतम्॥४५॥

Bad people, asked by honest ones to do something for them, consider themselves as honest after doing very little of that, even though they are well-known to be dishonest.

गतिरात्मवतां सन्तः सन्त एव सतां गतिः।
असतां च गतिः सन्तो न त्वसन्तः सतां गतिः॥४६॥

The righteous are their own refuge and that of other righteous men. The righteous, too are the refuge of the unrighteous; and the unrighteous are never the refuge of the righteous.

जिता सभा वस्त्रवता मिष्टाशा गोमता जिता।
अध्वा जितो यानवता सर्व शीलवता जितम्॥४७॥

In (a debate in) an assembly, he who is well dressed, comes off victorious, he who is owner of king triumphs over the desire to eat sweets; and the road is triumphed over by one who has conveyances; and everything is subjugated by one of good behaviour.

शीलं प्रधानं पुरुषे तद् यस्येह प्रणश्यति।
न तस्य जीवितेनार्थो न धनेन न बन्धुभिः॥४८॥

Good manner is the prime thing in a man; and he that has not got it in this life gains nothing by life, by wealth or by friends.

आढ्यानां मांसपरमं मध्यानां गोरसोत्तरम्।
तैलोत्तरं दरिद्राणां भोजनं भरतर्षभा॥४९॥

O bull of the race of Bharata, flesh is the chief food of the rich, milk that of the middle classes and oil that of the poor.

सम्पन्नतरमेवान्नं दरिद्रा भुञ्जते सदा।

क्षुत् स्वादुतां जनयति सा चाढ्येषु सुदुर्लभा॥५०॥

The poor however ever take the most delicious food; for hunger imparts sweetness of taste to it; it (hunger) is ever rare among the opulent.

प्रायेण श्रीमतां लोके भोक्तुं शक्तिर्न विद्यते।

जीर्यन्त्यपि हि काष्ठानि दरिद्राणां महीपते॥५१॥

In this, world the opulent mostly have no capacity, for eating, whiled O Lord of the earth, pieces of wood are digested by the poor.

अवृत्तिर्भयमन्यानां मध्यानां मरणाद् भयम्।

उत्तमानां तु मर्त्यानामवमानात् परं भयम्॥५२॥

Loss of livelihood is feared by men of the lower classes; death is feared by the middle classes and insult is greatly feared by good men.

ऐश्वर्यमदमापिष्टा मदाः पानमदादयः।

ऐश्वर्यमदमतो हि नापत्तित्वा विबुध्यते॥५३॥

The devils who are proud of their wealth are worse than those intoxicated with wine; for he, who is intoxicated with the pride of wealth, is not brought to his senses unless he meet with the reverse.

इन्द्रियैरिन्द्रियार्थेषु वर्तमानैरनिग्रहैः।

तैरयं ताप्यते लोको नक्षत्राणि चहैरिव॥५४॥

This world is affected by the senses directed to their own objects without any control in the same was as stars (are affected by the planets).

यो जितः पञ्चवर्गेण सहजेनात्मकर्षिणा।

आपदस्तस्य वर्धन्ते शुक्लपक्ष इवोदुराद्॥५५॥

In the life of one, who is subjugated by the five senses in their natural state ever impelling him towards action, calamities ever increase like the moon after the new moon.

अविजित्य य आत्मानममात्यान् विजिगीषते।

अमित्रान् वाजितामात्यः सोऽवशः परिहीयते॥५६॥

He who desires to bring his advisers under control without controlling himself, who desires to control his enemies without controlling his advisers, at last yields, deprived of strength.

आत्मानमेव प्रथमं द्वेष्यरूपेण यो जयेत्।

ततोऽमात्यामित्रांश्च न मोघं विजिगीषते॥५७॥

He, therefore, who brings himself first under control thinking that his senses are his prime enemies, in the end subjugates as a matter of certainty, his advisers and his enemies.

वश्येन्द्रियं जितात्मानं धृतदण्डं विकारिषु।

परीक्ष्य कारिणं धीरमत्यन्तं धीरमत्यन्तं श्रीनिषेवते॥५८॥

Great prosperity comes up on him who has controlled his senses or subjugated himself and who can hold the rod (of punishment) against all offenders without partiality and who acts with circumspection and who is patient.

स्थः शरीरं पुरुषस्य राज-

ज्ञात्मा नियन्तेन्द्रियाण्यस्य चाश्वाः।

तैरप्रमत्तः कुशली सदश्वै-

र्दान्तैः सुखं याति स्थीव धीरः॥५९॥

The body of a man, O king, is like the car; the soul, the driver; and the senses, the horses, Drawn by those excellent steeds when well trained, he that is wise and patient performs the journey in peace.

एतान्यनिगृहीतानि व्यापादयितुमप्यलम्।

अविषेया इवादान्ता हयाः पथि कुसारथिम्॥६०॥

These (the senses) when untrained lead one to destruction; in the same way the untrained horses lead the unskillful drivers (to destruction.)

अनर्थमर्थतः पश्यन्नर्थं चैवाप्यनर्थतः।

इन्द्रियैरजितैर्बालः सुदुःखं मन्यते सुखम्॥६१॥

The inexperienced man, who wants to select evil from good and good from evil with the aid of his senses which he has not mastered, considers great misery to be happiness.

धर्मार्थौ यः परित्यज्य स्यादिन्द्रियवशानुगः।

श्रीप्राणधनदारेभ्यः क्षिप्रं स परिहीयते॥६२॥

He, who having forsaken both virtue and worldly gains, the follows, the lead of his senses, very soon comes to lose prosperity, life wealth and wife.

अर्थानामीश्वरो यः स्यादिन्द्रियाणामनीश्वरः।

इन्द्रियाणामनैश्वर्यादैश्वर्याद् भ्रश्यते हि सः॥६३॥

The lord of riches, who is a slave of his senses, loses his riches through his want of control over the senses.

आत्मनाऽऽत्मनमन्विच्छेन्मनोबुद्धीन्द्रियैर्यतैः।

आत्मा ह्येवात्मनो बन्धुरात्मैव रिपुरात्मनः॥६४॥

A man should try to see and know himself by mastering his mind, intelligence and senses; for, he himself is his own friend and himself is his enemy.

बन्धुरात्माऽऽत्मनस्तस्य येनैवात्माऽऽत्मना जितः।

स एव नियतो बन्धुः स एव नियतो रिपुः॥६५॥

He, by whom self has been subjugated by self and has himself for his friend; for himself is ever his friend and himself is ever his enemy.

क्षुद्राक्षणेव जालेन झपावपिहितवुरू।

कामश्च राजन् क्रोधश्च तौ प्रज्ञानं विलुम्पतः॥६६॥

In the same way, as a big fish breaks through a net of thin chords, so, O king, desire and anger cast wisdom in the shade.

समवेक्ष्येह धर्मार्थौ सम्भारान् योऽधिगच्छति।

स वै सम्भृतसम्भारः सततः सुखमेधते॥६७॥

He, who having paid due regard to virtue and worldly gains seeks the acquirement of success, gets what he wants and ever is in happiness.

यः पञ्चाभ्यन्तराज्छत्रनविजित्य मनोमयान्।

जिगीषति रिपूनन्यान् रिपवोऽभिभवन्ति तम्॥६८॥

He, who without subjugating the five enemies within that have their origin in the mind, desires to subdue other enemies, is vanquished by these enemies.

दृश्यन्ते हि महात्मानो बध्यमानाः स्वकर्मभिः।

इन्द्रियाणामनीशत्वाद् राजानो राज्यविभ्रमैः॥६९॥

Instances are seen in which noble hearted kings, out of lust of territory, are destroyed by acts sorely through the want of control over their senses.

असंत्यागात् पापकृतामपापां-

स्तुल्यो दण्डः स्पृशते मिश्रभावात्।

शुष्केणार्द्रं दहते मिश्रभावात्

तस्मात् पापैः सह सन्धिं न कुर्यात्॥७०॥

Equal punishment overtakes the sinless with the sinful, when these two constantly associate; even as the wet fuel burns with the dry. Therefore friendship should not be established with the sinful.

निजानुत्पततः शत्रून् पञ्च पञ्चप्रयोजनान्।

यो मोहान्न निगृह्णाति तमापद् ग्रसते नरम्॥७१॥

Misery overtakes the man, who does not subdue his five soaring foes out of ignorance which have five different objects.

अनसूयाऽऽर्जवं शौचं संतोषः प्रियवादिता।

दमः सत्यमनायासो न भवन्ति दुरात्मनाम्॥७२॥

Guilelessness, simplicity, sanctity, contentment, sweetness of speech, self-control, truthfulness and steadiness are never the attributes of the wicked.

आत्मज्ञानमनायासीत्तत्तिक्षा धर्मनित्यता।

वाक् चैव गुप्ता दानं च नैतान्यन्येषु भारता॥७३॥

Spiritual knowledge steadiness, patience, constancy in virtue, secret counsels and charity - these are not to be found in men of the lower, O descendant of Bharata.

आक्रोशपरिवादाभ्यां विहिंसन्त्यबुधा बुधान्।

वक्ता पापमुपादत्ते क्षममाणो विमुच्यते॥७४॥

The ignorant seek to injure the wise by malice back-biting; and the speaker takes upon himself the load of his (wise man's) sins, which he (the wise man) casts off by forgiving the ignorant.

हिंसा बलमसाधूनां राज्ञां दण्डविधिर्बलम्।

शुश्रूषा तु बलं स्त्रीणां क्षमा गुणवतां बलम्॥७५॥

Malice is the strength of the unrighteous; the penal code is the strength of the kings; ministration to the sick is the strength of women; and forgiveness is the strength of the virtuous.

वाक्संयमो हि नृपते सुदुष्करतमो मतः।

अर्थवच्च विचित्रं च न शक्यं बहु भाषितुम्॥७६॥

The control over speech, O lord of men, is thought to be most difficult; and it is not possible to speak much full of meaning in an entertaining way.

अभ्यावहति कल्याणं विविधं वाक् सुभाषिता।

सैव दुर्भाषिता राजन्नर्यायोपपद्यते॥७७॥

Words spoken sweetly bring on several of the blessings; and the same (words) spoken harshly, O king generate evils.

रोहते सायकैर्विद्धं वनं परशुना हतम्।

वाचा दुरुक्तं बीभत्सं न संरोहति वाक्क्षतम्॥७८॥

A forest, pierced by arrows or cut down by scythes, grows again; but the heart pierced with words, harsh and rude, never recovers.

कर्णिनालीकनाराचान् निर्हरन्ति शरीरतः।

वाक्शल्यस्तु न निर्हर्तुं शक्यो हृदिशयोहिंसः॥७९॥

Arrows and darts can be extracted from the body; but the darts of words cannot be extracted from the depth of the heart.

वाक्सायका वदनान्निष्पतन्ति

यैराहतः शोचति रात्र्यहानि।

परस्य नामर्मसु ते पतन्ति

तान् पण्डितो नावसृजेत् परेभ्यः॥८०॥

Arrows of words are shot from the mouth, wounded by which one grieves night and day; for they touch the innermost recesses of the hearts of others? Therefore a wise man should not fling on others.

यस्मै देवाः प्रयच्छन्ति पुरुषाय पराभवम्।

बुद्धिं तस्यापकर्षन्ति सोऽवाचीनानि पश्यति॥८१॥

That man, to whom defeat has been sent by the gods, has his senses lost; and, therefore, he does stoop to mean acts.

बुद्धौ कलुषभूतायां विनाशे प्रत्युपस्थिते।

अनयो नयसंकाशो हृदयान्नापसर्पति॥८२॥

On intellect becoming dim and on the approach of ruin, wrong, in the disguise of right, does not remove from the mind.

सेयं बुद्धिः परीता ते पुत्राणां भरतर्षभा।

पाण्डवानां विरोधेन न चैनानवबुध्यसे॥८३॥

The same dim intellect has now overpowered your son, O bull of Bharata race;

you do not clearly see it owing to your enmity against the Pandavas.

राजा लक्षणसम्पन्नस्त्रैलोक्यस्यापि यो भवेत्।

शिष्यस्ते शासिता सोऽस्तु धृतराष्ट्रा युधिष्ठिरः॥८४॥

A king with auspicious marks and the ruler of the three worlds, Yudhishtira waits on your commands, O Dhritarashtra; let him be the ruler of the earth.

अतीत्य सर्वान् पुत्रान्ते भागधेयपुरस्कृतः।

तेजसा प्रज्ञया चैव युक्तो धर्मार्थतत्त्ववित्॥८५॥

अनुक्रोशादानृशंस्याद् योऽसौ धर्मभृतां वरः।

गौरवात् तव राजेन्द्र बहून् क्लेशांस्तितिक्षति॥८६॥

Endue with good qualities; he is, to the exclusion of all your sons, the fore-most among your heirs; he is endued with energy and wisdom and versed both in the codes of morality and earthly good. Out of kindness and simplicity that chief among virtuous men has patiently borne many a trouble in order to uphold your story.

CHAPTER 35

(PRAJAGARA PARVA) Continued

The moral lessons as explained by Vidura

धृतराष्ट्र उवाच

बूहि भूयो महाबुद्धे धर्मार्थसहितं वचः।

शृण्वतो नास्ति मे तृप्तिर्विचित्राणीह भाषसे॥१॥

Dhritarashtra said

O you of great wisdom, repeat these sayings, that are consist on with morality and worldly benefit. What you say is most interesting; my desire for hearing them has not been satisfied.

विदुर उवाच

सर्वतीर्थेषु वा स्नानं सर्वभूतेषु चार्जवम्।

उभे त्वेते समे स्यातामार्जवं वा विशिष्यते॥२॥

Vidura said

Bathing in all the holy places and kindness to all beings - both these are equal. Perhaps kindness is better.

आर्जवं प्रतिपद्यस्व पुत्रेषु सततं विभो।

इह कीर्तिं परां प्राप्य त्रेत्य स्वर्गमवाप्स्यसि॥३॥

O Lord, always show kindness to your sons; and thus you will attain to heaven after having gained great fame in this world.

यावत् कीर्तिर्मनुष्यस्य पुण्या लोके प्रगीयते।
तावत् स पुरुषव्याघ्र स्वर्गलोके महीयते॥४॥

As long as a man's deeds are spoken of in this world, so long, O foremost among men, he is glorious in heaven.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।
विरोचनस्य संवादं केशिन्यर्थं सुधन्वना॥५॥

As an instance of this is cited the old story about the conversation between Virochana and Sudhanvan, suitors of Keshini's hand.

स्वयंवरे स्थिता कन्या केशिनी नाम नामतः।
रूपेणाप्रतिमा राजन् विशिष्टपतिकाम्यया॥६॥

A maiden named Keshini, of peerless beauty, O king, with the desire of a good husband, resolved to choose one in a Svayamvara.

विरोचनोऽथ दैतेयस्तदा तत्राजगाम ह।
प्राप्तुमिच्छंस्ततस्तत्र दैत्येन्द्रं प्राह केशिनी॥७॥

Then Virochana, a son of Diti, came there with the desire of winning her. Then did Keshini address that chief among the Daityas thus.

केशिन्युवाच

किं ब्राह्मणाः स्वच्छ्रेयांसो दितिजाः स्विद् विरोचन।
अथ केन स्म पर्यङ्कं सुधन्वां नाधिरोहति॥८॥

Keshini said

Are the Brahmanas superior or are the sons of Diti superior, O Virochana? why should not Sudhanvan sit on the sofa?

विरोचन उवाच

प्राजापत्यास्तु वै श्रेष्ठा वयं केशिनि सत्तमाः।
अस्माकं खल्विमे लोकाः के देवाः के द्विजातयः॥९॥

Virochana said

We, the descendants of Prajapati, O Keshini, are the best among creatures. This world is ours. Who are the gods and who are the twice-born person?

केशिन्युवाच

इहैवावां प्रतीक्षाव उपस्थाने विरोचन।
सुधन्वा प्रातरागन्ता पश्येयं वां समागतौ॥१०॥

Keshini said

Even in this very Pavilion shall we wait, O Virochana. Sudhanvan will come in the morning to-morrow; I shall both of you together.

विरोचन उवाच

तथा भद्रे करिष्यामि यथा त्वं भीरु भाषसे।
सुधन्वानं च मां चैव प्रातर्द्रष्टासि संगतौ॥११॥

Virochana said

O gentle maiden, I shall do as you say, O timid one; you will see in the morning myself and Sudhanvan together.

विदुर उवाच

अतीतायां च शर्वर्यामुदिते सूर्यमण्डले।
अथाजगाम तं देशं सुधन्वा राजसत्तमा।
विरोचनो यत्र विभो केशिन्या सहितः स्थितः॥१२॥

Vidura said

The night had passed away and the solar disc had appeared, there came to that country, O best kings, Sudhanvan, where, O Lord, Virochana was staying with Keshini.

सुधन्वा च समागच्छत् प्राह्मार्दि केशिनीं तथा।
समागतं द्विजं दृष्ट्वा केशिनी भरतर्षभ।
प्रत्युत्थायासनं तस्मै पाद्यमर्घ्यं तदौ पुनः॥१३॥

Sudhanvan came to the son of Prahada and Keshini; the latter, O best among the race if Bharata, having observed the approach of a Brahmana, rose up; and gave him water to wash his feet and the Arghya (mark of respect).

सुधन्वोवाच

अन्वालभे हिरण्मयं प्राह्मदे ते वरासनम्।
एकत्वमुपसम्पन्नो न त्वासेऽहं त्वया सह॥१४॥

Sudhanvan said

(When asked by Virochana to sit on the sofa he occupied) O son of Prahada, how can I touch that excellent gold seat occupied by you?

I shall then come down to the same level with yourself. I shall not sit with you.

विरोचन उवाच

तवाहीते तु फलकं कूर्चं वाप्यथवा वृसी।
सुधन्वन्न त्वमर्होऽसि मया सह समासनम्॥१५॥

Virochana said

You are fit for (sitting on) a plank, a skin or a mat. O Sudhanvan, you are not fit for a seat equal to mine.

सुधन्वोवाच

पितापुत्रौ सहासीतां द्वौ विप्रौ क्षत्रियावपि।
वृद्धौ वैश्यौ च शूद्रौ च न त्वन्यावितरेतरम्॥१६॥

Sudhanvan said

Father and son, two Brahmanas, two Kshatriyas, two old men and two Sudras can sit together. Excepting these, no others can sit together.

पिता हि ते समासीनमुपासीतैव मामथः।

वालः सुखैर्धितो गेहे न त्वं किंचन बुध्यसे॥१७॥

Your father used to respect me and occupy a seat lower than mine. You are a child bred in luxury at home; and do not know anything.

विरोचन उवाच

हिरण्यं च गवाश्वं च यद् वित्तमसुरेषु नः।

सुधन्वन् विपणो तेन प्रश्नं पृच्छाव ये विदुः॥१८॥

Virochana said

The gold kine, horses and all other wealth that we Asuras have-staking all these, O Sudhanvan, let us ask this question to them that know.

सुधन्वोवाच

हिरण्यं च गवाश्वं च तवैवास्तु विरोचना।

प्राणयोस्तु पणं कृत्वा प्रश्नं पृच्छाव ये विदुः॥१९॥

Sudhanvan said

O Virochana, let alone your gold, kine and horses. Let us stake our very lives and ask them the question that are able to answer.

विरोचन उवाच

आवां कुत्र गमिष्यावः प्राणयोर्विपणो कृते।

न तु देवेष्वहं स्थाता न मनुष्येषु कर्हिचित्॥२०॥

Virochana said

Where shall we go after staking our lives. I shall not stand before any of the gods and never before any among men.

सुधन्वोवाच

पितरं ते गमिष्यावः प्राणयोर्विपणो कृते।

पुत्रस्यापि स हेतोर्हि प्रह्लाद नानृतं वदेत्॥२१॥

Sudhanvan said

We shall go your father after staking our lives. Prahrada will not tell a lie even for the sake of his son.

विदुर उवाच

एवं कृतपणौ क्रुद्धौ तत्राभिजग्मतुस्तदा।

विरोचनसुधन्वानौ प्रह्लाद यत्र तिष्ठति॥२२॥

Vidura said

In this way having laid wagers, Virochana and Sudhanvan, enraged at each other, then went to the place where Prahrada was staying.

प्रह्लाद उवाच

इमौ तौ सम्प्रदृश्येते याभ्यां न चरितं सह।

आशीविषाविव क्रुद्धावेकमार्गाविहागतौ॥२३॥

Prahrada said

These two now appear, who have never before been together, like two enraged serpents coming by the same road.

किं वै सहैवं चरथो न पुरा चरथः सह।

विरोचनैतत् पृच्छामि किं ते सख्यं सुधन्वना॥२४॥

Is it that friendship has now been established between you, among whom these was no friendship before? O Virochana, I ask you why this friendship with Sudhanvan.

विरोचन उवाच

न मे सुधन्वना सख्यं प्राणयोर्विपणावहे।

प्रह्लाद तत्त्वं पृच्छामि मा प्रश्नमनृतं वदेः॥२५॥

Virochana said

There is no friendship between myself and Sudhanvan. (the Truth is that) we have

wagered our lives. O sire, I shall ask you a question; do not answer it untruly.

प्रह्लाद उवाच

उदकं मधुपर्कं वाप्यानयन्तु सुधन्वे।

ब्रह्मन्नभ्यर्चनीयोऽसि श्वेता गौः पीवरी कृता॥२६॥

Prahrada said

Let water, honey and curds be brought for Sudhanvan. O Brahmana, you ought to be respected by me. A white and healthy cow is ready for you.

सुधन्वोवाच

उदकं मधुपर्कं च पथिष्वेवार्पितं मम।

प्रह्लाद त्वं तु मे तथ्यं प्रश्नं प्रब्रूहि पृच्छतः।

किं ब्राह्मणाः स्वच्छ्रेयांस उताहो स्विद् विरोचनः॥

Sudhanvan said

Water, honey and curds have been presented to me on the way. O Prahrada, I ask you a question; answer truly what I ask you. Are the Brahmanas superior or is Virochana superior?

प्रह्लाद उवाच

पुत्र एको मम ब्रह्मस्त्वं च साक्षादिहास्थितः।

तयोर्विवदतोः प्रश्नं कथमस्मद्विधो वदेत्॥२८॥

Prahrada said

I have got only one son; and you are a Brahmana present here in person. How can one situated as I am, answer the question, which is a matter of dispute between yourselves.

सुधन्वोवाच

गां प्रदद्यात्स्वौरसाय यद्वान्यत् स्यात् प्रियं धनम्।

द्वयोर्विवदतोस्तथ्यं वाच्यं च मतिमंस्वया॥२९॥

Sudhanvan said

Keep your cow and whatever wealth you hold dear for yourself; but, O wise man, you should speak the truth in a matter, on which we two are disputing.

प्रह्लाद उवाच

अथ यो नैव प्रब्रूयात् सत्यं वा यदि वानृतम्।

एतत् सुधन्वन् पृच्छामि दुर्विवक्ता स्म किं वसेत्॥३०॥

Prahrada said

Who does not answer, truly or falsely; I ask you, Sudhanvan, where does that wrong user of his tongue live?

सुधन्वोवाच

यां रात्रिमधिविन्ना स्त्री यां चैवाक्षपराजितः।

यां च भाराभितप्ताङ्गो दुर्विवक्ता स्म तां वसेत्॥३१॥

Sudhanvan said

One who makes a wrong use of his tongue lives passing his nights like a woman having her husband sleeping in the arms of a co-wife or like one who has been defeated at a game at dice or like one whose body is burning with troubles.

नगरे प्रतिरुद्धः सन् बहिर्द्वरि बुभुक्षितः।

अभिन्नान् भूयसः पश्येद् यः साक्ष्यमनृतं वदेत्॥३२॥

The man, who is giving evidence tells lies, strays staying at the outer gates, shut out from the city; and he always sees his enemies.

पञ्च पश्वनृते हन्ति दश हन्ति गवानृते।

शतमश्वानृते हन्ति सहस्रं पुरुषानृते॥३३॥

A lie for the sake of an animal means the degradation from heaven of five of one's ancestors; one for the sake of a cow means the downfall of ten; one for the sake of a horse means for the downfall of a hundred; while one for the sake of a man means the casting away of a thousand.

हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदन्।

सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृतं वदेः॥३४॥

A lie for the sake of gold means the destruction of one's race born and unborn; and one for the sake of land means the ruin of everything. Therefore do not tell lies for the sake of land.

प्रह्लाद उवाच

मत्तः श्रेयानङ्गिरा वै सुधन्वा स्वद्विरोचन।

मातास्य श्रेयसी मातुस्तस्मात् त्वं तेन वै जितः॥३५॥

Prahrada said

Superior to me is Angirasa; and superior to you is Sudhanvan, O Virochana. His mother,

too, is superior to (your) mother. Therefore you have been vanquished by him.

विरोचन सुधन्वाऽयं प्राणानामीश्वरस्तव।

सुधन्वन् पुनरिच्छामि त्वया दत्तं विरोचनम्॥३६॥

O Virochana, this Sudhanvan is now the lord of your life. O Sudhanvan, I desire it (the life) to be restored by you to Virochana.

सुधन्वोवाच

यद् धर्ममवृणीथास्त्वं न कामादनृतं वदीः।

पुनर्ददामि ते पुत्रं तस्मात् प्रह्लाद दुर्लभम्॥३७॥

Sudhanvan said

Since you have chosen virtue and have not I spoken an untruth from temptation; therefore I give back your dear son his life, O Pahrada.

एष प्रह्लाद पुत्रस्ते मया दत्तो विरोचनः।

पादप्रक्षालनं कुर्यात् कुमार्याः संनिधौ मम॥३८॥

This son of your, Virochana, who is given to you by me, O Pahrada, should wash my feet before the maiden.

विदुर उवाच

तस्माद् राजेन्द्र भूम्यर्थं नानृतं वक्तुमर्हसि।

मा गमः ससुतामात्यो नाशं पुत्रार्थमब्रुवन्॥३९॥

Vidura said

Therefore, O chief among kings you should not speak an untruth for the sake of land. Do not ruin yourself with your sons and ministers by refraining from speaking the truth.

न देवा दण्डमादाय रक्षन्ति पशुपालवत्।

यं तु रक्षितुमिच्छन्ति बुद्ध्या संविभजन्ति तम्॥४०॥

The gods do not look after men with club in hands, like the herdsman. To those they want to protect, they give intelligence.

यथा यथा हि पुरुषः कल्याणे कुस्ते मनः।

तथा तथाऽऽयः सर्वार्थाः सिद्ध्यन्ते नात्र संशयः॥४१॥

In proportion as a man is inclined towards virtue, his wishes meet with success, there is no doubt about it.

नैनं छन्दांसि वृजिनात् तारयन्ति

मायाविनं मायया वर्तमानम्।

नीडं शकुन्ता इव जातपक्षा-

श्छन्दांस्तेन प्रजहत्यन्तकाले॥४२॥

The Vedas do not rescue one who is deceitful and lives by deceit from sins. Indeed, the Vedas, when the end approaches, forsake him, as the full-fledge birds forsake their nests.

मद्यपानं कलहं पूगवैरं

भार्यापत्योरन्तरं ज्ञातिभेदम्।

राजद्विष्टं स्त्रीपुंसयोर्विवादं

वर्ज्यान्याहुर्न पन्थाः प्रदुष्टः॥४३॥

Drinking quarrels, enmity with many, separating husband from wife (by sowing dissensions), family quarrels, disloyalty to the king, causing quarrels between husbands and wife ought, it is said, to be avoided, as well as the sinful ways of life.

सामुद्रिकं वणिजं चोरपूर्वं

शलाकधूर्तं च चिकित्सकं च।

अरिं च मित्रं च कुशीलवं च

नैतान् साक्ष्ये त्वधिकुर्वीत सप्ता॥४४॥

A palmist, a merchant who has formerly been a thief, a cunning fowler, a medical man, an enemy, a friend and one who is of bad habits - these seven should not be cited as witnesses.

मानाग्निहोत्रमुत मानमौनं मानेनाधीतमुत मानयज्ञः।

एतानि चत्वार्यभयंकराणि भयं प्रयच्छन्त्यथाकृतानि॥

An Agnihotra ceremony performed out of vanity, silence, study out of vanity and pride based upon haughtiness, these four though not fearful of themselves, become fearful when performed unduly.

अगारदाही गरदः कुण्डाशी सोमविक्रयी।

पर्वकारश्च सूची मित्रधृक् पारदारिकः॥४६॥

धूणहा गुस्तल्पी च यश्च स्यात् पानपो द्विजः।

अतितीक्ष्णश्च काक्श्च नास्तिको वेदनिन्दकः॥४७॥

सुवप्रग्रहणो व्रात्यः कीनाशश्चात्मवानपि।

रक्षेत्युक्तश्च यो हिंस्यात् सर्वे ब्रह्महृभिः समाः॥४८॥

46-An incendiary, one who imprisons other persons, a pander, a wine-seller, a manufacturer of arrows, an astrologer, one who injures friends, one who violates other's wives, one who causes miscarriage, one who violates the wife of his elders and superiors, a twice-born who drinks wine, one who uses

excessively harsh words, one who opens up old hostilities, an atheist, one who speaks ill of the Vedas, one addicted to taking bribes, one whose holy thread ceremony has not been performed even though the time has come, one who secretly poisons cattle and one who injures a person who says "protect me"-all these are on the same level with those who slay Brahmanas.

तृणोल्कया ज्ञायते जातरूपं

वृत्तेन भद्रो व्यवहारेण साधुः।

शूरो भयेष्वर्थकृच्छ्रेषु धीरः

कृच्छ्रेष्वापत्सु सुहृदश्चारयश्च॥४९॥

Gold is known by fire, one of good birth by his behaviour, an honest man by his conduct, a hero in times of panic, a patient man during the time of poverty and friends and enemies during the seasons of difficulties and dangers.

जरा रूपं हरति हि धैर्यमाशा

मृत्युः प्राणान् धर्मचर्यामसूया।

क्रोधः श्रियं शीलमनार्यसेवा

ह्रियं कामः सर्वमेवाभिमानः॥५०॥

Old age destroys beauty; patience hope; death, life envy, virtue; passion, prosperity; association with the vulgar good manners; lust, modesty; and vanity, everything.

श्रीर्मङ्गलात् प्रभवति प्रागल्भ्यात् सम्प्रवर्धते।

दाक्ष्यात् तु कुरुते मूलं संयमात् प्रतितिष्ठति॥५१॥

Prosperity has for its source good deeds; it increases owing to activity and takes root owing to skill and continues its existence owing to self-control.

अष्टौ गुणाः पुरुषं दीपयन्ति

प्रज्ञा च कौल्यं च दमः श्रुतं च।

पराक्रमश्चाबहुभाषिता च

दानं यथाशक्ति कृतज्ञता च॥५२॥

Eight qualities glorify a man, viz., wisdom, good birth, self-restraint, learning, strength, littleness of speech, gift to the best of his power and gratitude.

एतान् गुणांस्तात महानुभावा-

नेको गुणः संश्रयते प्रसह्य।

राजा यदा सत्कुरुते मनुष्यं

सर्वान् गुणानेष गुणो विधाति॥५३॥

But, O dear, one thing alone can make all these great qualities come together. When a king honours a man, all the qualities shed luster on him.

अष्टौ नृपेमानि मनुष्यलोके

स्वर्गस्य लोकस्य निदर्शनानि।

चत्वार्येषामन्ववेतानि सद्भि-

श्चत्वारि चैषामनुयान्ति सन्तः॥५४॥

These eight, O king, in this world of human beings are considered as the marks of heaven. Of these, four are the attributes of the good; and the honest men follow the other four.

यज्ञो दानमध्ययनं तपश्च चत्वार्येतान्यन्ववेतानि सद्भिः।

दमः सत्यमार्जवमानुशंसं चत्वार्येतान्यनुयान्ति सन्तः॥

Sacrificial ceremonies, gifts, study and devotion, these four are followed by the good. Self-control, truth, kindness and humanity, these four are also the attributes of the good.

इज्याध्ययनदानानि तपः सत्यं क्षमा धृणा।

अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः॥५६॥

Sacrificial ceremonies, study, gift, devotion, truth, forgiveness, mercy and contentment, these are the eight ways to virtue, according to the Smriti.

तत्र पूर्वचतुर्वर्गो दम्भार्थमपि सेव्यते।

उत्तश्च चतुर्वर्गो नामहात्मसु तिष्ठति॥५७॥

The first four of these may be followed from motives of vanity; but the last four do not exist in those that are not great.

न सा सभा यत्र न सन्ति वृद्धा

न ते वृद्धा ये न वदन्ति धर्मम्।

नासौ धर्मो यत्र न सत्यमस्ति

न तत् सत्यं यच्छलेनाभ्युपेतम्॥५८॥

That one is not an assembly where there are no old men. Those are not old men who do not speak of virtue. That is not virtue where truth does not exist; and that is not truth where deceit pervades.

सत्यं रूपं श्रुतं विद्या कौल्यं शीलं बलं धनम्।

शौर्यं च चित्रभाष्यं च दशमे स्वर्गयोनेयः॥५९॥

Truth, beauty, learning, knowledge, good birth, good manners, strength, wealth, heroism and ability to talk on diverse topics, these ten have their origin in heaven.

पापं कुर्वन् पापकीर्तिः पापमेवाश्नुते फलम्।

पुण्यं कुर्वन् पुण्यकीर्तिः पुण्यमत्यन्तमश्नुते॥६०॥

A man, who is notoriously sinful by doing sinful acts, gets evil fruits; and one, who is reputed to be virtuous by doing virtuous acts, gains great happiness.

तस्मात् पापं न कुर्वीत पुरुषः शंसितव्रतः।

पापं प्रज्ञां नाशयति क्रियमाणं पुनः पुनः॥६१॥

There should a man firmly resolve not to do sinful acts. The sinful acts being committed again and again destroy wisdom.

नष्टप्रज्ञः पापमेव नित्यमारभते नरः।

पुण्यं प्रज्ञां वर्धयति क्रियमाणं पुनः पुनः॥६२॥

The man who has lost his wisdom constantly commits sin. The virtuous acts being done again and again increase wisdom.

वृद्धप्रज्ञः पुण्यमेव नित्यमारभते नरः।

पुण्यं कुर्वन् पुण्यकीर्तिः पुण्यं स्थानं स्म गच्छति।

तस्मात् पुण्यं निषेवेत पुरुषः सुसमाहितः॥६३॥

An old man and wise always does virtuous acts. By doing virtuous acts he gains a good reputation and goes to a holy place (hereafter). Therefore should a man intently practice virtue.

असूयको दन्दशूको निष्ठुरो वैरकृच्छतः।

स कृच्छं महदाप्नोति न चिरात् पापमाचरन्॥६४॥

A man that is envious, one that gravely injures another, one who is cruel, one who is always making enemies of others and one who is deceitful by committing sins, soon meets with grave difficulties.

अनसूयुः कृतप्रज्ञः शोभनान्याचरन् सदा।

नकृच्छं महदाप्नोति सर्वत्र च विरोचते॥६५॥

He that is not envious and he who is wise by always doing graceful acts, never meets with any grave difficulties; and shines with luster everywhere.

प्रज्ञामेवागमयति यः प्राज्ञेभ्यः स पण्डितः।

प्राज्ञो ह्यवाप्य धर्मार्थं शक्नोति सुखमेधितुम्॥६६॥

He that assimilates the wisdom of the wise is himself wise; and he who is wise by doing acts, both virtuous and conducive to worldly benefits, succeeds in gaining happiness.

दिवसेनैव तत् कुर्याद् येन रात्रौ सुखं वसेत्।

अष्टमासेन तत् कुर्याद् येन वर्षाः सुखं वसेत्॥६७॥

That act should be done by one during the day, which will enable him to live in comfort during the night; and that should be done in eight months which will enable one to live in comfort throughout the year.

पूर्वे वयसि तत् कुर्याद् येन वृद्धः सुखं वसेत्।

यावज्जीवेन तत् कुर्याद् येन प्रेत्य सुखं वसेत्॥६८॥

That act should be done during the early years of life, which will enable one to live in comfort during the old age. That act should be done in this life which will enable one to live in happiness after death.

जीर्णमन्नं प्रशंसन्ति भार्य्यं च गतयौवनम्।

शूरं विजितसंग्रामं गतपारं तपस्विनम्॥६९॥

People speak well of that food which has been digested. They speak well of the wife whose youth has passed away and of that hero who has come off victorious in the battle and of that ascetic who has gone over to the other side (of life).

धनेनाधर्मलब्धेन यच्छिद्रमपिधीयते।

असंवृतं तद् भवथि ततोऽन्यदवदीर्यते॥७०॥

The hole, that one seeks to stop by wealth acquired by foul means, remains uncovered; and others come into existence in other places.

गुरुरात्मवतां शास्ता शास्ता राजा दुरात्मनाम्।

अथ प्रच्छन्नपापानां शास्ता वैवस्वतो यमः॥७१॥

The preceptor is the controller of those who have their souls under restraint; the king is the controller of those who have bad souls; and Yama, the son of Vivasvata, is the controller of those who sin in secret.

ऋषीणां च नदीनां च कुलानां च महात्मनाम्।

प्रभवो नाधिगन्तव्यः स्त्रीणां दुश्चरितस्य च॥७२॥

The greatness of Rishis, of rivers, of the banks of rivers and of the noble-minded cannot be conceived, as also the wickedness of a woman.

द्विजातिपूजाभिरतो दाता ज्ञातिषु चार्जवी।

क्षत्रियः शीलभाग् राजंश्चिरं पालयते महीम्॥७३॥

One attached to the worship of the twice-born, one that makes gifts, one who behaves generously towards his cousins and the Kshatriya of good manners, rules the earth forever.

सुवर्णपुष्पां पृथिवीं चिन्वन्ति पुरुषास्त्रयः।

शूश्च कृतविद्यश्च यश्च जानाति सेवितुम्॥७४॥

These three, viz., the brave, the wise and these who know how to protect others, plucks flowers of gold from the earth.

बुद्धिश्रेष्ठानि कर्माणि बाहुमध्यानि भारता

तानि जङ्घाजघन्यानि भारप्रत्यवराणि च॥७५॥

Acts performed by means of the intellect are the best; those performed by the arms come next; O Bharata, those by the things are bad; while those performed by carrying loads are the worst.

दुर्योधनेऽथ शकुनौ मूढे दुःशासने तथा।

कर्णे चैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि॥७६॥

Having entrusted your kingdom to Duryodhana, Shakuni and the fool Dushasana and Karna, how can you hope for prosperity?

सर्वैर्गुणैरुपेतास्तु पाण्डवा भरतर्षभा

पितृवत् त्वयि वर्तन्ते तेषु वर्तस्व पुत्रवत्॥७७॥

The Pandavas who are possessed of every virtue, O best among the race of Bharata, depend on you as their father. Do you also depends upon them as your sons.

CHAPTER 36

(PRAJAGARA PARVA) Continued

Morality explained by Vidura

विदुर उवाच

अत्रैवोदाहरन्तीममितिहासं पुरातनम्।

आत्रेयस्य च संवादं साध्यानां चेति नः श्रुतम्॥१॥

Vaishampayana said

In this connection is quoted the old story of the conversation between the son of Atri and Saddhyas as heard by us.

चरन्तं हंसरूपेण महर्षिं संशितव्रतम्।

साध्या देवा महाप्राज्ञं पर्यपृच्छन्त वै पुरा॥२॥

While the great Rishi of rigid vows was wandering as a mendicant, the deities called Saddhyas, in days of old, asked him of great wisdom.

साध्या ऊचुः

साध्या देवा वयमेते महर्षे

दृष्ट्वा भवन्तं न शक्नुमोऽनुमातुम्।

श्रुतेन धीरो बुद्धिमांस्त्वं मतो नः

काव्यां वाचं वक्तुमर्हस्युदाराम्॥३॥

The Saddhyas said

We are deities called Saddhyas. O great Rishi, seeing you, we are unable to guess who you are; but it seems to us that you are possessed of self-control and thorough acquaintance with the holy books. It is, therefore, most proper that you should discourse to us in the magnanimous words full of wisdom.

हंस उवाच

एतत् कार्यममराः संश्रुतं मे

धृतिः शमः सत्यधर्मानुवृत्तिः।

ग्रन्थि विनीय हृदयस्य सर्वं

प्रियाप्रिये चात्मसमं नयीत॥४॥

The mendicant Rishi said

O immortals, it has been heard by me that tranquility, self-control and the observance of true religion practiced until all the knots of one's heart be loosened bring for the agreeable and disagreeable to the level of one's own self.

आक्रुश्यमानो नाक्रोशेन्मन्युरेव तितिक्षतः।

आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति॥५॥

The man who is reviling should not be reviled; for, the pain that is felt by him who endures (the reviling) patiently consumes the reviler and draws away and assimilates the effect of his good deeds.

नाक्रोशी स्यान्नावमानी परस्य

मित्रद्रोही नोत नीचोपसेवी।

न चाभिमानी न च हीनवृत्तो

रूक्षां वाचं रुषतीं वर्जयति॥६॥

Do not revile others, nor insult them. Do not quarrel with friends, nor associate with the vulgar. Do not be vain, nor of bad manners; and avoid words that are harsh and those that proceed from passion.

मर्माण्यस्थीनि हृदयं तथासून्

रूक्षा वाचो निर्दहन्तीह पुंसाम्।

तस्माद् वाचमुषतीं रूक्षरूपां

धर्मारामो नित्यशो वर्जयति॥७॥

Harsh words burn the very vitals, bones, heart and the life of men. Therefore he that has virtue for his refuge should always avoid harsh and angry words.

अरुनुदं परुषं रूक्षवाचं

वाक्कण्टकैर्वितुदन्तं मनुष्यान्।

विद्यादलक्ष्मीकतमं जनानां

मुखे निबद्धां निर्ऋतिं वै वहन्तम्॥८॥

The luckless man who pierce the hearts of others by thorns of harsh words touching their vitals bears on his face the misery and death of all men.

परस्त्रेदेनमधिविद्धयेत् बाणै-

र्भृशं सुतीक्ष्णैरनलार्कदीप्तैः।

स विध्यमानोऽप्यतिदह्यमानो

विद्यात् कविः सुकृतं मे दधाति॥९॥

A wise man pierced by sharp arrows of words from another and blazing like the fire or the sun should, though wounded and burning with extreme pain, bear all with patience, remembering that the effects of the slanderer's good deeds become his own.

यदि सन्तं सेवति सद्यसन्तं

तपस्विनं यदि वा स्तेनमेव।

वासो यथा रङ्गवशं प्रयाति

तथा स तेषां वशमभ्युपैति॥१०॥

According as a man serves a saint or as he is wicked or virtuous or a thief, so he becomes endued with the habits of his associates; even as a cloth comes to be of the same colour with the die in which it is soaked.

अतिवादं न प्रवदेन्न वादयेद्

योऽनाहतः प्रतिहन्यान्न घातयेत्।

हन्तुं च यो नेच्छति पापकं वै

तस्मै देवाः स्पृहयन्त्यागताय॥११॥

The gods court the company of one who when reviled does not return nor induces others to return and who when struck does not strike in return or make others strike and who does not wish to injure his assailant.

अव्याहतं व्याहृताच्छ्रेय आहुः

सत्यं वदेद् व्याहतं तद् द्वितीयम्।

प्रियं वदेद् व्याहतं तत् तृतीयं

धर्मं वदेद् व्याहतं तच्चतुर्थम्॥१२॥

Not to speak at all is better than speaking. Secondly, if you have to speak, tell the truth. Thirdly, if you have to speak the truth, speak what is agreeable; and fourthly, if you have to speak what is agreeable, speak what is conducive to morality.

यादृशैः संनिर्विशते यादृशांश्चोपसेवते।

यादृगिच्छेच्च भवितुं तादृग् भवति पूरुषः॥१३॥

A man becomes like him with whom he associates or him whom he serves or him like whom he seeks to be.

यतो यतो निवर्तते ततस्ततो विमुच्यते।

निवर्तनाद्धि सर्वतो न वेत्ति दुःखमण्वपि॥१४॥

Those things one keeps himself away from; then he is freed from everything; and the slightest misery vanishes away.

न जीयते चानुजिगीषतेऽन्यान्

न वैरकृच्याप्रतिघातकञ्च।

निन्दाप्रशंसासु समस्वभावो

न शोचते हृष्यति नैव चायम्॥१५॥

(Such a man) does vanquish others nor is vanquished by them; he never appears as other's enemy, nor their assailant; his mind remains calm at praise or blame; and he is unmoved by praise or blame.

भावमिच्छति सर्वस्य नाभावे कुस्ते मनः।

सत्यवादी मृदुर्दान्तो यः स उत्तमपूरुषः॥१६॥

He desires prosperity for all and does not set his heart on their adversity. He is truthful, mind and can keep himself under control. And also he is the best of men.

नानर्थकं सान्त्वयति प्रतिज्ञाय ददाति च।

रस्त्रं परस्य जानाति यः स मध्यमपूरुषः॥१७॥

He who does not seek to solace another by telling untruth and who having promised performs and who knows the weakness of others, is a man of the middling type.

दुःशासनस्तूपहतोऽभिज्ञस्तो

नावर्तते मन्युवशात् कृतघ्नः।

न कस्यचिन्मित्रमथो दुरात्मा

कलाञ्छिता अधमस्येह पुंसः॥१८॥

Hard to get under control, unable to wear a soft look, owing to rage, when wounded by arms, ungrateful and incapable of being anybody's friend-these are the signs of an inferior man in this world.

न श्रद्धानि कल्याणं परेभ्योऽप्यात्मशङ्कितः।

निराकरोति मित्राणि यो वै सोऽधमपूरुषः॥१९॥ ।

He, who does not appreciate benefits coming from others and who drives away all his friends, is an inferior man.

उत्तमानेव सेवेत प्राप्तकाले तु मध्यमान्।

अधमांस्तु न सेवेत य इच्छेद् भूतिमात्मनः॥२०॥

He who desires prosperity for himself should serve good men and, on suitable occasions, men of the middling type; but he should never serve people of the inferior type.

प्राप्नोति वै चित्तमसङ्गलेन

नित्योत्थानात् प्रज्ञया पौरुषेण।

न त्वेव सम्यग् लभते प्रशंसां

न वृत्तमाप्नोति महाकुलानाम्॥२१॥

An unrighteous man obtains wealth by force, by incessant efforts, by intelligence and by prowess; but he does not win fame, properly so called, nor the wealth (virtues) of those born in high families.

धृतराष्ट्र उवाच

महाकुलेभ्यः स्पृहयन्ति देवा

धर्मार्थनित्यं बहुश्रुताश्च।

पृच्छामि त्वां विदुर प्रश्नमेतं

भवन्ति वै कानि महाकुलानि॥२२॥

Dhritarashtra said

The gods prefer those born of high families; and so also those who equally

recognise virtue and worldly good and those that are deeply learned. I ask you, O Vidura, this question, "Who are those born in high families?"

विदुर उवाच

तपो दमो ब्रह्मवित्तं वित्तानाः

पुण्या विवाहाः सततान्नदानम्।

येष्वेवैते सप्त गुणा वसन्ति

सम्यग्वृत्तास्तानि महाकुलानि॥२३॥

Vidura said

Devotion, self-control, knowledge in the Vedas, sacrificial ceremonies, marriages in proper form and incessant gift of food, the families, in which these seven practices exist in proper forms, are considered to be high.

येषां हि वृत्तं व्यथते न योनि-

श्चित्तप्रसादेन चरन्ति धर्मम्।

ते कीर्तिमिच्छन्ति कुले विशिष्टां

त्यक्तानृतास्तानि महाकुलानि॥२४॥

Those, who do not deviate from the right path, whose forefathers are never pained (at their wrong doings), who practice virtue with cheerfulness of heart, who desire the increase of pure fame of their families, who avoid untruths, come from high families.

अनिज्यया कुविवाहैर्वेदस्योत्सादनेन च।

कुलान्यकुलतां यान्ति धर्मस्यातिक्रमेण च॥२५॥

By the non-performance of sacrifices and by the performance of impure marriages, by the leaving off of the study of the Vedas, high families become degenerated, as also by insults to the Brahmanas.

देवव्यविनाशेन ब्रह्मस्वहरणेन च।

कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च॥२६॥

By destruction of the wealth of the celestials, stealing the wealth of Brahmana and by the transgression of conduct of them, persons belonging to the high family comes into a low category.

ब्राह्मणानां परिभवात् परिवादाच्च भारत।

कुलान्यकुलतां यान्ति न्यासापहरणेन च॥२७॥

By speaking ill of the Brahmanas and by insulting them, O Bharata, the high families

become degenerated, as also by the misappropriation of what has been entrusted to them.

कुलानि समुपेतानि गोभिः पुरुषतोऽर्थतः।

कुलसंख्यां न गच्छन्ति यानि हीनानि वृत्ततः॥२८॥

Families, even possessing cows, members and wealth, are not reckoned among families, who are of bad manners.

वृत्ततस्त्वविहीनानि कुलान्यल्पधनान्यपि।

कुलसंख्यां च गच्छन्ति कर्षन्ति च महद् यशः॥२९॥

Families, that are not of bad manners, though possessing but little wealth, are reckoned among families; and they win great fame.

वृत्तं यत्नेन संरक्षेद् वित्तमेति च याति चा।

अक्षीणो वित्ततः क्षीणो वृत्ततस्तु हतो हतः॥३०॥

Good manners should be preserved with care for wealth comes and it goes. Those who are weak in wealth, are not poor; but those who are weak in good manners are considered to be so.

गोभिः पशुभिश्चैश्च कृष्या च सुसम्बद्धया।

कुलानि न प्ररोहन्ति यानि हीनानि वृत्ततः॥३१॥

Families well possessed of knowledge, horses and other animals and agricultural produce are not worth regarding, if they are wanting in good manners.

मा नः कुले वैरकृत् कश्चिदस्तु।

राजाऽमात्यो मा परस्वापहारी।

मित्रद्रोही नैकृतिकोऽनुती वा।

पूर्वांशी वा पितृदेवातिथिभ्यः॥३२॥

Let none in our family be a creator of enemies; let none be a minister to the king; none, a thief stealing other's property; none, an enemy of his well-wisher; none, deceitful; none be addicted to falsehood; and none eat before making offerings to his ancestors, gods or guests.

यश्च नो ब्राह्मणान् हन्याद् यश्च नो ब्राह्मणान् द्विषेत्।

न नः स सर्पिति गच्छेद् यश्च नो निर्वपेत् कृषिम्॥३३॥

None in our family who kills the Brahmanas, none in our family who injures the

Brahmanas and none in our family who impedes agriculture, should associate with us.

तृणानि भूमिरुदकं वाक् चतुर्थी च सूत्रा।

सतामेतानि गेहेषु नोच्छिद्यन्ते कदाचन॥३४॥

A straw seat, room to sit in, water and sweet words, these are never wanting in the house of the good.

श्रद्धया परया राजन्नुपनीतानि सत्कृतिम्।

प्रवृत्तानि महाप्राज्ञ धर्मिणां पुण्यकर्मिणाम्॥३५॥

These things, O king, the wise and virtuous men attached to the performance of pious acts ever keep ready for offering with reverence to their guests.

सूक्ष्मोऽपि भारं नृपते स्यन्दनो वै।

शक्तो वोढुं न तथान्ये महीजाः।

एवं युक्ता भारसहा भवन्ति।

महाकुलीना न तथान्ये मनुष्याः॥३६॥

As the Syandana tree, though thin, O king, can still bear weights which other large trees cannot; so persons of high families can bear the load of mental anxiety, which others cannot.

न तन्मित्रं यस्य कोपाद् बिभेति।

यद् वा मित्रं शङ्कितेनोपचर्यम्।

यस्मिन् मित्रे पितरीवाश्रसीत।

तद् वै मित्रं सङ्गतानीतराणि॥३७॥

He whose anger inspires fear or he who must be waited upon with fear is not a friend; but the friend whom one can trust as a father is a true friend. Other kinds of friendship are merely contracted in name.

यः कश्चिदप्यसम्बद्धो मित्रभावेन वर्तते।

स एव बन्धुस्तन्मित्रं सा गतिस्तत् परायणम्॥३८॥

That friend who, though not related in any way, yet acts as a friend; and he is a true friend, a refuge and a protector.

चलचित्तस्य वै पुंसो वृद्धाननुपसेवतः।

पारिप्लवमतेर्नित्यमश्रुवो मित्रसंग्रहः॥३९॥

The making of friends by that man is not certain, who is of an unsteady mind or who does not serve old men or who is not constant in his opinions or who is of a frickle disposition.

चलचित्तमनात्मानमिन्द्रियाणां वशानुगम्।

अर्थाः समभिवर्तन्ते हंसाः शुष्कं सरो यथा॥४०॥

Prosperity forsakes those who are of unsteady minds, those who have no souls and those who are under the control of their senses; even as the swan forsakes the dried up lakes.

अकस्मादेव कुप्यन्ति प्रसीदन्त्यनिमित्ततः।

शीलमेतदसाधूनामघ्नं परिप्लवं यथा॥४१॥

To be angry all on a sudden and to be generous without cause are the signs of unrighteous men like clouds that are inconstant.

सत्कृतश्च कृतार्थाश्च मित्राणां न भवन्ति ये।

तान् मृतानपि क्रव्यादाः कृतघ्नान् नोपभुञ्जते॥४२॥

The dead bodies of those, who, served and benefited by friends, show them ingratitude, are eaten up with disgust even by the birds of prey.

अर्चयेदेव मित्राणि सति वाऽसति वा घने।

नानर्थयन् प्रजानाति मित्राणां सारफल्गुताम्॥४३॥

Poor or rich, one should serve his friends. Unasked to do some service, a friend cannot make know the sincerity or insincerity of his heart.

संतापाद् भ्रश्यते रूपं संतापाद् भ्रश्यते बलम्।

संतापाद् भ्रश्यते ज्ञानं संतापाद् व्याधिमुच्छति॥४४॥

Sorrow destroys beauty. Sorrow destroys strength. Sorrow destroys knowledge; and sorrow brings on disease.

अनवाप्यं च शोकेन शरीरं चोपतप्यते।

अमित्राश्च प्रहृष्यन्ति मा स्म शोके मनः कृथाः॥४५॥

Though one's object is not gained, yet the body is consumed by grief, which makes one's enemies glad; therefore do not give way to grief.

पुनर्नरो प्रियते जायते च

पुनर्नरो हीयते वर्धते च।

पुनर्नरो याचति याच्यते च

पुनर्नरः शोचति शोच्यते च॥४६॥

A man again and again both dies and is born; a man again and again withers and grows; a man again and again asks and is

asked; and a man again and again laments and is lamented for.

सुखं च दुःखं च भवाभवौ च

लाभालाभौ मरणं जीवितं च।

पर्यायशः सर्वमेते स्पृशन्ति

तस्माद् धीरो न च हृष्येन्न शोचेत्॥४७॥

Happiness and misery, prosperity and adversity, gain and loss, death and life come to all by turn; therefore he that is wise should not be glad nor sorry.

चलानि हीमानि षडिन्द्रियाणि

तेषां यद् यद् वर्धते यत्र यत्र।

ततस्ततः स्रवते बुद्धिरस्य

छिद्रोदकुम्पादिव नित्यमम्भः॥४८॥

The six senses are not constant. The understanding flows out in proportion to their strength, even as water flows out of a full pot through its holes.

धृतराष्ट्र उवाच

तनुरुद्धः शिखी राजा मिथ्योपचरितो मया।

मन्दानां मम पुत्राणां युद्धेनान्तं करिष्यति॥४९॥

Dhritarashtra said

The king (Yudhishtira), who resembles the fame of fire and who has been played false by me, will put an end to the life of my wicked sons in battle.

नित्योद्विग्नमिदं सर्वं नित्योद्विग्नमिदं मनः।

यत् तत् पदमनुद्विग्नं तन्मे वद महामते॥५०॥

Everything seems to be a source of anxiety. Hence my mind is constantly filled with anxiety. O you of great intelligence, speak to me what is calculated to remove my anxiety.

विदुर उवाच

नान्यत्र विद्यातपसोर्नान्यत्रेन्द्रियनिग्रहात्।

नान्यत्र लोभसंत्यागाच्छान्तिं पश्यामि तेऽनघ॥५१॥

Vidura said

In nothing but knowledge and devotion, in nothing but the control of senses, in nothing else but the perfect abandonment of avarice, do I see your good.

बुद्ध्या भयं प्रणुदति तपसा विन्दते महत्।
गुरुशुश्रूषया ज्ञानं शान्तिं योगेन विन्दति॥५२॥

Knowledge removes fear and greatness is attained by devotion; and by serving one's elders and by application both knowledge and happiness are secured.

अनाश्रिता दानपुण्यं वेदपुण्यमनाश्रिताः।
रागद्वेषविनिर्मुक्ता विचरन्तीह मोक्षिणः॥५३॥

Those, desirous of attaining salvation without securing the merit obtainable by gifts and by the study of the Vedas, roam in this world liberated from anger and jealousy.

स्वधीतस्य सुयुद्धस्य सुकृतस्य च कर्मणः।
तपसश्च सुतप्तस्य तस्यान्ते सुखमेधते॥५४॥

At the end of a good course of study or at the end of a battle well fought or at the end of asceticism well performed, does happiness increase.

स्वास्तीर्णानि शयनानि प्रपन्ना
न वै भिन्ना जातु निद्रां लभन्ते।
न स्त्रीषु राजन् रतिमाप्नुवन्ति
न मागधैः स्तूयमाना न सूतैः॥५५॥

Those who are not in good terms with their blood relations get no sleep, through lying on beds well prepared; nor do they, O king, obtain pleasure from women or from the laudatory songs of professional eulogists.

न वै भिन्ना जातु चरन्ति धर्मं
न वै शुकं प्राप्नुवन्तीह भिन्नाः।
न वै भिन्ना गौरवं प्राप्नुवन्ति
न वै भिन्नाः प्रशमं रोचयन्ति॥५६॥

Those who are not in good terms with their blood relations cannot practice virtue; nor can they enjoy happiness in this world; nor they can win fame; nor do they derive pleasure from peace.

न वै तेषां स्वदत्ते पथ्यमुक्तं
योगक्षेमं कल्पते नैव तेषाम्।
भिन्नानां वै मनुजेन्द्र परायणं
न विद्यते किञ्चिदन्यद् विनाशात्॥५७॥

They are not pleased with what is spoken for their benefit; they cannot get what they do

not possess; nor they can retain what they have. O chief among men, there is no other end of those that are not in good terms with their blood relations save destruction.

सम्पन्नं गोषु सम्भाव्यं सम्भाव्यं ब्राह्मणे तपः।
सम्भाव्यं चापलं स्त्रीषु सम्भाव्यं ज्ञातितो भयम्॥५८॥

Milk is possible in cows, devotion is possible in the Brahmanas; unsteadiness is possible among women; and cause of fear may be expected from blood relations.

तन्तवोऽऽप्यायिता नित्यं तनवो बहुलाः समाः।
बहून् बहुत्वादायासान् सहन्तीत्युपमासताम्॥५९॥

Several thin threads of the same length collected together can bear the weight of the shuttle-cock constantly passing over them easily owing to their numerical strength.

धूमायन्ते व्यपेतानि ज्वलन्ति सहितानि च।
धृतराष्ट्रोल्मुकानीव ज्ञातयो भरतर्षभा॥६०॥

Separated pieces of burning wood produce only smoke; but united they blaze. The same is the case, O Dhritarashtra, with blood relations.

ब्राह्मणेषु च ये शूराः स्त्रीषु ज्ञातिषु गोषु च।
वृन्तादिव फलं पक्वं धृतराष्ट्र पतन्ति ते॥६१॥

Those who are harsh towards the Brahmanas, women, blood relations and cows fall, O Dhritarashtra, like ripe fruits from their stalks.

महानप्येकजो वृक्षो बलवान् सुप्रतिष्ठितः।
प्रसह्य एव वातेन सस्कन्धो मर्दितु क्षणात्॥६२॥

A large tree standing by itself, through strong and firm, can in a moment be brought down with its trunk by a strong wind.

अथ ये सहिता वृक्षाः सघशः सुप्रतिष्ठिताः।
ते हि शीघ्रतमान् वातान् सहन्तेऽन्योन्यसंश्रयात्॥६३॥

But those trees that grow close together firmly can bear the force of stronger winds owing to their mutual support.

एवं मनुष्यमप्येकं गुणैरपि समन्वितम्।
शक्यं द्विषन्तो मन्यन्ते वायुर्दुर्ममिवैकजम्॥६४॥

In the same way people consider a man, who is alone though endowed with many virtues, capable of being vanquished, like a tree standing alone by the wind.

अन्योन्यसमुपपृष्ठादन्योन्यापाश्रयेण च।

ज्ञातयः सम्प्रवर्धन्ते सरसीवोत्पलान्युत॥६५॥

Owing to mutual assistance and mutual support, blood relations grow like lotus stalks in a lake.

अवध्या ब्राह्मणा गावो ज्ञातयः शिशवः स्त्रियः।

येषां चान्नानि भुङ्गीत ये च स्युः शरणागताः॥६६॥

The Brahmanas, cows, blood relations, infants and women must not be killed, as also those whose food we have eaten and who have come under our protection.

न मनुष्ये गुणः कश्चिद् राजन् सधनतामृते।

अनातुरत्वाद् भद्रं ते मृतकल्पा हि रोगिणः॥६७॥

In a man no quality develop, O king, without wealth; but you can gain your object owing to immunity from disease. Those that are suffering from disease are like the dead.

अव्याधिजं कटुकं शीर्षरोगि

पापानुबन्धं परुषं तीक्ष्णमुष्णम्।

सतां पेयं यन्न पिबन्त्यसन्तो

मन्युं महाराज पिब प्रशाम्य॥६८॥

Anger is a drink which the unrighteous cannot swallow. It brings on pain in the end, which is bitter, pungent and hot. It ought to be swallowed up by the good. You, great king, swallow it and be pacified.

रोगार्दिता न फलान्याद्रिच्यते

न वै लभन्ते विषयेषु तत्त्वम्।

दुःखोपेता रोगिणो नित्यमेव

न बुध्यन्ते धनभोगान् न सौख्यम्॥६९॥

They that are affected with disease do not appreciate enjoyments; not do they gain any pleasure from wealth. Those that are affected with disease and so filled with sorrow do not know what enjoyment, proceeding from wealth, is.

पुरा ह्युक्तं नाकरोस्त्वं वचो मे

द्यूते जितां द्रौपदीं प्रेक्ष्य राजन्।

दुर्योधनं वारयेत्यक्षवत्यां

कितवत्वं पण्डिता वर्जयन्ति॥७०॥

I told you before, O king, when I saw Draupadi won at dice - 'Stop, Duryodhana; for

they that are wise avoid excess at play.' You did not act accordingly.

न तद् बलं यन्मृदुना विरुध्यते

सूक्ष्मो धर्मस्तरसा सेवितव्यः।

प्रध्वंसिनी क्रूरसमाहिता श्री-

र्मदुग्रीढा गच्छति पुत्रपौत्रान्॥७१॥

That is not strength which is opposed to softness. That policy should be pursued which is fraught with virtue. The policy having crookedness at its basis is soon destroyed; but the prosperity derived from a policy, at once strong and soft, descend to one's sons and grandsons.

धार्तराष्ट्राः पाण्डवान् पालयन्तु

पाण्डोः सुतास्तव पुत्रांश्च पान्तु।

एकारिमित्राः कुरवो ह्येककार्या

जीवन्तु राजन् सुखिनः समृद्धाः॥७२॥

Let the sons of Dhritarashtra, therefore, make friends of the sons of Pandu; and let the sons of Pandu make friends with your sons; let the Kurus and Pandus live having the same friends and foes, O king, being happy and prosperous.

मेढीभूतः कौरवाणां त्वमद्य

त्वय्याधीनं कुरुकुलमाजमीढ।

पार्थान् बालान् वनवासप्रतप्तान्

गोपायस्व स्वं यशस्तात रक्षन्॥७३॥

You are now the refuge of the sons of Kuru. The race of Kuru, O Ajmida, is dependent on you. O dear, preserve your fame and protect the sons of Pritha who are mere boys and who are affected with the troubles of exile.

संधत्स्व त्वं कौरवं पाण्डुपुत्रै-

र्मा तेऽन्तरं रिपवः प्रार्थयन्तु।

सत्ये स्थितास्ते नरदेव सर्वे

दुर्योधनं स्थापय त्वं नरेन्द्र॥७४॥

O descendant of Kuru, make peace with the sons of Pandu; let not your enemies pry into your internal relations; they are all attached to truth. O god among men, O king among men, make Duryodhana renounce his ways.

CHAPTER 37

(PRAJAGARA PARVA) Continued

The principles of morality explained by
Vidura

विदुर उवाच

सप्तदशेमान् राजेन्द्र मनुः स्वायम्भुवोऽब्रवीत्।
वैचित्रवीर्यं पुरुषानाकाशं मुष्टिभिर्चितः॥१॥
दानवेन्द्रस्य च धनुरनाम्यं नमतोऽब्रवीत्।
अथो मरीचिनः पादानग्राह्यान् गृह्णतस्तथा॥२॥

Vidura said

O chief among kings, Manu, the descendant of the self-create. Being, has spoken of the following seventeen kinds of men as those who strike the air with fists, O son of Vichitravirya; (or as) those who seek to bend the bow of Indra, composed of vapour and to touch the rays of the sun, which cannot be touched.

यश्चाशिष्यं शास्ति वै यश्च तुष्येद्
यश्चातिबेलं भजते द्विषन्तम्।
स्त्रियश्च यो रक्षति भद्रमश्नुते
यश्चायाच्यं याचते कथ्यते वा ॥३॥
यश्चाभिजातः प्रकरोत्यकार्यं
यश्चाबलो बलिना नित्यवैरी।
अश्रद्धानाय च यो ब्रवीति
यश्चाकाम्यं कामयते नरेन्द्र॥४॥
बद्धावहासं श्वशुरो मन्यते यो
वद्धा वसन्नभयो मानकामः।
परक्षेत्रे निर्वपति यश्चबीजं
स्त्रियः च यः परिवदतेऽतिवेलम्॥५॥
यश्चापि लब्ध्वा न स्मरामीति वादी
दत्त्वा च यः कथि याच्यमानः।
यश्चासतः सत्त्वमुपनयीत
एतान् नयन्ति निरयं पाशहस्ताः॥६॥

(The seventeen kinds of men are), he who seeks to control one incapable of being brought under control; he who is satisfied with trifling gains; he who serves his enemies; he who controls women; he who asks favours that ought not to be asked; he who boasts, having done very little good; he who, well born, does

improper acts; he who through week is always struggling with one who is powerful; he who talks to one listening with disgust; he who desires what ought not to be desired, O chief among men; he who being a father-in-law cracks jokes with his daughter-in-law; he whose fears being dispelled by his daughter-in-law desires to be respected; he who sows his own seeds in the ground of another; and he who speaks very ill of his wife; he who having obtained a favour from another says he does nor remember it; he who having promised something makes empty boats when asked to perform it; he who seeks to prove the honesty of a dishonest person, the servitors of Yoma drag these down to hell, with noose in hand.

यस्मिन् यथा वर्तते यो मनुष्य-

स्तस्मिस्तथा वर्तितव्यं स धर्मः।

मायाचारो मायया वर्तितव्यः

साध्वाचारः साधुना, प्रत्युपेयः॥७॥

It is a good policy to behave towards one in the same way he behaves towards another. One who behaves deceitfully should be served deceitfully; and one who behaves honestly should be served with honesty.

जरा रूपं हरति हि धैर्यमाशा

मृत्युः प्राणान् धर्मचर्यामसूया।

कामो ह्रियं वृत्तमनार्यसेवा

क्रोधः श्रियं सर्वमेवाभिमानः॥८॥

Old age destroys beauty; patience, hope; death, life; the practice of virtue, worldly pleasures; desire, shame; good behaviors, companionship with the wicked; anger, prosperity; and pride, everything.

धृतराष्ट्र उवाच

शतायुस्ततः पुरुषः सर्ववेदेषु वै यदा।

नाप्नोत्यथ च तत् सर्वमायुः केनेह हेतुना॥९॥

Dhritrashtra said

In all the Vedas, man is said to have a life of one hundred years. For what reason then do not all men attain to that age?

विदुर उवाच

अंतिमानोऽतिवादश्च तथात्यागो नराधिप।

क्रोधश्चात्मविधित्सा च मित्रद्रोहश्च तानि षट्॥१०॥

Vidura said :

Too much pride, too much of speaking, the reverse of restraint, O king and anger, quarrel with relations and enmity with friends, these six are like swords that cut off the period of life given to men. These kill men and not death. Good betide they sons (after renouncing these).

एत एवासयस्तीक्ष्णा कृन्तन्त्यायूषि देहिनाम्।
एतानि मानवान् घ्नन्ति न मृत्युर्भद्रमस्तु ते॥११॥
विश्वस्तस्यैति यो दारान् यश्चापि गुरुतल्पगः।
वृषलीपतिर्द्विजो यश्च पानपञ्चैव भारता॥१२॥
आदेशकृद् वृत्तिहन्ता द्विजानां प्रेषकश्च यः।
शरणागतहा चैव सर्वे ब्रह्महणः समाः।
एतैः समेत्य कर्तव्यं प्रायश्चित्तमिति श्रुतिः॥१३॥

He who commits adultery with those who place trust in him and who does the same with the wife of his elder, that twice-born who becomes the husband of a Shudra woman, who is given to drinking, O Bharata, who commands the twice-born or takes away their livings, who becomes their master and who kills him who demands his protection, these are like those who kill the Brahmanas. After coming in contract with one of these, expiation should be performed, which the Shrutis declare.

गृहीतवाक्यो नयविद् वदान्यः

शेषान्नभोक्ता ह्यविर्हिसकश्च।

नानर्थकृत्याकुलितः कृतज्ञः

सत्यो मृदुः स्वर्गमुपैति विद्वान्॥१४॥

The wise man, who is skillful in speech, knows the code of morality. He eats last (i.e. after having made due offerings to the gods and Pitris). He is not envious; he does not injure others; he is skillful, grateful, truthful and humble. He attains heaven.

सुलभाः पुरुषा राजन् सततं प्रियवादिनः।

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः॥१५॥

Persons speaking agreeably can readily be met with, O king; but not so the man who speaks disagreeably.

यो हि धर्मं समाश्रित्य भर्तुः प्रियाप्रिये।

अप्रियाण्याहं पथ्यानि तेन राजा सहायवान्॥१६॥

He, who having an eye on virtue and disregarding what is a agreeable or disagreeable but beneficial, is a real help to his king.

त्यजेत् कुलार्थं पुरुषं ग्रामस्यार्थं कुलं त्यजेत्।

ग्रामं जनपदस्यार्थं आत्मार्यं पृथिवीं त्यजेत्॥१७॥

A man should be sacrificed for the sake of a family; a family should be sacrificed for the sake of a village; a village for a kingdom; and the whole world for the soul.

आपदर्थं धनं रक्षेद् दारान् रक्षेद् धनैरपि।

आत्मानं सततं रक्षेद् दारैरपि धनैरपि॥१८॥

To ward off difficulties one should possess wealth; by wealth one should protect his wife; and one's own self should ever be protected by wife and wealth.

द्यूतमेतत् पुराकल्पे दृष्टं वैरकरं नृणाम्।

तस्माद् द्यूतं न सेवेत हास्यार्थमपि बुद्धिमान्॥१९॥

Gambling, from the early ages has been seen to be the cause of enmity among men; therefore it should not be resorted to even in jests by the wise.

उक्तं मया द्यूतकालेऽपि राजन् नेदं युक्तं वचनं प्रातिपेया
तदौषधं पथ्यमिवातुरस्य न रोचते तव वैचित्रवीर्य॥२०॥

It was said by me at the time of the play, O king, that this was not proper; but, O son of Pratipa, this speech was disagreeable to you even as medicine to a sick man, O son of Vichitravirya.

काकैरिमांश्चित्रबर्हान् मयूरान्

पराजयेथाः पाण्डवान् धार्तराष्ट्रैः।

हित्वा सिंहान् क्रोष्टुकान् गूहमानः

प्राप्ते काले शोचिता त्वं नरेन्द्रः॥२१॥

By the help of these sons of Dhritarashtra who are like crows you desire to subdue the Pandavas who are as peacocks with variegated plumage. Forsaking the lions you are protecting the jackals. When the time comes, you will repent for it.

यस्तात न कुप्यति सर्वकालं

भृत्यस्य भक्तस्य हिते रतस्या।

तस्मिन् भृत्या भर्तरि विश्वसन्ति
न चैनमापत्सु परित्यजन्ति॥२२॥

That master, O sire, who does not often get angry with his servants, that are devoted to him and bent on furthering his in crests, commands confidence from his servants, who do not forsake him in times of danger.

न भृत्यानां वृत्तिसंरोधनेन
राज्यं धनं संजिघ्रक्षेदपूर्वम्।
त्यजन्ति ह्येनं वञ्छिता वै विरुद्धाः
स्निग्धा ह्यमात्याः परिहीनभोगाः॥२३॥

Seek not to become the possessor of another's kingdom or wealth by stopping the pay of your servants. Even the affectionate ministers, defrauded and deprived of their enjoyments, turn against their master and leave him.

कृत्यानि पूर्वं परिसंख्याय सर्वा-
ण्यायव्यये चानुरूपं च वृत्तिम्।
संगृहीयादनुरूपान् सहायान्
सहायसाध्यानि हि दुष्कराणि॥२४॥

Having first reflected on what things are to be done and fixing allowances to suit income and expenditure, one should make suitable alliances, Alliances accomplish what is most difficult.

अभिप्रायं यो विदित्वा तु भर्तुः
सर्वाणि कार्याणि करोत्यतन्द्री।

वक्ता हितानामनुक्त आर्यः
शक्तिज्ञः आत्मेव हि सोऽनुकम्प्यः॥२५॥

He, who after knowing the intentions of his lord, does all acts with promptitude and who though honorable and devoted to his master says what is conducive to his interests and knows his own strength, is to be regarded as his (the lord's) own self.

वाक्यं तु यो नद्विद्यतेऽनुशिष्टः
प्रत्याह यश्चापि नियुज्यमानः।

प्रज्ञाभिमानो प्रतिकूलवादी
त्याज्यः स तादृक् त्वरयैक भृत्यः॥२६॥

The servant, who ordered pays no attention to the order and who enjoined uses arguments

against the order through pride of wisdom and who speaks ill of his master, should be got rid of quickly.

अस्तव्यमक्लीबमदीर्घसूत्रं सानुक्रोशं श्लक्ष्णमहार्यमन्यैः।
अरोगजातीयमुदारवाक्यं दूतं वदन्त्यष्टगुणोपपन्नम्॥२७॥

Wanting in pride, able, quick in doing things, kind, strong, incorruptible, free from disease and pleasant of speech - one with these eight qualities should, it is said, be sent as a messenger.

न विश्वासाज्जातु परस्य गेहे
गच्छेन्नश्चेतयानो विकाले।
न चत्वरे निशि तिष्ठेन्निगूढो
न राजकाम्यां योषितं प्रार्थयित॥२८॥

A man should not, out of confidence, go to the house of an untrustworthy person in the evening. He should not hide himself in the yard of another's house at night, nor desire a woman sued by a king.

न निष्ठवं मन्त्रगतस्य गच्छेत्
संसृष्टमन्त्रस्य कुसङ्गतस्य।
न च ब्रूयान्नाश्वसिमि त्वयीति
सकारणं व्यपदेशं तु कुर्यात्॥२९॥

One should not go against the opinions of him who keeps low company and who seeks counsel from all he comes in contract with; nor should, one say "I do not believe you;" but he should dismiss him on some presence.

धृणी राजा पुंश्चत्नी राजभृत्यः
पुत्रो भ्राता विधवा बालपुत्रा।
सेनाजीवी चोद्धृतभूतिरेव
व्यवहारेषु वर्जनीयाः स्युरेते॥३०॥

A king who has too much of the sense of delicacy, a woman of loose character, the servant of a king, a son, a brother, a widow with a child, one who is employed in the army to get a living and one who has suffered loss of wealth-these should avoid transactions of lending and borrowing.

अष्टौ गुणाः पुरुषं दीपयन्ति
प्रज्ञा च कौल्यं च श्रुतं दमश्च।
पराक्रमश्चाबहुभाषिता च
दानं यथाशक्ति कृतज्ञता च॥३१॥

Eight qualities make a man shine viz., wisdom, high birth, learning self-control, prowess, littleness of speech, charity to the best of his power and gratitude.

एतान् गुणांस्तात महानुभावा-

नेको गुणः संश्रयते प्रसह्य।

राजा यदा सत्कुरुते मनुष्यं

सर्वान् गुणानेष गुणो बिभर्ति॥३२॥

These eight great qualities, O sire, have their source in one only when a king favours him; that incident brings on and keeps together all these qualities.

गुणा दश स्नानशीलं भजन्ते

बलं रूपं स्वरवर्णप्रशुद्धिः।

स्पर्शश्च गन्धश्च विशुद्धता च

श्रीः सौकुमार्यं प्रवराश्च नार्यः॥३३॥

Those who bathe get these eight qualities, viz., strength, beauty, voice, ability to pronounce all the letters correctly, delicacy of touch, fineness of scent, purity, prosperity, delicacy of limbs and beautiful women.

गुणाश्च षण्मिमतभुक्तं भजन्ते

आरोग्यमायुश्च बलं सुखं च।

अनाविलं चास्य भवत्यपत्यं

न चैनमाद्यून इति क्षिपन्ति॥३४॥

The following six qualities adorn him who eats moderately, viz., immunity from disease long life, strength, happiness, the possession of children, who are healthy and freedom from accusation of gluttony.

अकर्मशीलं च महाशनं च लोकद्विष्टं बहुमायं नृशंसम्।

अदेशकालज्ञमनिष्टवेषमेतान् गृहे न प्रतिवासयेत्॥३५॥

One who does improper acts, one who eats excessively, one who is hated by men, one who is very deceitful, one who is cruel, one who does not know the suitability of time and place, one who dresses indecently - these six should not be allowed a shelter in one's house.

कदर्यमाक्रोशकमश्रुतं च

वनौकसं धूर्तमाम्यमानिनम्।

निष्ठूरिणं कृतवैरं कृतघ्न-

मेतान् भृशार्तोऽपि न जातु याचेत्॥३६॥

A miser, one who speaks with malice, one who is not learned, one inhabiting the woods, one who is cunning, one who does not respect another that is generally respected, one who is cruel, one who has the habit of making enemy of others, one who is ungrateful-these should not be asked for favours even by a man in distress.

संक्लिष्टकर्माणतिप्रमादं नित्यानृतं चादृढभक्तिकं च।

विसृष्टरागं पटुमानिनं चाप्येतान् न सेवेत नराधमान्
षट्॥३७॥

One who always acts against his interests, one who always makes blunders, one who always speaks falsehood, one not firm in his devotion, one wanting in affection and one who thinks himself able to perform all tasks-these six worst classes of men should never be served.

सहायवन्धना ह्यर्थः सहायाश्चार्थवन्धना।

अन्योन्यवन्धनावेतौ विनान्योन्यं न सिद्ध्यतः॥३८॥

(The gaining of) an object depends on (the nature of) the objects (sought to be gained by them). These two depend on each other; and success cannot be gained in the absence of either.

उत्पाद्य पुत्राननृणांश्च कृत्वा

वृत्तिं च तेभ्योऽनुविधाय कांचित्।

स्थाने कुमारीः प्रतिपाद्य सर्वा

अरण्यसंस्थोऽथ मुनिर्बुभूषेत्॥३९॥

After begetting sons and making them independent by providing for them and after giving away all the unmarried daughters to suitable bridegrooms, one should dwell in the wood like a Muni.

हितं यत् सर्वभूतानामात्मनश्च सुखावहम्।

तत् कुर्यादीश्वरे ह्येतन्मूलं सर्वार्थसिद्ध्यो॥४०॥

What conduces to the good of all creatures and is the cause to happiness to one's self should be done for the sake of God. This is the root of success of all purposes of man.

बुद्धिः प्रभावस्तेजश्च सत्त्वमुत्थानमेव च।

व्यवसायश्च यस्य स्यात् तस्यावृत्तिभयं कुतः॥४१॥

Intelligence, energy, prowess, strength, promptitude and perseverance, why should one having these fear for a living?

पश्य दोषान् पाण्डवैर्विचहे त्वं
यत्र व्यथेयुरपि देवाः सशक्राः।
पुत्रैर्वैरं नित्यमुद्विग्नवासो
यशःप्रणाशो द्विषतां च हर्षः॥४२॥

Look at the disasters following a quarrel with the Pandavas, which would make the gods with Shakra sad. These are enmity with those who are like your sons, a life of continual anxiety, the destruction of fame (of the family) and joy to the enemies.

भीष्मस्य कोपस्तव चैवन्द्रकल्प
द्रोणस्य राज्ञश्च युधिष्ठिरस्य।
उत्सादयेल्लोकमिमं प्रवृद्धः
श्वेतो चहस्तिर्यगिवापतन् खे॥४३॥

O you equal to Indra, the wrath of Bhima and of yourself and of Drona and of king Yudhishtira will consume this world like a big comet falling on the earth obliquely.

तव पुत्रशतं चैव कर्णः पञ्च च पाण्डवाः।
पृथिवीमनुशासेयुरखिलां सागराम्बराम्॥४४॥

Your hundred sons and Karna and the five Pandavas can rule the whole world bounded by the seas.

धार्तराष्ट्रा वनं राजन् व्याघ्राः पाण्डुसुता मताः।
मा वनं छिन्धि सब्याघ्रं मा व्याघ्रान् नीनश्नन् वनात्॥

The sons of Dhritarashtra, O king, constitute the forest and in my opinion the Pandavas are the tigers. Do not cut down that forest with the tigers and do not let the tigers be driven away from the forest and be killed.

न स्याद् वनमृते व्याघ्रान् व्याघ्रा न स्युर्ऋते वनम्।
वनं हि रक्ष्यते व्याघ्रैर्व्याघ्रान् रक्षति काननम्॥४६॥

There cannot be a forest without tigers; and there cannot five tigers without a forest. The forest is protected by the tigers; and the tigers are protected by the forest.

न तथेच्छन्ति कल्याणान् परेषां वेदितुं गुणान्।
यथैषां ज्ञातुमिच्छन्ति नैर्गुण्यं पापचेतसः॥४७॥

Evil-minded persons do not seek to know the good qualities of men; so much so they desire to know their defects.

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत्।

न हि धर्मादपैत्यर्थः स्वर्गलोकादिवाप्तम्॥४८॥

One who desires the complete accomplishment of his objects should practice virtue from the beginning the gaining of an object is impossible without virtue as the obtaining of nectar is impossible except from heaven.

यस्यात्मा विरतः पापात् कल्याणे च निवेशितः।
तेन सर्वमिदं बुद्धं प्रकृतिर्विकृतिश्च यः॥४९॥

All this, whether natural or artificial, is known by him whose soul has been separated from evils and fixed on good things.

यो धर्ममर्थं कामं च यथाकालं निषेवते।
धर्मार्थकामसंयोगं सोऽमुत्रेह च विन्दति॥५०॥

He, who pursues virtue, worldly good and desire at suitable periods, gets a combination of virtue, worldly good and desire both here and elsewhere.

संनियच्छति यो वेगमुत्थितं क्रोधहर्षयोः।
स श्रियो भाजनं राजन् यश्चापत्सु न मुह्यति॥५१॥

He who restrains the force arising from anger and joy is, O king, the winner of prosperity; and he who does not lose his sense in calamities also attains prosperity.

बलं पञ्चविधं नित्यं पुरुषाणां निबोध मे।
यत् तु बाहुबलं नाम कनिष्ठं बलमुच्यते॥५२॥

Men have always five sorts of strength, listen to me, O king. What is called strength of arms is said to be the worst.

अमात्यलाभो भद्रं ते द्वितीयं बलमुच्यते।
तृतीयं धनलाभं तु बलमाहुर्मनीषिणः॥५३॥

The attainment of ministers, good betide you, is said to be the second sort of strength. The wise have declared that the obtainment of wealth is the third sort of strength.

यत् त्वस्य सहजं राजन् पितृपैतामहं बलम्।
अभिजातबलं नाम तच्चतुर्थं बलं स्मृतम्॥५४॥

What strength is acquired from one's father and grandfather, the strength of birth, the holy books declare, is the fourth sort of strength.

येन त्वेतानि सर्वाणि संगृहीतानि भारत।
यद् बलानां बलं श्रेष्ठं तत् प्रज्ञाबलमुच्यते॥५५॥

That by which all these are collected, O Bharata, the strength which is superior to all sorts of strength, is said to be the strength of intellect.

महते योऽपकाराय नरस्यं प्रभवन्नरः।

तेन वैरं समासज्य दूरस्थोऽस्मीति नाश्रयेत्॥५६॥

After provoking the hostility of a man who is capable of doing great injury to another, one should not console himself by saying "I am at a distance."

स्त्रीषु राजसु सर्पेषु स्वाध्यायप्रभुशत्रुषु।

भोगेष्वायुषि विश्वासं कः प्राज्ञः कर्तुमर्हति॥५७॥

Women, kings, serpents, one's own lord, enemies, enjoyments and period of life, for what wise man it is proper to put any reliance on these?

प्रज्ञाशरेणाभिहतस्य जन्तो-

श्चिकित्सकाः सन्ति न चौषधानि।

न होममन्त्रा न च मङ्गलानि

नाथर्वणा नाप्यगदाः सुसिद्धाः॥५८॥

For one who is hit by the arrow of wisdom, neither the physicians nor medicines are of any effect. Again for such a person, the mantras of the Homa, the auspicious ceremonies, the hymns of the Atharva Veda and the antidotes of poison are of no use.

सर्पश्चाग्निश्च सिंहश्च कुलपुत्रश्च भारता।

नावज्ञेया मनुष्येण सर्वे हेतेऽतितेजसः॥५९॥

A serpent, the fire, a lion and a cousin, O Bharata, are not to be disregarded by a man. All of them are really possessed of great power.

अग्निस्तेजो महल्लोके गूढस्तिष्ठति दारुषु।

न चोपयुङ्क्ते तद् दारु यावन्नोद्दीप्यते परैः॥६०॥

The energy of fire is great in this world. It lurks and hides itself in the wood and yet does not consume the wood, till it is put ablaze by others.

स एव खलु दारुभ्यो यदा निर्मथ्य दीप्यते।

तद् दारु च वनं चान्यन्निर्दहत्याशु तेजसा॥६१॥

That thing (fire) when produced by friction of different pieces of wood burns by its excessive energy those woods and the forest along with other things.

एवमेव कुले जाताः पावकोपमतेजसः।

क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शेरते॥६२॥

In the same way, those born in high families have energy like that of fire. Of a forgiving nature, they betray no symptoms of wrath and remain still like fire in the woods.

लताधर्मा त्वं सपुत्रः शालाः पाण्डुसुता मताः।

न लता वर्धते जातु महाद्रुममनाश्रिता॥६३॥

You, with your sons, have the property of creepers; while, in my opinion, the sons of Pandu are like the Shala trees. But creepers do not grow without the support of a large tree.

वनं राजंस्तव पुत्रोऽऽम्बिकेय

सिंहान् वने पाण्डवांस्तात विद्धि।

सिंहैर्विहीनं हि वनं विनश्येत्

सिंहा विनश्येयुर्द्धते वनेना॥६४॥

O king, your son is a forest, O son of Ambika, O sire, know that the Pandavas are the trees in that forest. Deserted by the lions, the forest will be destroyed; and the lions also will be destroyed without the forest.

CHAPTER 38

(PRAJAGARA PARVA) Continued

The principles of morality as explained by Vidura

विदुर उवाच

उर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति।

प्रत्युत्थानाभिवादाभ्यां पुनस्तान् प्रतिपद्यते॥१॥

Vidura said

The heart of a young man soars high, when an old man comes (to his house). He gets it back after rising up and according him a suitable welcome.

पीठं दत्त्वा साधवेऽभ्यागताय

आनीयापः परिनिर्णिज्य पादौ।

सुखं पृष्ट्वा प्रतिवेद्यात्मसंस्थां

ततो दद्यादन्नमवेक्ष्य धीरः॥२॥

A wise man should give good guest a seat, bring water and have his feet washed off. And he should ask him about his welfare and speak of his own matters; then again, he should offer

him food after consideration (as to what food is best suitable.)

यस्योदकं मधुपर्कं च गां च
न मन्त्रवित् प्रतिगृह्णाति गेहे।
लोभाद् भयादथ कार्पण्यतो वा
तस्यानर्थं जीवितमाहुरार्याः॥३॥

He, whose water, honey, curds and kine, one versed in the Mantras (Brahmana) does not accept either owing to fear (on the part of the Brahmana) or to unwillingness and miserliness (on the part of the host), lives in vain; which the wise have declared.

चिकित्सकः शल्यकर्तावकीर्णो
स्तेनः क्रूरो मद्यपो भूणहा च।
सेनाजीवी श्रुतिविक्रायकश्च
भृशं प्रियोऽप्यतिथिर्नोदकार्हः॥४॥

A physician, a manufacturer of arrows, one who has given up the vow of Brahmacharya before the proper time, a thief, a crooked-minded man, a drunkard Brahmana, one who kills the child in the womb, one who lives by serving in the army and a seller of holy books are exceedingly dear as guests, through they may be unworthy of the offer of water.

अविक्रयं लवणं पक्वमन्नं
दधि क्षीरं मधु तैलं घृतं च।
तिला मांसं फलमूलानि शाकं
रक्तं वासः सर्वगन्धा गुणाश्च॥५॥

Salt, cooked-food, curds, milk, honey, oil, clarified butter, sesame, flesh, fruits and roots, herbs and vegetables, red cloths, all sorts of perfumery and molasses must not be sold (by a Brahmana).

अरोषणो यः समलोष्ठाश्मकाञ्चनः
प्रहीणशोको गतसन्धिविग्रहः।
निन्दाप्रशंसोपरतः प्रियाप्रिये
त्यजन्नुदासीनवदेष भिक्षुकः॥६॥

He who does not yield to wrath, who values equally a piece of earth with stone or gold, who is not touched by grief who is indifferent to friendship or enmity, who cares not for praise or blame and who avoids what is

agreeable and disagreeable like one who has renounced the world, is a Bhikshuka.

नीवारमूलेक्षुदशाकवृत्तिः
सुसंयतात्मानिकार्येषु चोद्यः।
वने वसन्नतिथिष्वप्रमत्तो
धुरन्धरः पुण्यकृदेष तापसः॥७॥

The ascetic, who lives on rice growing wild and roots and vegetables, who has his soul under control, who is ever careful if his fire (that it may not be extinguished), who living in the forest is not indifferent to his guests, is considered to be holy and the foremost of his brotherhood.

अपकृत्य बुद्धिमतो दूरस्थोऽस्मीति नाश्वसेत्।
दीर्घो बुद्धिमतोबाहू याभ्यां हिंसति हिंसितः॥८॥

After doing harm to an intelligent man, one should not console himself by saying that he is at a distance. The intelligent man who has been injured has long arms to return the injury.

न विश्वसेदविश्वस्ते विश्वस्ते नातिविश्वसेत्।
विश्वासाद् भयमुत्पन्नं मूलान्यपि निकृन्तति॥९॥

One must not trust another who should not be trusted, nor put too much trust on one worthy of trust. The calamity born of such trust cuts down even the very roots.

अनीर्घुर्गुप्तदाश्च संविभागी प्रियंवदः।
श्लक्ष्णो मधुरवाक् स्त्रीणां न चासां वशगो भवेत्॥१०॥

One should live without showing envy, protect his wife, divide everything property and suitably, be of sweet speech and be mild and sweet in his address to his wife and yet be not her slave.

पूजनीया महाभागाः पुण्याश्च गृहदीप्तयः।
स्त्रियः श्रियो गृहस्योक्तास्तस्माद् रक्ष्या विशेषतः॥११॥

Worthy of worship, highly blessed, virtuous, forming the light of their homes-such are the wives, who are the visible embodiments of household felicity. It is therefore, they should be specially protected.

पितुरन्तःपुरं दद्यान्मातुर्दद्यान्महानसम्।
गोषु चात्मसमं दद्यात् स्वयमेव कृषिं व्रजेत्॥१२॥

The supervision of the inner apartments should be entrusted to one's father, (that of) the kitchen should be entrusted to his mother, (that of) the cows should be entrusted to some body considered equal to himself; but the supervision of agriculture should be attended to by himself.

भृत्यैर्वाणिज्यचारं च पुत्रैः सेवेत च द्विजान्।

अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम्॥१३॥

The guests who carry on commerce should be waited on by servants; but the quests of the twice-born caste by one's sons. Out of water has arisen fire; and out of Brahma, the Kshatriya; and out of stone, iron.

तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति।

नित्यं सन्तः कुले जाताः पावकोपमतेजसः॥१४॥

The force of these extend to everything; but it is neutralized of what it is born. Those good people who are born in high families have always a spirit similar to fire.

क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शेरते।

यस्य मन्त्रं न जानन्ति बाह्याश्चाभ्यन्तराश्च ये॥१५॥

स राजा सर्वतश्चक्षुश्चिरमैश्वर्यमश्नुते।

करिष्यन् न प्रभाषेत कृतान्येव तु दर्शयेत्॥१६॥

15-Those born in high families are endued with a forgiving nature; and stay like fire in the wood without showing any outward symptoms. The king, whose intentions cannot be known by outsiders and even by his own officers and who has his eyes everywhere, enjoys long prosperity. One should not speak of what he wants to do, nor show what he has already done.

धर्मकामार्थकार्याणि तथा मन्त्रो न भिद्यते।

गिरिपृष्ठमुपारुह्य प्रासादं वा रहोगतः॥१७॥

Let not the intention, to do acts to be done either for virtue, worldly good or gratifying desires, be made known to others. Having ascended the top of a mountain or the roof of a palace.

अरण्ये निःशलाके वा तत्र मन्त्रोऽभिधीयते।

नासुहृत् परमं मन्त्रं भारताहति वेदितुम्॥१८॥

Or proceeding to a forest shorn of grass, one should think of his purposes. One who is

not a friend, O Bharata, should not be made aware of important secrets.

अपण्डितो वापि सुहृत् पण्डितो वाप्यनात्मवान्।

नापरीक्ष्य महीपालः कुर्यात् सचिवमात्मनः॥१९॥

Nor a friend who is not learned, nor a learned friend who has not his mind under control, a king should not appoint any body his own counselor without a trial.

अमात्ये ह्यर्थलिप्सा च मन्त्ररक्षणमेव च।

कृतानि सर्वकार्याणि यस्य परिषदा विदुः॥२०॥

धर्मे चार्थे च कामे च स राजा राजसत्तमः।

गूढमन्त्रस्य नृपतेस्तस्य सिद्धिरसंशयम्॥२१॥

On the minister depend the desire for wealth (of the king) and the carrying out of his intentions. He, whose followers know all acts only after they are done or acts done for the sake of virtue, worldly good or gratification of desire, is the chief among kings, O king. The success of that king, whose intentions are not known is undoubted.

अप्रशस्तानि कार्याणि यो मोहादनुतिष्ठति।

स तेषां विपरिप्लवाद् भ्रंश्यते जीवितादपि॥२२॥

He who does uncommendable acts out of ignorance loses even his life, owing to the unexpected consequences of his acts.

कर्मणां तु प्रशस्तानामनुष्ठानं सुखावहम्।

तेषामेवानुष्ठानं पञ्चात्तापकरं मतम्॥२३॥

The doing of acts that are commendable leads to happiness; the omission to do these acts causes injury afterwards, which is my opinion.

अनधीत्य यथा वेदान् न विप्रः श्राद्धमर्हति।

एवमश्रुतवाङ्मन्यो न मन्त्रं श्रोतुमर्हति॥२४॥

As a Brahmana, without studying the Vedas, is unfit to officiate at a Shradha, so one who has not heard of the six means (for protecting a kingdom) is not fit to hear of the purposes (of a king).

स्थानवृद्धिक्षयज्ञस्य षाड्गुण्यविदितात्मनः।

अनवज्ञातशीलस्य स्वाधीना पृथिवी नृप॥२५॥

One, who knows about the increase, decrease and surplus of revenue in the kingdom, who knows the six means and

himself, one whose conduct is never spoken ill of, has the world under his subjection,

अमोघक्रोधहर्षस्य स्वयं कृत्यान्ववेक्षिणः।

आत्मप्रत्ययकोशस्य वसुदैव वसुधरा॥२६॥

He whose wrath and joy are unfailing (to produce some results), who himself superiors over what is to be done, who has his treasury under his own control, has the world under his subjection.

नाममात्रेण तुष्येत छत्रेण च महीपतिः।

भृत्येभ्यो विसृजेदर्शान् नैकः सर्वहरो भवेत्॥२७॥

The lord of the earth should be satisfied with the name he earns and the umbrella (held over his head as a sign of royalty) and should divided the wealth among his servants and not be the sole possessor of everything.

ब्राह्मणं ब्राह्मणो वेद भर्ता वेद स्त्रियं तथा।

अमत्यं नृपतिर्वेद राजा राजानमेव च॥२८॥

A Brahmana knows a Brahmana in the same way as the husband knows the wife. A king knows his minister - and a monarch knows a monarch.

न शत्रुर्वशमापन्नो मोक्तव्यो वध्यतां गतः।

न्यग्भूत्वा पर्युपासीत वध्यं हन्याद् बले सति।

अहताद्धि भयं तस्माज्जायते नचिरादिव॥२९॥

An enemy who deserves death should not be set liberty when under control. when one is weak, an enemy should be flattered though deserving of death; but he should be killed on the acquirement of strength. When not killed, dangers arise from him soon.

दैवतेषु प्रयत्नेन राजसु ब्राह्मणेषु च।

नियन्तव्यः सदा क्रोधो वृद्धबालातुरेषु च॥३०॥

The resentment against the gods, the king, the Brahmanas should ever be suppressed with an effort; as also that against old men, children and helpless person.

निरर्थं कलहं प्राज्ञो वर्जयेन्मूढसेवितम्।

कीर्तिं च लभते लोके न चानर्थेन युज्यते॥३१॥

A wise man should avoid unprofitable quarrels, to which fools alone are parties. By this one gains fame in this world and avoids misery.

प्रसादो निष्कलो यस्य क्रोधश्चापि निरर्थकः।

न तं भर्तारमिच्छन्ति षण्ढं पतिमिव स्त्रियः॥३२॥

Him whose favour is without consequence and whose wrath does no harm the people do not desire to have for a lord; even as women do not want to have an impotent man to be their husband.

न बुद्धिर्धनलाभाय न जाड्यसमृद्धये।

लोकपर्यायवृत्तान्तं प्राज्ञो जानाति नेतरः॥३३॥

Intelligence is not for the acquirement of wealth; and laziness is not the cause of adversity. The wise man knows the history of the different conditions of man; but others do not.

विद्याशीलवयोवृद्धान् बुद्धिवृद्धांश्च भारत।

धनाभिजातवृद्धांश्च नित्यं मूढोऽवमन्यते॥३४॥

Fools have ever made light of those who are learned, old in age, old in intelligence, superior in wealth in wealth and in birth, O Bharata.

अनार्यवृत्तमप्राज्ञमसूयकमधार्मिकम्।

अनर्थाः क्षिप्रमायान्ति वाग्दुष्टं क्रोधनं तथा॥३५॥

Misery soon comes on him who leads a vicious life, who is wanting in wisdom, who is envious and sinful and who is wicked in speech and given to anger.

अविसंवादनं दानं समयस्याव्यतिक्रमः।

आवर्तयन्ति भूतानि सम्यक्प्रणिहिता च वाक्॥३६॥

Absence of deceitfulness, gift, observance of the respect due to others, subjugate all creature, so does well conducted speech.

अविसंवादको दक्षः कृतज्ञो मतिमानृजुः।

अपि संक्षीणकोशोऽपि लभते परिवारणम्॥३७॥

He, who has no deceit in him, who is skillful, grateful, intelligent and simple minded, gets friends even if his treasury has been drained off.

धृतिः शमो दमः शौचं कारुण्यं वागनिष्ठुरा।

मित्राणां चानभिद्रोहः सप्तैताः समिधः श्रियः॥३८॥

Wisdom, calmness of mind, self-control, holiness, the reverse of harshness in speech and the intention never to injure one's friends, these seven are to prosperity, even as fuel to the fire.

असंविभागी दुष्टात्मा कृतघ्नो निरपन्नः।

तादृङ्गराधिपो लोके वर्जनीयो नराधिपः॥३९॥

Who does not give to others their dues, who is of a vicious soul and ungrateful and who has no sense of shame-such a wretch should, O king, be avoided in this world.

न च रात्रौ-सुखं शेते ससर्प इव वेश्मनि।

यः कोपयति निर्दोषं सदोषोऽभ्यन्तरं जनम्॥४०॥

He cannot sleep at night in peace, like one having a serpent in the room; who, being a guilty person himself, provokes other people against one who is innocent.

येषु दुष्टेषु दोषः स्याद् योगक्षेमस्य भारता।

सदा प्रसादनं तेषां देवतानामिवाचरेत्॥४१॥

Persons, who when tainted with a vice are capable of injuring others by depriving them of their possessions and removing the means of their livelihood, should ever be propitiated like the gods with promptitude.

येऽर्थाः स्त्रीषु समायुक्ताः प्रमत्तपतितेषु च।

ये चानार्ये समासक्ताः सर्वे ते संशयं गताः॥४२॥

Those objects which depend for their obtainment on women, men whose mind has been distracted, men who have fallen from their original state of purity and those that depend on the vicious, are all doubtful of fulfillment.

यत्र स्त्री यत्र कितवो बालो यत्रानुशासिता।

मज्जन्ति तेऽवशा राजन् नद्यामश्मप्लवा इव॥४३॥

Where a woman or where a child or where a wicked man is the guide, there, O king, persons (who make them guides) are as helpless as a stone in a river, which sinks.

प्रयोजनेषु ये सक्ता न विशेषेषु भारता।

तानहं पण्डितान् मन्ये विशेषा हि प्रसङ्गिनः॥४४॥

Those that are capable of grasping the general principle of things, through they may be ignorant of details, are learned men. This is my opinion, O Bharata; for details are small matters.

यं प्रशंसन्ति कितवा यं प्रशंसन्ति चारणाः।

यं प्रशंसन्ति बन्धव्यो न स जीवति मानवः॥४५॥

The man, whom deceitful persons praise, whom spies praise and whom immoral women praise, does not live (long).

हित्वा तान् परमेष्वासान् पाण्डवानमितौजसः।

आहितं भारतैश्चर्यं त्वया दुर्योधने महत्॥४६॥

Having abandoned those mighty bowmen, the Pandavas of unlimited prowess, you have, O Bharata, entrusted a great lordship on Duryodhana.

तं द्रक्ष्यसि परिभ्रष्टं तस्मात् त्वमचिरादिवा।

ऐश्वर्यमदसम्पूढं बलिं लोकत्रयादिवा॥४७॥

You shall soon see him fallen from that lordship, even as foolish Vali, who was proud of his power fallen from the three worlds.

CHAPTER 39

(PRAJAGARA PARVA) Continued

The speech of Vidura

धृतराष्ट्र उवाच

अनीश्वरोऽयं पुरुषो भवाभवे

सूत्रप्रोता दारुमयीव योषा।

धात्रा तु दिष्टस्य वशे कृतोऽयं

तस्माद् वद त्वं श्रवणे धृतोऽहम्॥१॥

Dhritarashtra said

Man is not the creator of his happiness or misery like a wooden doll moved by a thread. He has been made subject to the Fates by Providence. Therefore speak on; I am patiently hearing you.

विदुर उवाच

अप्राप्तकाल वचनं बृहस्पतिरपि ब्रुवन्।

लभते बुद्धयवज्ञानमवमानं च भारता॥२॥

Vidura said

Even Brihaspati by speaking when suitable time has not come gets a charge of ignorance and insult, O Bharata.

प्रियो भवति दानेन प्रियवादेन चापरः।

मन्त्रमूलबलेनान्यो यः प्रियः प्रिय एव सः॥३॥

By gift (a man) becomes agreeable; another by sweet speech; a third by the strength

of incantations and drugs; but he that is (naturally) agreeable is (always) agreeable.

द्वेष्यो न साधुर्भवति न मेधावी न पण्डितः।

प्रिये शुभानि कार्याणि द्वेष्ये पापानि चैव ह॥४॥

He that is despised is not honest, nor intelligent, nor wise (to the man who despises him). To him that is beloved are attributed all good acts and to him that is despised all bad ones.

उक्तं मया जातमात्रेऽपि राजन्

दुर्योधनं त्यज पुत्रं त्वमेकम्।

तस्य त्यागात् पुत्रशतस्य वृद्धि-

रस्यात्यागात् पुत्रशतस्य नाशः॥५॥

I told you, as soon as he was born. O king, abandon this one son, Duryodhana. By his abandonment (you will see) the proper development of your hundred sons; and by not abandoning him, there will be the destruction of your hundred sons.

न वृद्धिर्बहु मन्तव्या या वृद्धिः क्षयमावहेत्।

क्षयोऽपि बहु मन्तव्यो यः क्षयो वृद्धिमावहेत्॥६॥

That gain should not be highly thought of, which brings on a little loss; and that loss should be considered a great one, which brings on a little gain.

न स क्षयो महाराज यः क्षयो वृद्धिमावहेत्।

क्षयः स त्विह मन्तव्यो लब्ध्वा बहु नाशयेत्॥७॥

That, O great king, is not loss which brings on gain; but that should be regarded as loss which being gained causes much loss.

समृद्धा गुणतः केचिद् भवन्ति धनतोऽपरे।

धनवृद्धान् गुणैर्हीनान् धृतराष्ट्र विवर्जयेत्॥८॥

Some become eminent through their good qualities; others through their wealth. Avoid, O Dhritarashtra, those who are superior in wealth, but devoid of good qualities.

धृतराष्ट्र उवाच

सर्वं त्वमायतीयुक्तं भाषसे प्राज्ञसम्मतम्।

न चोत्सहे सुतं त्यक्तुं यतो धर्मस्ततो जयः॥९॥

Dhritarashtra said

All that you say is agreed on by the wise and is calculated to do good to me; but I cannot

abandon my son. Victory comes where there is righteousness.

विदुर उवाच

अतीवगुणसम्पन्नो न जातु विनयान्वितः।

सुसूक्ष्ममपि भूतानामुपमर्दमुपेक्षते॥१०॥

Vidura said

He that is exceedingly good and is endued with humility does not neglect even the slightest suffering of any creature (without an attempt at alleviating them).

परापवादनिस्ताः परदुःखोदयेषु चा

परस्परविरोधे च यतन्ते सततोत्थिताः॥११॥

Those that are ever engaged in speaking ill of others ever engage themselves in quarrels which give pain to others with great care.

सदोषं दर्शनं येषां संवासे सुमहद् भयम्।

अर्थादाने महान् दोषः प्रदाने च महद् भयम्॥१२॥

Those whose very sight is vicious and association with whom is attended with great fear-there is great harm in giving them wealth and also there is great fear in accepting wealth from them.

ये वै भेदनशीलास्तु सकामा निस्त्रपाः शठाः।

ये पापा इति विख्याताः संवासे परिगर्हिताः॥१३॥

Those whose habit is to cause disagreements, those who are covetous, shameless and vicious are well known as unrighteous. The association with them should be avoided.

युक्ताश्चान्यैर्हादोषैर्ये नरास्तान् विवर्जयेत्।

निर्वर्तमाने सौहार्दे प्रीतिर्नीचे प्रणश्यति॥१४॥

Those men who are endued with similar other great vices should be avoided. In the absence of (the cause of) friendship, the good feeling towards the low is destroyed.

या चैव फलनिर्वृत्तिः सौहृदे चैव यत् सुखम्।

यतते चापवादाय यत्नमारभते क्षये॥१५॥

As also the results of connection and the happiness derived from it. They (the low-minded) then try to speak ill (of their late friend) and injure him.

अल्पेऽप्यपकृते मोहान्न शान्तिमधिगच्छति।

तादृशैः संगतं नीचैर्नृशंसैरकृतात्मभिः॥१६॥

Even when slightly injured, they out of the want of self-control get no peace of mind. Companionship of one's self with such low-minded and heartless individuals should not be effected.

निशम्य निपुणं बुद्ध्या विद्वान् दूराद् विवर्जयेत्।

यो ज्ञातिमनुगृह्णाति दरिद्रं दीनमातुरम्॥१७॥

स पुत्रपशुभिर्वृद्धिं श्रेयश्चानन्त्यमश्नुते।

ज्ञातयो वर्धनीयास्तैर्य इच्छन्त्यात्मनः शुभम्॥१८॥

A wise man examining carefully by his intelligence avoids from a distance (such persons). He who assists the poor and helpless cousins obtains an increase of children and animals and unending prosperity. Cousins should be assisted by those who desire their own happiness.

कुलवृद्धिं च राजेन्द्र तस्मात् साधु समाचर।

श्रेयसा योक्ष्यते राजन् कुर्वाणो ज्ञातिसत्क्रियाम्॥१९॥

Therefore do you that, O chief among kings, which will effect an increase of your family; by doing good to your relatives, O monarch, you will meet with prosperity.

विगुणा ह्यपि संरक्ष्या ज्ञातयो भरतर्षभ।

किं पुनर्गुणवन्तस्ते त्वत्प्रसादाभिकाङ्क्षिणः॥२०॥

Cousins, though devoid of good qualities, should be protected, O foremost of the Bharata race. Should they not be protected, who are endued with good qualities and desirous of your favours?

प्रसादं कुरु वीराणां पाण्डवानां विशाम्पते।

दीयन्तां ग्रामकाः केचित् तेषां वृत्त्यर्थमीश्वर॥२१॥

Do you favour the heroic Pandavas, O Lord the universe. Give them some few villages for their living, O Lord.

एवं लोके यशः प्राप्तं भविष्यति नराधिप।

वृद्धेन हि त्वया कार्यं पुत्राणां तात शासनम्॥२२॥

By doing this, you will obtain fame in this world, O ruler of men. O sire, your sons should be controlled by you who are old.

मया चापि हितं वाच्यं विद्धि मां त्वद्धितैषिणम्।

ज्ञातिभिर्विचहस्तात न कर्तव्यः शुभार्थिना।

सुखानि सह भोज्यानि ज्ञातिभिर्भरतर्षभ॥२३॥

What I speak is your good; know me to be your well-wisher; a man who desires happiness should not quarrel with the cousins. Happiness should be injured along with one's cousins, O best of the Bharata race.

सम्भोजनं संकथनं सम्प्रीतिश्च परस्परम्।

ज्ञातिभिः सह कार्याणि न विरोधः कदाचन॥२४॥

To eat together, to talk together and to love one another-these are what should be done among cousins and quarrels never.

ज्ञातयस्तारयन्तीह ज्ञातयो मज्जयन्ति च।

सुवृत्तास्तारयन्तीह दुर्वृत्ता मज्जयन्ति च॥२५॥

In this world cousins come to the rescue and cousin sink (cousins); those who lead virtuous lives are rescued and those that lead vicious lives sink.

सुवृत्तो भव राजेन्द्र पाण्डवान् प्रति मानद।

अधर्षणीयः शत्रूणां तैर्वृत्तस्त्वं भविष्यसि॥२६॥

O chief among kings, you act like one leading virtuous life, towards the Pandavas. O you giver of honours, surrounded by them you will be unconquerable by your enemies.

श्रीमन्तं ज्ञातिमासाद्य यो ज्ञातिरवसीदति।

दिग्बहस्तं मृग इव स एनस्तस्य विन्दति॥२७॥

If having come face to face with a cousin who is prosperous, one shrinks like a deer in the presence of a man armed with arrows; then cousin gets transferred on his own shoulders the sins of his less prosperous cousin.

यश्चादपि नःश्रेष्ठं तव तापो भविष्यति।

तान् वा हतान् सुतान् वापि श्रुत्वा तदनुचिन्तया॥२८॥

Afterwards, O chief among men, you will have repentance at hearing of the death of the Pandavas or of your sons. Think of this.

येन खट्वां समारूढः परितप्येत कर्मणा।

आदावेव न तत् कुर्यादध्ववे जीविते सति॥२९॥

That act which is sure to be repented for when a man enters the Vale of Death should never be done from the very beginning in this life.

न कश्चिन्नापनयते पुमानन्यत्र भार्गवात्।
शेषसम्प्रतिपत्तिस्तु बुद्धिमत्स्वेव तिष्ठति॥३०॥

It is not true that any other man except Bhargava has done a sinful act but a conception of the probable effects of an action is present in the mind of every intelligent person.

दुर्योधनेन यद्येतत् पापं तेषु पुरा कृतम्।
त्वया तत् कुलवृद्धेन प्रत्यानेन नरेश्वरा॥३१॥

If this wrong has been done towards them by Duryodhana in the first instance, it is your duty, being the foremost of his race, to undo it.

तांस्त्वं पदे प्रतिष्ठाप्य लोके विगतकल्मषः।
अविध्यसि नरश्रेष्ठ पूजनीयो मनीषिणाम्॥३२॥

You having reinstated them in their position, will be freed from all your sins in this world and, O chief among men, you will be worshipped by all intelligent men.

सुव्याहतानि धीराणां फलतः परिचिन्त्य यः।
अध्यवस्यति कार्येषु चिरं यशसि तिष्ठति॥३३॥

He, who engages in acts after thinking of their effects as prophesied by wise men for the good of mankind, ever remains famous.

असम्यगुपयुक्तं हि ज्ञानं सुकुशलैरपि।
उपलभ्यं चाविदितं विदितं चाननुष्ठितम्॥३४॥

The lessons taught even by skillful men is not perfect; for the moral sought to be conveyed by them is not understood and if understood, is not carried into practice.

पापोदयफलं विद्वान् यो नारभति वर्धते।
यस्तु पूर्वकृतं पापमविमृश्यानुवर्तते।
अगाधपङ्के दुर्मथा विषमे विनिपात्यते॥३५॥

That wise man, who does not do acts which result in sin, grows (in prosperity); but the man of slow intelligence who continues in his sinful course commenced before,

मन्त्रभेदस्य षट् प्राज्ञो द्वावपि लक्षयेत्।
अर्थसंततिकामश्च रक्षेदेतानि नित्यशः॥३६॥

Falls into a deep mire which he cannot cross. A wise man should have an eye on the following six means of secrets being divulged.

मदं स्वप्नमविज्ञानमाकारं चात्मसम्भवम्।

दुष्टमात्येषु विश्रम्भं दूताच्चाकुशलादपि॥३७॥
द्वाराण्येतानि यो ज्ञात्वा संवृणोति सदा नृप।
त्रिवर्गाचरणे युक्तः स शत्रूनर्थितिष्ठति॥३८॥
न वै श्रुतमविज्ञाय वृद्धाननुपसेव्य वा।
धर्मार्थौ वेदितुं शक्यौ बृहस्पतिसमैरपि॥३९॥

He who desires wealth and children should ever keep himself away from these - vanity, dream, knowledge that spies have been set on, one's demeanor which depends on his thoughts, excessive trust on wicked ministers and incompetent ambassadors. He who being fully aware of these six door (through which secrets ooze out). O king, keeps them always closed and engages in the attainment of the three kinds of objects (virtue, worldly good and desire), triumph over his enemies. Without a knowledge of the holy books and without proper reverence to old people.

नष्टं समुद्रे पतितं नष्टं वाक्यमभृण्वति।
अनात्मनि श्रुतं नष्टं नष्टं हुतमनग्निकम्॥४०॥

Virtue and profit cannot be known even by one equal (intelligent) to Brihaspati; A thing is lost when it falls into the ocean. So an advice is lost when it is not listened.

मत्या परीक्ष्य मेधावी बुद्ध्या सम्पाद्य चासकृत्।
श्रुत्वा दृष्ट्वाथ विज्ञाय प्राज्ञैर्मैत्री समाचरेत्॥४१॥

The holy books are lost on those who have no souls of their own (have no control over them); and an offering of clarified butter is lost when poured on what is not fire (i.e. when the fire has been extinguished and ashes only remain). Having examined by his intelligence and searched by his understanding.

अकीर्तिं विनयो हन्ति हन्त्यनर्थं पराक्रमः।
हन्ति नित्यं क्षमा क्रोधमाचारो हन्त्यलक्षणम्॥४२॥

And having heard the opinions of other men seen and known the life of the men, a wise man forms friendship with wise men. Humility removes bad repute and prowess puts an end to adversity.

परिच्छेदेन क्षेत्रेण वेश्मना परिचर्यया।
परीक्षेत कुलं राजन् भोजनाच्छादनेन च॥४३॥

Forgiveness ever destroys anger; good behaviour neutralises the effects of evil omens

in the appearance of a man. By means of one's dress, sphere of action, house, behaviour,

उपस्थितस्य कामस्य प्रतिवादो न विद्यते।

अपि निर्मुक्तदेहस्य कामरक्तस्य किं पुनः॥४४॥

Should a man's lineage be jaded about, O king and also by his food and dress. There is no struggling with a desire when it come on.

प्राज्ञोपसेविनं वैद्यं धार्मिकं प्रियदर्शनम्।

मित्रवन्तं सुवाक्यं च सुहृदं परिपालयेत्॥४५॥

Even in men who have attained salvation not to speak of those who are slaves to their desires. One who worships the wise is learned, virtuous and of a mild look.

दुष्कुलीनः कुलीनो वा मर्यादां यो न लङ्घयेत्।

धर्मपिक्षी मृदुर्हृमान् स कुलीनशताद् वरः॥४६॥

And has friends, is one, who of agreeable speech, has good heart, should be protected. He, who whether comes of a high or a low family, does not transgress the honour due to others.

ययोश्चित्तेन वा चित्तं निभृतं निभृतेन वा।

समेति प्रज्ञया प्रज्ञा तयोर्मैत्री न जीर्यति॥४७॥

Who leans to virtue, who is graced with humility, who has a sense of modesty, is better than a hundred men coming of high families. When the heart of one agrees with that of another, then the secret pursuits of the former are the same as those of the latter.

दुर्बुद्धिमकृतप्रज्ञं छन्नं कूपं तृणैरिव।

विवर्जयेत् मेधावी तस्मिन् मैत्री प्रणश्यति॥४८॥

And the learning of the former is the same as that of the latter, the friendship between the two persons never wears out. One who has a wicked soul, one whose understanding has not been cultivated.

अवलितेषु मूर्खेषु रौद्रसाहसिकेषु च।

तथैवापेतधर्मेषु न मैत्रीमाचरेद् बुधः॥४९॥

Should be shunned by an intelligent man like a well covered over with grass growing over it; friendship with them does not last. With those that are proud, ignorant, fierce and rash.

कृतज्ञं धार्मिकं सत्यमक्षुद्रं दृढभक्तिकम्।

जितेन्द्रियं स्थितं स्थित्या मित्रमत्यागि चेष्टते॥५०॥

Wise men should never contract friendship, nor with them who have fallen from the path of virtue. The man who is grateful, virtuous, the reverse of mean, has firm devotion.

इन्द्रियाणामनुत्सर्गो मृत्युनापि विशिष्यते।

अत्यर्थं पुनरुत्सर्गः सादयेद् दैवतान्यपि॥५१॥

And has his senses under control and attaches himself to what ought to be attached to should be desired for a friend. The renouncement of the objects of the senses is worse than death difficult of practices.

मार्दवं सर्वभूतानामनसूया क्षमा धृतिः।

आयुष्याणि बुधाः प्राहुर्मित्राणां चाविमानना॥५२॥

On the other hand, leaving them to be too much exercised would ruin the gods even; humility, kindness to all creatures, forgiveness and patience.

अपनीतं सुनीतेन योऽर्थं प्रत्यानिनीषते।

मतिमास्थाय सुदृढां तदकारुष्वव्रतम्॥५३॥

Conduce to life, the wise men have said; as also a constant respect for friends. He who desires again to accomplish, by virtuous means, an object that has once been frustrated,

आयत्यां प्रतिकारज्ञस्तदात्वे दृढनिश्चयः।

अतीते कार्यशेषज्ञो नरोऽर्थेन प्रहीयते॥५४॥

And is in his right senses, the determination of that man is firm. The man who knows what remedy ought to be applied in future, who has a firm determination on present matters.

कर्मणा मनसा वाचा यदभीक्ष्णं निषेवते।

तदेवापहरत्येनं तस्मात् कल्याणमाचरेत्॥५५॥

And who knows (in beginning) how acts done in the past would end accomplishes all his objects. That which a man follows in deed, thought or speech.

मङ्गलालम्भनं योगः श्रुतमुत्थानमार्जवम्।

भूतिमेतानि कुर्वन्ति सतां चाभीक्ष्णदर्शनम्॥५६॥

Draws him away to itself; therefore a virtuous policy should be followed. Efforts for the attainment of one's holy objects,

knowledge of the holy books, simple-mindedness.

अनिर्वेदः श्रियो मूलं लाभस्य च शुभस्य च।

महान् भवत्यनिर्विण्णः सुखं चानन्त्यमश्नुते॥५७॥

These bring on prosperity; so do constant meetings with the good. Perseverance is the root the of prosperity and of gain and of happiness.

नातः श्रीमत्तरं किंचिदन्यत् पश्यतमं पतम्।

प्रभविष्णोर्यथा तात क्षमा सर्वत्र सर्वदा॥५८॥

That man who pursues his object with perseverance and who is not annoyed at the long time a thing takes to accomplish, that man is really great and gets unending happiness. It is my opinion that there is no better means of bringing in prosperity.

क्षमेदशक्तः सर्वस्य शक्तिमान् धर्मकारणात्।

अर्थानर्तौ समौ यस्य तस्य नित्यं क्षमा हिता॥५९॥

Than for really strong man to exercise forgiveness at all times and at all places. The weak should forgive every body and the strong should forgive for the sake of virtue. He to whom the attainment and the non-attainment of an object is the same is ever forgiving.

यत् सुखं सेवमानोऽपि धर्मार्थाभ्यां न हीयते।

कार्यं तदुपसेवेत न मूढव्रतमाचरेत्॥६०॥

That happiness which when pursued dose not injure the virtue or the worldly profit of a man should be enjoyed one so may desire but he should not act like a fool (by giving himself up entirely to enjoyment).

दुःखार्तेषु प्रमत्तेषु नास्तिकेष्चलसेषु च।

न श्रीर्वसत्यदानेषु ये चोत्साहविवर्जिताः॥६१॥

In those that are overpowered by grief, in those that are too much attached to anything, in those that deny the existence of God and in those that are lazy, prosperity dose not reside, nor in those who have no control over their souls and who are devoid of all enthusiasm.

आर्जवेन नरं युक्तमार्जवात् सव्यपत्रपम्।

अशक्तं मन्यमानास्तु धर्षयन्ति कुबुद्धयः॥६२॥

Persons of bad intelligence oppress people endowed with humility and modesty by reason of that humility, thinking them to be weak.

अत्यार्यमतिदातारमतिशूरमतिव्रतम्।

प्रज्ञाभिमानिनं चैव श्रीर्भयान्नोपसर्पति॥६३॥

To those who are honest in the extreme, who give away in large measures, who are too heroic, who are of too firm determination and who are vain of their wisdom, prosperity never comes out of fear.

न चातिगुणवत्स्वेषा नात्यन्तं निर्गुणेषु च।

नैषा गुणान् कामयते नैर्गुण्यानानानुरज्यते।

उन्मत्ता गौरिवान्धा श्रीः क्वचिदेवावतिष्ठते॥६४॥

Nor (dose prosperity reside) in persons endowed with every virtue nor in those having none; she (prosperity) dose not desire a strong combination of good qualities. Prosperity resides in some one (without any fixed rule) like a mad cow.

अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतम्।

रतिपुत्रफला नारी दत्तभुत्तफलं धनम्॥६५॥

The result of (the study of) the Vedas is the performance of the Home; the result of a knowledge of the holy books is good manners and good conduct. The fruits of a woman are the pleasures of co-habitation and offspring; and the consequences of wealth are the pleasure of gift and enjoyment.

अधर्मोपाजितैरर्थैः करोत्यौर्ध्वदेहिकम्।

न स तस्य फलं प्रेत्य भुङ्क्तेऽर्थस्य दुरागमात्॥६६॥

He who performs ceremonies for his good in the other world with wealth got by foul means. Dose not get the usual fruits of such ceremonies after death owing to the foul means by which the wealth was got.

कान्तारे वनदुर्गेषु कृच्छ्रास्वापत्सु सम्प्रभे।

उद्येतेषु च शस्त्रेषु नास्ति सत्त्ववता भयम्॥६७॥

In deserts, foresees, in difficulties and calamities or when weapons are raised (by others to strike him) he who has a strong mind has no fear.

उत्थानं संयमो दाक्ष्यमप्रमादो धृतिः स्मृतिः।

समीक्ष्य च समारम्भो विद्धि मूलं भवस्य तु॥६८॥

Energy, self-control, skillfulness steadiness, patience and the act of beginning a thing after mature thought, know these to be the roots of prosperity.

तपो बलं तापसानां ब्रह्म ब्रह्मविदां बलम्।
हिंसा बलमसाधूनां क्षमा गुणवतां बलम्॥६९॥

Devotion is the strength of asceticism; the Vedas are the strength of those that know what is in them. Injury is the strength of those that are vicious; forgiveness is the strength of those that are endued with good qualities.

अष्टौ तान्यव्रतघ्नानि आपो मूलं फलं पयः।
हविर्ब्रह्मणकाम्या च गुरोर्वचनमौषधम्॥७०॥

These eight do not lead to the non-observance of a vow-water, roots, fruits, milk, clarified butter, acts done at the desire of a Brahmana or the commands of an elder and medicine.

न तत् परस्य संदध्यात् प्रतिकूलं यदात्मनः।
संग्रहेणैष धर्मः स्यात् कामादन्यः प्रवर्तते॥७१॥

That should not be done to others which is against the interest of one's self. This is virtue, put tersely; there are other sorts of virtue, but it is not compulsory that they (the better) should be acted up to.

अक्रोधेन जयेत् क्रोधमसाधुं साधुना जयेत्।
जयेत् कदर्यं दानेन जयेत् सत्येन चानृतम्॥७२॥

Anger should be subjugated by the reverse of anger; and virtuous man should be subjugated by virtue, by gifts should a miser be subjugated, by truth one addicted to untruth should be won.

स्त्रीधूर्तकेऽलसे भीरौ चण्डे पुरुषमानिनि।
चौरै कृतघ्ने विश्वासो न कार्यो न च नास्तिके॥७३॥

A woman, a cunning and deceitful person, one that is lazy, one that is fierce, one that is wrathful, one that is vain of his own power, a thief, one that is ungrateful should never be trusted; nor should atheist.

अभिवादनशीलस्य नित्यं वृद्धोऽसेविनः।
चत्वारि सम्प्रवर्धन्ते कीर्तिरायुर्वशो बलम्॥७४॥

He who has the habit of doing due honours to his elders and who always attends to the wishes of old persons, gets an increase of these four, viz., good name, life, fame and strength.

अतिक्लेशेन येऽर्थाः स्युर्धर्मस्यातिक्रमेण वा।
अरेर्वा प्रणिपातेन मा स्म तेषु मनः कृथाः॥७५॥

The prosperity which can be attained by excessive toil or by the non-observance of the principles of honesty, or by blowing to an enemy, do not set your heart on these.

अविद्यः पुरुषः शोच्यः शोच्यं मैथुनमप्रजम्।
निराहाराः प्रजाः शोच्याः शोच्यं राष्ट्रमराजकम्॥७६॥

One who is ignorant ought to be pitied; and intercourse that does not produce offspring ought to be pitied. The subjects of a king who go without food are to be pitied; and anarchy in a kingdom ought to be regretted.

अध्वा जरा देहवतां पर्वतानां जलं जरा।
असम्भोगो जरा स्त्रीणां वाक्शल्यं मनसो जरा॥७७॥

The roads are the sources of pain and weakness to those beings who have bodies; and water is the source of pain and weakness to the mountains, non-enjoyment is the source of pain to women; and harshness in speech is the source of pain to the mind.

अनाम्नायमला वेदा ब्राह्मणस्याव्रतं मलम्॥७८॥
मलं पृथिव्या बाह्वीकाः पुरुषस्यानृतं मलम्।
कौतूहलमला साध्वी विप्रवासमलाः स्त्रियः॥७९॥

Not taking the name even, is the worst thing for the Vedas; not observing religious observances, the worst act of the Brahmanas; the Balhika's (a race of people, morally dead) are the worst inhabitants of the globe. Falsehood is the worst thing in a man. Curiosity is the worst thing in a chaste woman; and exile from home is the worst thing for all women.

सुवर्णस्य मलं रूप्यं रूप्यस्यापि मलं त्रुप।
ज्ञेयं त्रुपमलं सीसं सीसस्यापि मलं मलम्॥८०॥

The worst part of gold is silver; tin is the worst part of silver; lead should be known as the worst part of tin; and dust is the worst part of lead.

न स्वप्नेन जयेन्निद्रां न कामेन जयेत् स्त्रियः।
नेच्छनेन जयेदर्नि न पानेन सुरां जयेत्॥८१॥

The inclination to sleep cannot be got over by lying down; women cannot be won by desire; fire cannot be won by wood and excess drinking cannot be conquered by drinking.

यस्य दानजितं मित्रं शत्रवो युधि निर्जिताः।

अन्नपानजिता दाराः सफलं तस्य जीवितम्॥८२॥

He, whose friends have been won by gifts, whose enemies vanquished in battle, whose wife won over by food and drink, has his life crowned with success.

सहस्रिणोऽपि जीवन्ति जीवन्ति शतिनस्तथा।

धृतराष्ट्र विमुञ्चेच्छां न कथञ्चिन्न जीव्यते॥८३॥

Life is real to those who have thousands (of anything or everything); life is also real to those (in a small measure) who have hundreds. O Dhritarashtra, renounce this (excessive) desire; there is none who cannot live by some means or other.

यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः।

नालमेकस्य तत् सर्वमिति पश्यन् न मुह्यति॥८४॥

All the grains, gold, animals and women that are in this world are not sufficient even for one man. Seeing all this a wise man does not grieve (for possession of everything).

राजन् भूयो ब्रवीमि त्वां पुत्रेषु समपाचर।

समता यदि ते राजन् स्वेषु पाण्डुसुतेषु वा॥८५॥

O king, again do I ask you to behave equally well with all your sons; let there be equality between your own sons and the sons of Pandu.

CHAPTER 40

(PRAJAGARA PARVA) Continued

Morality as taught by Vidura

विदुर उवाच

योऽभ्यर्चितः सद्भिरसज्जमानः

करोत्यर्थं शक्तिमहापयित्वा।

क्षिप्रं यशस्तं समुपैति सन्त-

मलं प्रसन्ना हि सुखाय सन्तः॥१॥

Vidura said

The good man who, respected by the virtuous, is engaged in the attainment of his objects without going beyond his limits, soon gains fame, for good beings when gratified with a good man give him happiness.

महान्तमप्यर्थमधर्मयुक्तं

यः संत्यजत्यनपाकृष्ट एव।

सुखं सुदुःखान्यवमुच्य शेते

जीर्णं त्वचं सर्प इवावमुच्य॥१२॥

He who forsakes, without any inducement, a grand object which is fraught with unrighteousness, lies in happiness free from misery like a snake casting off the worn out slough.

अनृते च समुत्कर्षो राजगामि च पैशुनम्।

गुरोश्चात्मीकनिर्बन्धः समानि ब्रह्महत्यया॥१३॥

A victory gained by untruth, a deceit that reaches (in its injurious effects) a king and the expression of false intentions before an elder are each equal to (the sin of) slaying a Brahmana.

असूयैकपदं मृत्युरतिवादः श्रियो वधः।

अशुश्रूषा त्वरा श्लाघा विद्यायाः शत्रवस्त्रयः॥१४॥

A monopoly of jealousy, death and vanity conduce to the destruction of prosperity. The want of proper attention to the elder, haste and boastfulness are the three enemies of knowledge.

आलस्यं मदमोहौ च चापलं गोष्ठिरेव च।

स्तब्धता चाभिमानित्वं तथात्यागित्वमेव च।

एते वै सप्त दोषाः स्युः सदा विद्यार्थिनां मताः॥१५॥

Laziness, inattention and confusion of the brains, unsteadiness, clubbing together, haughtiness, variety and covetousness.

सुखार्थिनः कुतो विद्या नास्ति विद्यार्थिनः सुखम्।

सुखार्थी वा त्यजेद् विद्या विद्यार्थी वा त्यजेत् सुखम्॥

These seven are ever the defects in those that are striving for knowledge, is my opinion; where is knowledge in those that care for pleasures and there is pleasure for those that care for knowledge. Knowledge should pronounce pleasure.

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः।

नान्तकः सर्वभूतानां न पुंसां वामलोचना॥१७॥

One who cares for pleasures should renounce knowledge; and one that cares for knowledge should renounce pleasures. Fire is never satiated with fuel; the great ocean, with rivers; death, with all the creatures; and a pretty woman, with men.

आशा धृतिं हन्ति समृद्धिमन्तकः

क्रोधः श्रियं हन्ति कदर्यता।

अपालनं हन्ति पशून् राज-

न्नेकः क्रुद्धो ब्राह्मणो हन्ति राष्ट्रम्॥८॥

Hope kills patience; death kills development; anger kills prosperity; miserliness kills fame; want of proper tending kills animals; and, O king, one single wrathful Brahmana destroys a kingdom.

अजाश्च कांस्यं रजतं च नित्यं

मध्वाकर्षः शुक्निः श्रोत्रियश्च।

वृद्धो ज्ञातिरवसन्नः कुलीन

एतानि ते सन्तु गृहे सदैव॥९॥

Goats, white metal, silver, honey, that which draws away (poison), birds, Brahmanas having a knowledge of the holy books, old cousins, persons of good birth but poor, let these ever stay in your house.

अजोक्षा चन्दनं वीणा आदर्शो मधुसर्पिषी।

विषमौदुम्बरं शङ्खः स्वर्णनाभोऽथ रोचना॥१०॥

Goat, bull, sandal, flute, mirror, honey, clarified butter, iron, copper utensil, conch-shells, pieces of stone (images of Vishnu) with gold within and Rochana (a pigment prepared from the urine and dung of cow).

गृहे स्थापयितव्यानि धन्यानि मनुर्ब्रवीत्।

देवब्राह्मणपूजार्थमतिथीनां च भारता॥११॥

Are always to be kept in a blessed house—Manu has said—for the proper worship of the gods, the Brahmanas and guests, O Bharata.

इदं च त्वां सर्वपरं ब्रवीमि

पुण्यं पदं तात महाविशिष्टम्।

न जातु कामान्न भयान्न लोभाद्

धर्मं जहाज्जीवितस्यापि हेतोः॥१२॥

I now speak of another sacred lesson, O sire, superior in sacredness to all these, fraught with a large meaning. Virtue should not be forsaken out of desire, fear, temptation, nor for the sake of life itself.

नित्यो धर्मः सुखदुःखे त्वनित्ये

जीवो नित्यो हेतुरस्य त्वनित्यः।

त्यक्त्वानित्यं प्रतितिष्ठस्व नित्ये

संतुष्य त्वं तोषपरो हि लाभः॥१३॥

Virtue is stable; happiness and misery are unstable; life is stable but its ever recurring phases unstable; forsaking the unstable; keep yourself attached to the stable and be satisfied, for satisfaction is superior to all other acquirements.

महाबलान् पश्य महानुभावान्

प्रशास्य भूमिं धनधान्यपूर्णां।

राज्यानि हित्वा विपुलांश्च भोगान्

गतान् नरेन्द्रान् वशमन्तकस्य॥१४॥

Behold rulers of men endued with great strength and great luster. After having ruled the land abounding in wealth and corn, they have forsaken their kingdoms and great sources of enjoyments and have been subject to the God of death.

मृतं पुत्रं दुःखपुष्टं मनुष्या

उत्क्षिप्य राजन् स्वगृहान्निर्हरन्ति।

तं मुक्तकेशाः कर्णं रुदन्ति

चितामध्ये काष्ठमिव क्षिपन्ति॥१५॥

Men after having taken away a dead son tended with greatest care, O king, set out from their own houses; and with the hair hanging loose they mourn for him piteously and then throw him into the funeral pyre like a piece of wood.

अन्यो धनं प्रेतगतस्य भुङ्क्ते

वयांसि चाग्निश्च शरीरघातून्।

द्वाभ्यामयं सह गच्छत्यमुत्र

पुण्येन पापेन च वेष्ट्यमानः॥१६॥

The corn and wealth of the dead are enjoyed by others; and the elements of the body are eaten up by fire and birds. Surrounded by these two only, viz., virtue and sin, does a man go to the other world.

उत्पृज्य विनिवर्तन्ते ज्ञातयः सुहृदः सुताः।

अपुष्यानफलान् वृक्षान् यथा तात पतत्रिणः॥१७॥

After leaving behind the body, do the cousins, friends and sons return as birds do trees devoid of blossoms and fruits.

अग्नौ प्रास्तं तु पुरुषं कर्मावेति स्वयंकृतम्।
तस्मात् तु पुरुषो यत्नाद् धर्मं संचिनुयाच्छनैः॥१८॥

Deeds done by his own self follow a man thrown into the funeral pyre; therefore should a man carefully and in slow degrees pick up the fruits of virtue.

अस्माल्लोकादूर्ध्वममुष्य चाधो
महत् तमस्तिष्ठति ह्यन्धकारम्।
तद् वै महामोहनमिन्द्रियाणां
बुध्यस्व मा त्वां प्रलभेत राजन्॥१९॥

Elsewhere, above this world and also below, there is the greatest darkness. In these regions, know, O king, that the senses are totally stupefied; may such places be not yours.

इदं वचः शक्ष्यसि चेद् यथाव-
न्निशम्य सर्वं प्रतिपत्तुमेव।
यशः परं प्राप्स्यसि जीवलोके
भयं न चामुत्र न चेह तेऽस्ति॥२०॥

After listening to these world of mine, if you can follow them in their entirety, you will get great fame in this world of living beings and you will never meet with fear here in this world or elsewhere.

आत्मा नदी भारत पुण्यतीर्था
सत्योदका धृतिकूला दयोर्मिः।
तस्यां स्नातः पूयते पुम्यकर्म
पुण्यो ह्यात्मा नित्यमलोभ एव॥२१॥

The soul is as the river, O Bharata, having several holy spots; truth is as its waters; self-control, its banks; and kindness, its waves; the man of virtuous acts purifies himself by a bath therein; the soul is pure and the absence of desire is a virtue.

कामक्रोधग्राहवतीं पञ्चेन्द्रियजलां नदीम्।
नावं धृतिमयीं कृत्वा जन्मदुर्गाणि संतर॥२२॥

Making a boat of your self-control in the river (of life which has the five senses for its water and desire and anger its monsters, cross over (i.e. get rid of) the waves of repeated births.

प्रज्ञावृद्धं धर्मवृद्धं स्वबन्धुं
विद्यावृद्धं वयसा चापि वृद्धम्।

कार्याकार्ये पूजयित्वा प्रसाद्य
यः सम्पृच्छेन्न स मुह्येत् कदाचित्॥२३॥

He who after doing due honours to such of his friends as are old in wisdom, old in virtue, old in knowledge and old in age asks them regarding what ought to be done and what ought not to be done is seldom deceived.

धृत्या शिश्नोदरं रक्षेत् पाणिपादं च चक्षुषा।
चक्षुःश्रोत्रे च मनसा मनो वाचं च कर्मणा॥२४॥

By patience should lust and greediness be restrained; by the ages should the hands and feet be controlled, the eyes and ears by the mind; and the mind and speech by one's actions.

नित्योदकी नित्ययज्ञोपवीती
नित्यस्वाध्यायी पतितान्नवर्जी।
सत्यं ब्रुवन् गुरवे कर्म कुर्वन्
न ब्राह्मणश्च्यवते ब्रह्मलोकात्॥२५॥

The Brahmana, ever attached to the performance of his ablutions, ever having the holy thread on his body, ever studying (the Vedas), who avoids food touched or offered by a person who has lost his caste, who always speaks the truth and fulfills his duties towards his elders, never falls down from the region of Brahma.

अधीत्य वेदान् परिसंस्तीर्य चाग्नी-
निष्ट्वा यज्ञैः पालयित्वा प्रजाञ्च।
गोब्राह्मणार्थं शस्त्रपूतान्तरात्मा
हतः संग्रामे क्षत्रियः स्वर्गमेति॥२६॥

After having studied the Vedas, poured offerings on fire, performed sacrificial ceremonies, protected subjects, made his inner-self blessed by drawing his weapons for the protection of cows and Brahmanas and being killed in battle, a Kshatriya goes to heaven.

वैश्योऽधीत्य ब्राह्मणान् क्षत्रियाञ्च
धनैः काले संविभज्याश्रिताञ्च।
त्रेतापूतं धूममाघ्राय पुण्यं
प्रेत्य स्वर्गे दिव्यसुखानि भुङ्क्ते॥२७॥

A Shudra, after worshipping in due order Brahmanas, Kshatriyas and Vaishyas; and a Vaishya, having completed his study and

distributed his wealth among Brahmanas and Kshatriyas and among his dependents and after having smelt the sacred smokes purified by the three sorts of fire, enjoy heavenly bliss after death.

ब्रह्म क्षत्रं वैश्यवर्णं च शूद्रः

क्रमेणैतान् न्यायतः पूजयानः।

तुष्टेष्वेतेष्वव्यथो दग्धपाप-

स्त्यक्त्वा देहं स्वर्गसुखानि भुङ्क्ते॥२८॥

These having been satisfied, they become devoid of sins by burning them and casting off their body enjoy heavenly bliss.

चातुर्वर्ण्यस्यैष धर्मस्तवोक्तो

हेतुं चानुब्रुवतो मे निबोधा।

क्षात्राद् धर्माद्धीयते पाण्डुपुत्र-

स्तं त्वं राजन् राजधर्मे नियुङ्क्ष्व॥२९॥

Such are the duties of the four orders told to you. Listen to the reason of my describing them. The son of Pandu (Yudhishtira) is falling from the duties of a Kshatriya; O king, you place him in a position to discharge the duties of a king.

धृतराष्ट्र उवाच

एवमेतद् यथा त्वं मामनुशाससि नित्यदा।

ममापि च मतिः सौम्य भवत्येवं यथाऽऽस्य माम्॥३०॥

Dhritarashtra said

It is even as you have been instructing me constantly; my inclination, too, turns towards peace, of which you speak to me.

सा तु बुद्धिः कृताप्येवं पाण्डवान् प्रति मे सदा।

दुर्योधनं समासाद्य पुनर्विपरिवर्तते॥३१॥

My inclination through made to turn towards the Pandavas constantly turns away in a contrary; direction by coming in contact with Duryodhana.

न दिष्टमभ्यतिक्रान्तुं शक्यं भूतेन केनचित्।

दिष्टमेव श्रुवं मन्ये पौरुषं तु निरर्थकम्॥३२॥

Destiny cannot be transgressed by any created beings. I consider that destiny alone is certain; human exertion is vain.

CHAPTER 41

(SANAT-SUJATA PARVA)

The parley between Vidura and Dhritarashtra

धृतराष्ट्र उवाच

अनुक्तं यदि ते किञ्चिद् वाचा विदुर विद्यते।

तन्मे शुश्रूषतो ब्रूहि विचित्राणि हि भाषसे॥३१॥

Dhritarashtra said

If there is anything you have left unsaid, O Vidura, speak to me who am listening to you. You are speaking of interesting things.

विदुर उवाच

धृतराष्ट्र कुमारो वै यः पुराणः सनातनः।

सनत्सुजातः प्रोवाच मृत्युर्नास्तीति भारत॥३२॥

Vidura said

O Dhritarashtra, the ancient and eternal Rishi Sanat-Sujata, who lived a life of perpetual celibacy, said that there was no death, O Bharata.

स ते गुह्यान् प्रकाशांश्च सर्वान् हृदयसंश्रयान्।

प्रवक्ष्यति महाराज सर्वबुद्धिमतां वरः॥३३॥

That chief among intelligent beings will speak to you. O great king, on the subjects thought of by you, whether you have made them known or kept them locked up in your heart.

धृतराष्ट्र उवाच

किं त्वं न वेद तद् भूयो ब्रूयात् सनातनः।

त्वमेव विदुर ब्रूहि प्रज्ञाशेषोऽस्ति चेत् तवा॥३४॥

Dhritarashtra said

Do you not know what that internal being will say to me? You, O Vidura, speak (about these things) if your mind has that limit of wisdom.

विदुर उवाच

शूद्रयोनावहं जातो नातोऽन्यद् वक्तुमुत्सहे।

कुमारस्य तु या बुद्धिर्वेद तां शश्वतीमहम्॥३५॥

Vidura said

I am born among the Shudra class; for that reason, I do not dare say anything more (than what I have already said); the knowledge of

that celebrate being, however, is considered by me as eternal.

ब्राह्मी हि योनिमापन्नः सुगुह्यमपि यो वदेत्
न तेन गहो देवानां तस्मादेतद् ब्रवीमि ते॥६॥

He, born is the Brahmana class, even when speaking of highly mysterious affairs, will not incur the blame of the gods; therefore I am speaking thus to you.

धृतराष्ट्र उवा

ब्रवीहि विदुर त्वं मे पुराणं तं सनातनम्।
कथमेतेन देहेन स्यादिहैव समागमः॥७॥

Dhritarashtra said

Tell me, O Vidura, how I can with this body of mine meet with that ancient and eternal being in this world.

वैशम्पायन उवाच

चिन्तयामास विदुरस्तमृषिं शंसितव्रतम्।
स च तच्चिन्तितं ज्ञात्वा दर्शयामास भारत॥८॥

Vaishampayana said

Then did Vidura think of that Rishi of rigid austerities; he, too, becoming aware of that thought showed himself then, O Bharata.

स चैनं प्रतिजग्राह विधिदृष्टेन कर्मणा।
सुखोपविष्टं विश्रान्तमथैनं विदुरोऽब्रवीत्॥९॥

Vidura, too, received him by the rites prescribed by custom; and Vidura addressed him when he (the latter) was seated at his ease and taking rest.

भगवन् संशयः कश्चिद् धृतराष्ट्रस्य मानसः।
यो न शक्यो मया वक्तुं त्वमस्मै वक्तुमर्हसि॥१०॥

O Lord, there is certainly a doubt in the mind of Dhritarashtra, which cannot be removed by me; therefore it is fitting that you should speak to him (and remove the doubt).

यं श्रुत्वायं मनुष्येन्द्रः सर्वदुःखातिगो भवेत्।
लाभालाभौ प्रियद्वेष्यौ यथैनं न जरान्तकौ॥११॥
विषहेरन् भयामर्षौ क्षुत्पिपासे मदोद्भवौ।
अरतिश्चैव तन्द्री च कामक्रोधौ क्षयोदयौ॥१२॥

Hearing which (your speech) this chief among men will be past all misery; so that gain

and the reverse of gain, what is agreeable and disagreeable, old age and death, fear and jealousy, hunger and thirst, pride and prosperity, disinclination for women, sleep, desire, anger, loss and gain may be borne by him (with ease).

CHAPTER 42

(SANAT-SUJATA PARVA) Continued

The speech of Sanat-Sujata

वैशम्पायन उवाच

ततो राजा धृतराष्ट्रो मनीषी
सम्पूज्य वाक्यं विदुरेरितं तत्।
सनत्सुजातं रहिते महात्मा
पप्रच्छ बुद्धिं परमां बुभूषन्॥१॥

Vaishampayana said

Then the high-souled and wise king Dhritarashtra, after having supported the speech made by Vidura, questioned Sanat-Sujata in private, desirous of obtaining the highest knowledge.

धृतराष्ट्र उवाच

सनत्सुजात यदिदं शृणोमि न मृत्युरस्तीति तव प्रवादम्।
देवासुरा ह्याचरन् ब्रह्मचर्यममृत्यवेतत्कतरन् सत्यम्॥२॥

Dhritarashtra said

O Sanat-Sujata, I hear that in your opinion, death does not exist. The gods and the Asura however practiced austere asceticism for the sake of immortality, Wish of these is true?

सनत्सुजात उवाच

अपृच्छः कर्मणा केचिन्मृत्युर्नास्तीति चापरमु।
शृणु मे ब्रुवतो राजन् यथैतन्मा विशङ्किथाः॥३॥

Sanat-Sujata said

You have asked how death is avoided by certain actions and how it does not exist at all. Listen to me, discoursing on this; and do not be moved by doubts for this (inconsistency).

उभे सत्ये क्षत्रियैतस्य विद्धि
मोहान्मृत्युः सम्पतोऽयं कवीनाम्।
प्रमादं वै मृत्युमहं ब्रवीमि
तथाप्रमादममृतत्वं ब्रवीमि॥४॥

Both of these (statements) are true; know what is the great death in the opinion of the wise. Ignorance is death. In the same way, I say that there is no death where there is no ignorance.

प्रमादाद् वै असुराः पराभव-

न्नप्रमादाद् ब्रह्मभूताः भवन्ति।

नैव मृत्युर्व्याघ्र इवास्ति जन्तून्

न ह्यस्य रूपमुपलभ्यते हि॥५॥

From ignorance do the Asuras become subject (to death); and from the reverse of ignorance do they attain to the conditions of Brahma. Death does not destroy animals like a tiger; its shape cannot be known.

यमं त्वेकं मृत्युमतोऽन्यमाहु-

रात्मावसन्नममृतं ब्रह्मचर्यम्।

पितृलोके राज्यमनुशास्ति देवः

शिवः शिवानामशिवोऽशिवानाम्॥६॥

Current opinion is that Yama is one sort of Death; the wearing out of the soul is said to be another sort; the pursuit of Brahma or self-knowledge is immortality. The god (Yama) rules the region of the Pitris, conferring blessings on the honest and curses on the dishonest.

अस्यादेशान्निःसरते नराणां

क्रोधः प्रमादो लोभरूपश्च मृत्युः।

अहंगतेनैव चरन् विमार्गान्

न चात्मनो योगमुपैति कश्चित्॥७॥

At his command there is death in the form of anger, ignorance and covetousness among men; out of vanity they follow unrighteous paths; and none of them attains self-knowledge.

ते मोहितास्तद्वशे वर्तमाना

इतः प्रेतास्तत्र पुनः पतन्ति।

ततस्तान् देवा अनुविप्लवन्ते

अतो मृत्युर्मरणाख्यामुपैति॥८॥

They stripped of intellect and being subject to vanity and being dead in this world fall into hell repeatedly and to hell they go accompanied by their senses. This sort of death also is known by the name of "death".

कर्मोदये कर्मफलानुरागा-

स्तत्रानु ते यान्ति न तरन्ति मृत्युम्।

सदर्थयोगानवगमात् समन्तात्

प्रवर्तते भोगयोगेन देही॥९॥

Those, however, who have faith in the fruits of actions, when the time for the fruits comes, go to heaven, without meeting with Death (i.e. they simply transfer their souls elsewhere. Creatures having bodies, however), owing to their incapacity to understand Brahma and owing to their being wedded to earthly enjoyments have come to this world again and again, in all directions (i.e. sometimes they are born in the same position as before, at other times they are born higher or lower according to the effects of their work).

तद् वै महामोहनमिन्द्रियाणां

मिथ्यार्थयोगस्य गतिर्हि नित्या।

मिथ्यार्थयोगामिहतान्तरात्मा

स्मरन्नुपास्ते विषयान् समन्तात्॥१०॥

Man has a natural inclination towards objects that are unreal; and this inclination cause the senses to be led into very grave errors. The inner soul, directed towards objects that are unreal and remembering only the objects in which it was employed, worships only the enjoyments, by which it is surrounded.

अभिध्या वै प्रथमं हन्ति लोकान्

कामक्रोधावनुगृह्याशु पश्चात्।

एते बालान् मृत्यवे प्रापयन्ति

धीरास्तु धैर्येण तरन्ति मृत्युम्॥११॥

The remembrance of earthy enjoyments is the first cause of death to men; afterwards come desire (to have those enjoyments) and anger (at the failure to have enjoyments from some cause or other). These (i.e. the remembrance of enjoyments, desire and anger) cause death to be met with by boys (men of little sense); but those that have successes in controlling their souls cross over death unharmed by means of their self-restraint.

सोऽभिध्यायन्नुत्पतितान् निहन्या-

दनादरेणाप्रतिबुध्यमानः।

नैनं मृत्युर्मृत्युरिवास्ति भूत्वा

एवं विद्वान् यो विनिहन्ति कामान्॥१२॥

He who has succeeded in controlling his soul, having an eye on himself kills (keeps away from) his soaring desires regarding them as not worth having by means of his self-knowledge. The (real) Death assuming the form of death (as known to the people in general) cannot destroy that learned man who controls his desires in this way.

कामानुसारी पुरुषः कामानु विनश्यति।

कामान् व्युदस्य धुनुते यत् किञ्चित् पुरुषो रजः॥१३॥

A man who follows his desires is destroyed soon after the desires (are destroyed). The man, however, who can control his desires can keep away from woes in whatever form they come.

तमोऽप्रकाशो भूतानां नरकोऽयं प्रदृश्यते।

मुह्यन्त इव धावन्ति गच्छन्तः श्वध्रुवत् सुखम्॥१४॥

Desire appears to be ignorance, darkness and hell of all creatures (for when they follow desire, they loose all control over their senses). Persons following desire run on like intoxicated men towards the drains and holes of this life.

अमूढवृत्तेः पुरुषस्येह कुर्यात्

किं वै मृत्युस्तार्ण इवास्य व्याघ्रः।

अमन्यमान् क्षत्रिय किञ्चिदन्य-

त्राधीयीत निर्णुदन्निवास्य चायुः॥१५॥

What can death do in this world to a person, whose habits of life are not led by desire. Death is to him like a tiger made of straw. Therefore, for the destruction of the cause of the life (existence) of desire, (which means ignorance) every wish is to be disregarded; and the slightest one is not to be given a place in the mind even.

स क्रोधलोभौ मोहवानन्तरात्मा

स वै मृत्युस्त्वच्छरीरे य एषः।

एवं मृत्युं जायमानं विदित्वा

ज्ञाने तिष्ठन् न बिभेतीह मृत्योः।

विनश्यते विषये तस्य मृत्यु-

र्मृत्योर्यथा विषयं प्राप्य मर्त्यः॥१६॥

That inner soul exists in your body, wedded to wrath and desire as it is like death; and knowing that death is generated in this

way, the person who puts his faith in knowledge is not afraid of death. Death itself is destroyed when it comes under the influence of knowledge, even as earthly beings are destroyed when they come under the influence of death.

धृतराष्ट्र उवाच

यानेवाहुरिज्यया साधुलोकान्

द्विजातीनां पुण्यतमान् सनातनान्।

तेषां परार्थं कथयन्तीह वेदा

एतद् विद्वान् नोपैति कथं नु कर्म॥१७॥

Dhritarashtra said

The blessed regions, highly sacred and eternal, to which, it is said, the twice-born can go by the performance of sacrificial ceremonies, are declared by the Vedas of offer emancipation to mortals. Having got this knowledge why should not learned man engage in acts in this world.

सनत्सुजात उवाच

एव ह्यविद्वानुपयाति तत्र

तत्रार्थजातं च वदन्ति वेदाः।

अनीह आयाति परं परात्मा

प्रयाति मार्गेण निहत्य मार्गान्॥१८॥

Sanat-Sujata said

He that is not learned goes there, (to those blessed regions) by this means (performance of sacrificial ceremonies) and the Vedas say that in those regions are to be attained the true objects of life. He that has renounced all desires gains emancipation at once; but he who confuses the material body with the soul, if he can renounce desire, obtains emancipation but if emancipation is sought without the renunciation of desires, then must one proceed step by step along the path, killing it (the path) by itself (i.e. when a particular grade has been attained, the path already crossed over must be killed; or the chances of his retracing the steps being once more degraded must be removed).

धृतराष्ट्र उवाच

कोऽसौ नियुङ्क्ते तमजं पुराणं

स चेदिदं सर्वमनुक्रमेण।

किं वास्य कार्यमथवा सुखं च
तन्म विद्वन् ब्रूहि सर्वं यथावत्॥१९॥

Dhritarashtra said

Who is he that induces action into the Ancient Being without birth? If it is He who has pervaded everything, what can be His action or His happiness? O learned Being, speak to me about all this truly.

सनत्सुजात उवाच

दोषो महानत्र विभेदयोगे
ह्यनादियोगेन भवन्ति नित्याः।
तथाऽस्य नाधिक्यमुपैति किञ्चि-
दनादियोगेन भवन्ति पुंसः॥२०॥

Sanat-Sujata said

There is great inconsistency in the complete identification of things that are essentially different. Creatures comes into existence by the union of the Supreme Soul with certain conditions of time, place, etc., that have no beginning. The fact of such being the case in no way lessens the importance or supremacy of Him (the unborn and ancient one) in the slightest degree. Men, too, come into existence by the union of Him that has no beginning (with certain conditions of time, place, etc.).

य एतद् वा भगवान् स नित्यो
विकारयोगेन करोति विश्वम्।

तथा च तच्छक्तिरिति स्म मन्यते
तथार्थयोगे च भवन्ति वेदाः॥२१॥

The Supreme Being by his constant transformation creates this universe; the Vedas make it plain that the Supreme Being possesses the power (of constant transformation) and that He is the cause of transformation in this world.

धृतराष्ट्र उवाच

येऽस्मिन्धर्मान् नाचरन्तीह केचित्
तथा धर्मान् केचिदिहाचरन्ति।
धर्मः पापेन प्रतिहन्यते स्वि-
दुताहो धर्मः प्रतिहन्ति पापम्॥२२॥

Dhritarashtra said

Some there are in this world who practice virtue and some that do not practice virtue but renounce all sorts of actions. (Regarding the former I ask) Is virtue destroyed by unrighteousness or does righteousness destroy virtue?

सनत्सुजात उवाच

उभयमेव तत्रोपयुज्यते फलं धर्मस्यैवेतरस्य च॥२३॥

Sanat-Sujata said

The fruits of virtue and also those of the other (complete inaction), both of these are of use in that respect (for obtaining emancipation).

तस्मिन् स्थितो वाप्युभयं हि नित्यं
ज्ञानेन विद्वान् प्रतिहन्ति सिद्धम्।
तथान्यथा पुण्यमुपैति देही
तथागतं पापमुपैति सिद्धम्॥२४॥

Both are of use in obtaining emancipation. The wise man, however, is successful (in obtaining it) by means of knowledge. In other case, the man, who ascribes an undue importance to the body, acquires the merit of his actions (and hence also emancipation); but having obtained emancipation falls therefrom.

गत्वोभय कर्मणा युज्यतेऽस्थिरं
शुभस्य पापस्य स चापि कर्मणा।
धर्मेण पापं प्रणुदतीह विद्वान्
धर्मो बलीयानिति तस्य सिद्धिः॥२५॥

Having acquired both (i.e. the fruits of virtue and vice) which have an end (men of action attain heaven or hell for a limited time only), men of action again come into this world and become attached to actions by reasons of their previous virtue of vice. A wise man neutralizes the effects of his sinful acts by his virtues. Virtue is strong and hence his emancipation.

धृतराष्ट्र उवाच

यानिहाहुः स्वस्य धर्मस्य लोकान्
द्विजातीनां पुण्यकृतां सनातनान्।
तेषां क्रमान् कथय ततोऽपि चान्यान्
नैतद् विद्वन् वेतुमिच्छामि कर्म॥२६॥

Dhritarashtra said

Those ancient and sacred regions of this universe are said to be accessible to the twice-born by their own virtuous acts-speak of them according to their degree (of sacredness). Speak also of other (sinless) regions. O learned one, I do not desire to know (the merit) of actions.

सनत्सुजातं उवाच

येषां व्रतेऽथ विस्पर्धा बले बलवतामिव।

ते ब्राह्मणा इतः प्रेत्य ब्रह्मलोकप्रकाशकाः॥२७॥

Sanat-Sujata said

These Brahmanas, who are proud of their austerities like powerful men of strength, on their exit from the world shine in the eternal regions.

येषां धर्मे च विस्पर्धा तेषां तज्ज्ञानसाधनम्।

ते ब्राह्मणा इतो मुक्ताः स्वर्गं यान्ति त्रिविष्टपम्॥२८॥

Those who are proud of their virtuous acts acquire the merit of having performed sacrificial ceremonies-such blessed persons freed from this world go to heaven, the abode of the gods.

तस्य सम्यक् समाचारमाहुर्वेदविदो जनाः।

नेन मन्येत भूयिष्ठं बाह्यमाभ्यन्तरं जनम्॥२९॥

Due performance of these (sacrificial ceremonies) again is said to be compulsory by some persons having a knowledge of the Vedas; but such persons should not be thought very highly of for, through seeking the truth of inner self, they put undue importance to eternal forms.

यत्र मन्येत भूयिष्ठं प्रावृषीव तृणोपलम्।

अन्नं पानं ब्राह्मणस्य तज्जीवेन्नानुसञ्चरेत्॥३०॥

Whenever (in whatever family) food and drink fit for a Brahmana abound like grass and reeds in the spots, there should (a Yogi) go for his living and not pain himself (by hunger and thirst).

यत्राकथयमानस्य प्रयच्छत्यशिवं भयम्।

अतिरिक्तमिवाकुर्वन् स श्रेयान् नेतरो जनः॥३१॥

In a place where there is fear of great danger for not proclamation one's superiority,

he who does not do so (speak out his superiority) is worthier than the other (who does).

यो वा कथयमानस्य ह्यात्मान् नानुसञ्चरेत्।

ब्रह्मस्वं नोपभुङ्गीत तदन्नं सम्मतं सताम्॥३२॥

He who is not pained by another proclaiming his (the latter) true worth and who eats his food after offering it to the gods, the food offered by such a man is approved by the righteous.

यथा स्वं वान्तमश्नाति श्वा वै नित्यमभूतये।

एवं ते वान्तमश्नन्ति स्ववीर्यस्योपसेवनात्॥३३॥

As dogs eat up their own vomit to their constant injury, so they who proclaim their own worth eat up their own vomit.

नित्यमज्ञातचर्या मे इति मन्येत ब्राह्मणः।

ज्ञातीनां तु वसन् मध्ये तं विदुर्ब्राह्मणं बुधाः॥३४॥

That man is to be regarded as a Brahmana whose religious practices remain ever unknown even to the members of his family among whom he lives, wise men also know him to be a Brahmana.

को ह्यनन्तरमात्मानं ब्राह्मणो हन्तुमर्हति।

निर्लिङ्गमचलं शुद्धं सर्वद्वैतविवर्जितम्॥३५॥

तस्माद्धि क्षत्रियस्यापि ब्रह्मावसति पश्यति॥३६॥

What other Brahmana is worthy to know the supreme soul, that has no form, is without change, is alone and is devoid of all sorts of duality. By the performance of such practices, the supreme soul resides in a Kshatriya too and is seen by him.

योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते।

किं तेन न कृतं पापं चौरेणात्मापहारिणा॥३७॥

He who considers that heaven is attainable by actions alone and so employs himself in action, what sin is not committed by that thief who robs the soul (of its true attributes)?

अश्रान्तः स्यादनादाता सम्मतो निरुपद्रवः।

शिष्टो न शिष्टवत् स स्याद् ब्राह्मणो ब्रह्मवित् कविः॥

He who never exerts himself, never accepts gifts from others, who is respected quiet, who though well versed (in the holy books) does not seem to be well versed, is a

Brahmana - a wise man knowing Brahman or the Supreme soul.

अनाढ्या मानुषे वित्ते आढ्या दैवे तथा क्रतौ।

ते दुर्धर्षा दुष्प्रकम्प्यास्तान् विद्याद् ब्रह्मणस्तनुम्॥३९॥

Those, who are but poor in what is regarded as wealth by ordinary men, are yet rich in heavenly wealth and in devotion and become hard to vanquish and without fear reside and they become equal to Brahma for their learning.

सर्वान् स्विष्टकृतो देवान् विद्याद् इह कश्चन।

न समानो ब्राह्मणस्य तस्मिन् प्रयतते स्वयम्॥४०॥

That man, who in this world having performed all sorts of sacrifices comes to know the gods, cannot be equal to one knowing Brahma; for he (the former) has to exert himself.

यमप्रयतमानं तु मानयन्ति स मानितः।

न मान्यमानो मन्येत न मान्यमभिसंज्वरेत्॥४१॥

He, who is honoured (by the gods) without any action, is honoured (like one knowing the true nature of the inner self). If honoured (by others than gods) a man should not think himself really honoured; and he should not be sorry at others not honouring him.

लोकः स्वभाववृत्तिर्हि निमेषोन्मेषवत् सदा।

विद्वांसो मानयन्तीह इति मन्येत मानितः॥४२॥

People follow their natural inclinations in the same way as they close or open their eyelids; and the man that is respected should consider that it is the learned only in this world that respect others.

अधर्मनिपुणा मूढा लोके मायाविशारदाः।

न मान्यं मानयिष्यन्ति मान्यानामवमानिनः॥४३॥

Those wretches again in this world who are adepts at unrighteousness and at deceit do not respect those that are worthy of respect. On the contrary, they insult those who ought to be respected.

न वै मानं च मौनं च सहितौ वसतः सदा।

अयं हि लोको मानस्य असौ मौनस्य तद् विदुः॥४४॥

The esteem of the world and the vow of silence (holy asceticism) can never dwell

together. Know that this (world) is for those who want esteem and the other for those that have observed the vow of silence.

श्रीः सुखस्येह संवासः सा चापि परिपन्थिनी।

ब्राह्मी सुदुर्लभा श्रीर्हि प्रज्ञाहीनेन क्षत्रिया॥४५॥

In this world, respect resides in worldly prosperity, through it is an impediment to virtue. Heavenly prosperity is not attainable by one that is devoid of (true) wisdom, O Kshatriya.

द्वाराणि तस्येह वदन्ति सन्तो बहुप्रकाराणि दुराधराणि।

सत्यार्जवे ह्रीर्मशौचविद्या यथा न मोहप्रतिबोधनानि॥

Virtuous men speak of several doors in this world to heavenly prosperity, which are difficult of being properly watched. The doors are truthfulness, kindness, modesty, self-control and knowledge which are antidotes of ignorance.

CHAPTER 43

(SANAT-SUJATA PARVA) Continued

The speech as delivered by Sanat-Sujata

धृतराष्ट्र उवाच

कस्यैष मौनः कतरन्तु मौनं

प्रब्रूहि विद्वन्निह मौनभावम्।

मौनेन विद्वानुत याति मौनं

कथं मुने मौनमिहाचरन्ति॥१॥

Dhritarashtra said

What purpose does the practice of asceticism serve? Which is better, the practice of asceticism or the vow of silence? Speak to me, O learned one, the real nature of asceticism. Can a learned person attain to the state of the Supreme Being by the vow of silence? How in this world O Muni, is asceticism practiced?

सनत्सुजात उवाच

यतो न वेदा मनसा सहैन-

मनुप्रविशन्ति ततोऽथमौनम्।

यत्रोत्थितो वेदशब्दस्तथाऽयं

स तन्मयत्वेन विभाति राजन्॥२॥

Sanat-Sujata said

Since not even a knowledge of the Vedas, applied with all possible concentration of the mind, penetrates into the Supreme Soul; therefore is it (the Supreme Soul) called Mauna (asceticism) from which is derived the Vedas and which, on account of its being pregnant with the knowledge of the Vedas, reigns supreme, O king.

धृतराष्ट्र उवाच

ऋचो यजूंषि यो वेद सामवेदं च वेद यः।
पापानि कुर्वन् पापेन लिप्यते किं न लिप्यते॥३॥

Dhritarashtra said

He who is conversant with the Rig and Yajurvedas and also with the Samaveda, is such a man, having committed sins, guilty thereof?

सनत्सुजात उवाच

नैनं सामान्यचो वापि न यजूंष्यविचक्षणम्।
त्रायन्ते कर्मणः पापान्न ते मिथ्या ब्रवीम्यहम्॥४॥

Sanat-Sujata said

I speak no falsehood to you when I declare that neither the Sama nor the Yajur nor the Rigvedas do rescue a man, who has no control over his senses, from his sin.

नच्छन्दांसि वृजिनात् तारयन्ति

मायाविनं मायया वर्तमानम्।

नीडं शकुन्ता इव जातपक्षा-

श्छन्दांस्येनं प्रजहत्यन्तकाले॥५॥

The hymns of the Veda do not rescue from sin the cheat that lives by deception. Like a bird which has got feathers forsaking its nest, the hymns forsake such a man when his end comes.

धृतराष्ट्र उवाच

न चेद् वेदा विना धर्मं त्रातुं शक्ता विचक्षणा।

अथ कस्मात् प्रलापोऽयं ब्राह्मणानां सनातनः॥६॥

Dhritarashtra said

If the Vedas, without the aid of virtue, are not competent to rescue (men from sins), O you, who have control over your senses, then

whence is this false and old idea of the Brahmanas (that a knowledge of the Vedas rescues a man from sins)?

सनत्सुजात उवाच

तस्यैव नामादिविशेषरूपै-

रिदं जगद् भाति महानुभाव।

निर्दिश्य सम्यक् प्रवदन्ति वेदा-

स्तद् विश्वरैरूप्यमुदाहरन्ति॥७॥

Sanat-Sujata said

This universe shines (has come into existence) from the Supreme Soul and is distinct from the latter in name, form etc. The Vedas, too, pointing this out declare that the universe is distant (from Supreme Soul).

तदर्थमुक्तं तप एतदिज्या-

ताभ्यामसौ पुण्यमुपैति विद्वान्।

पुण्येन पापं विनिहत्य पश्चात्

संजायते ज्ञानविदीपितात्मा॥८॥

Sacrificial ceremonies and asceticism are prescribed for that object (i.e. for attaining to the Supreme Soul). By means of these two does a man of leaning acquire virtue? Destroying sins by sins by virtuous deeds, he afterwards has his soul illuminated with knowledge.

ज्ञानेन चात्मानमुपैति विद्वान्-

नथान्यथा वर्गफलानुकाङ्क्षी।

अस्मिन् कृतं तत् परिगृह्य सर्व-

ममुत्र भुङ्क्ते पुनरेति मार्गम्॥९॥

A learned man by his knowledge, attains to the Supreme Soul; an unwise man desiring the fruits of the fold objects of humanity in general, having taken with him the effects of acts done here, enjoys them in the other world and (when the enjoyment is over) comes back again to bridge along the same path.

अस्मिँल्लोके तपस्तप्तं फलमन्यत्र भुज्यते।

ब्राह्मणानामिमे लोका धात्वे तपसि तिष्ठताम्॥१०॥

The fruits of asceticism in this world are enjoyed in the other (by those who have not brought their souls under their control); but to those blessed persons engaged in austerities these regions yield fruits.

धृतराष्ट्र उवाच

कथं समृद्धमसमृद्धं तपो भवति केवलम्।
सनत्सुजात् तद् ब्रूहि यथा विद्यमानं तद् वयम्॥११॥

Dhritarashtra said

How can asceticism which is ever the same be successful now and unsuccessful at another time. O Sanat-Sujata, tell us this that we two may know it.

सनत्सुजात् उवाच

निष्कल्मषं तपस्त्वेतत् केवलं परिचक्षते।
एतत् समृद्धमप्युद्धं तपो भवति केवलम्॥१२॥

Sanat-Sujata said

Asceticism unstained by faults (desire, insufficient concentration etc.) alone leads to emancipation; this (asceticism) is successful; other sorts of devotion are unsuccessful.

तपोमूलमिदं सर्वं यन्मां पृच्छसि क्षत्रिया।
तपसा वेदविद्वांसः परं त्वमृतमाप्नुयुः॥१३॥

What you ask me, O Kshatriya, have all their bases on asceticism do learned men know the Supreme Soul and win immortality.

धृतराष्ट्र उवाच

कल्मषं तपसो ब्रूहि श्रुतं निष्कल्मषं तपः।
सनत्सुजात् येनेदं विद्यां गुह्यं सनातनम्॥१४॥

Dhritarashtra said

Speak about asceticism stained by fruits; I have heard all about that unstained by faults, by which, O Sanat-Sujata, I have come to know of an ancient mystery.

सनत्सुजात् उवाच

क्रोधादयो द्वादशं यस्य दोषा-
स्तथा नृशंसानि दशत्रि राजन्।
धर्मादयो द्वादशैते पितृणां
शास्त्रे गुणा ये विदिता द्विजानाम्॥१५॥

Sanat-Sujata said

Stained asceticism is that which has for its faults the twelve (vices) with anger at the beginning as also the thirteen descriptions of wickedness, O king. The twelve virtues having

righteousness at the beginning which are known to the twice-born are also included in the code of the Pitris.

क्रोधः कामो लोभमोहौ विदित्सा

कृपासूये मानशौको स्पृहा च।

ईर्ष्या जुगुप्सा च मनुष्यदोषा

वर्ज्याः सदा द्वादशैते नराणाम्॥१६॥

Anger, desire, covetousness, ignorance of right and wrong, discontentment, unkindness, jealousy, vanity, grief, love, of pleasure, envy and a tendency to speak ill of others are the faults of men and these twelve ought ever to be avoided by human beings.

एकैकः पर्युपास्ते ह मनुष्यान् मनुजर्वभ।

लिप्समानोऽन्तरं तेषां मृगाणामिव लुब्धकः॥१७॥

Each of these by itself by itself can bring about the ruin of mankind, O bull among men; opportunity is awaited by these (vices) like deer by a hunter.

विकल्मषः स्पृहालुर्धनस्वी

बिभ्रत् कोपं चपलोऽरक्षणाश्च।

एतान् पापाः घणनराः पापधर्मान्

प्रकुर्वते नोत्रसन्तः सुदुर्गे॥१८॥

Speaking ill of others and well of themselves, adopting every means to enjoy the wives of others, vanity, anger, fickleness and not protecting proper persons- these vices wretches of wicked soul commit and do not fear the gravest dangers in this world and in the other.

सम्भोगसंविद् विषमोऽतिमानि

दत्तानुतापी कृपणो बलीयान्।

वर्गप्रशंसी वनितासु द्वेष्टा

एते परे सप्त नृशंसवर्गाः॥१९॥

He who considers enjoyment to be a grand aim of life, he who repents after making a gift, he who is a miser, he who oppresses others, he who is pleased at the misery of others and he who hates his wife - these seven are extremely wicked.

धर्मश्च सत्यं च दमस्तपश्च

अमात्सर्यं ह्रीस्तिक्षानसूया।

यज्ञश्च दानं च धृतिः श्रुतं च

व्रतानि वै द्वादश ब्राह्मणस्य॥२०॥

Righteousness, truthfulness, self-control, asceticism, delight at other's happiness, modesty, forgiveness, reverse of malice performance of sacrificial ceremonies, gifts, patience, learning and vows, these twelve are the attributes of a Brahmana.

यस्त्वेतेभ्यः प्रभवेद् द्वादशभ्यः

सर्वमपीमां पृथिवीं स शिष्यात्।

त्रिभिर्द्वाभ्यामेकतो वाऽर्थितो य-

स्तस्य स्वमस्तीति स वेदितव्यः॥२१॥

He who excels in these twelve is capable over the whole of this earth and he who is graced with these, too or even one of these should be regarded as having gained his object.

दमस्त्यागोऽप्रमादश्च एतच्चमृतमाहितम्।

तानि सत्यमुखान्याहुर्बाह्या ये मनीषिणः॥२२॥

Self-control, renunciation and true knowledge-in these is centered immortality. Those Brahmanas that have great minds are of opinion that truth underlies all these virtues.

दमो ह्यष्टादशगुणः प्रतिकूलं कृताकृतौ।

अनृतं चाभ्यसूया च कामार्थौ च तथा स्पृहा॥२३॥

क्रोधः शोकस्तथा तृष्णा लोभः पैशुन्यमेव च।

मत्सरश्च विहिंसा च परितापस्तथाऽरतिः॥२४॥

अपस्माश्चातिवादस्तथा सम्भावनाऽऽत्मनि।

एतैर्विमुक्तो दोषैर्यः स दान्तः सद्भिस्त्वच्यते॥२५॥

Self-control has for its elements eighteen virtues, the non-observance through laziness of acts prescribed in the Vedas, untruthfulness, malice, desire, wealth, love of pleasure, anger, grief, thirst, avarice, deceitfulness, delight at the pain of others, envy, repentance, aversion from virtues and noble acts, forgetfulness, speaking ill of others and well or self-he who is freed from these vices is said to possess self-control by good people.

मदोऽष्टादशदोषः स्यात् त्यागो भवति षड् विधः।

विपर्ययाः स्मृता एते मददोषा उदाहृताः॥२६॥

The eighteen vices constitute mada, renouncement is of six kinds, the Smritis call the reverse of these six sorts of renouncement as mada.

श्रेयांस्तु षड्विधस्त्यागस्तृतीयो दुष्करो भवेत्।

तेन दुःखं तरत्येव भिन्नं तस्मिन् जितं कृते॥२७॥

The six kinds of renunciation are all good, the third is hard to practice; but by means of that relief is obtained from sorrow, besides that one being achieved, one gets over all difficulties.

श्रेयांस्तु षड्विधस्त्यागः श्रियः प्राप्य न हृष्यति।

इष्टापूर्ते द्वितीयं स्यान्नित्यवैराग्ययोगतः॥२८॥

The six kinds of renunciation are all good, (they are) not delighting at the acquirement of prosperity; the second is the performance of sacrificial ceremonies and pious acts (renouncement of the reverse of these).

कामत्यागश्च राजेन्द्र स तृतीय इति स्मृतः।

अप्यवाच्यं वदन्त्येतं स तृतीयो गुणः स्मृतः॥२९॥

(Renouncement of desire is known in the Smritis, as the third, O chief among kings. He who has not this third sort of renouncement is not fit to come under the above description, which the Smritis declare,

त्यक्तैर्द्रव्यैर्यद् भवति नोपयुक्तैश्च कामतः।

न च द्रव्यैस्तद् भवति नोपयुक्तैश्च कामतः॥३०॥

(The third sort is) that which abandons enjoyments without enjoying them and not that which abandons them after enjoying them to heart's content.

न च कर्मस्वसिद्धेषु दुःखं तेन च न ग्लपेत्।

सर्वैरेव गुणैर्युक्तो द्रव्यवानपि यो भवेत्॥३१॥

(He who speaks of the fourth sort) one should not be sorry at the failure of an action, nor allow himself to be afflicted by the failure; even he possesses all the virtue and the means (of achieving the act).

अप्रिये च समुत्पन्ने व्यथां जातु न गच्छति।

इष्टान् पुत्रांश्च दारांश्च न याचेत कदाचन॥३२॥

Or on a disagreeable thing taking place, he does not feel pain. (The fifth sort is now treated of) one should never ask for a son or a wife or any other favour.

अर्हते याचमानाय प्रदेयं तच्छुभं भवेत्।

अप्रमादी भवेदेतैः स चाप्यष्टगुणो भवेत्॥३३॥

(Sixth sort) that a gift should be made to one asking for it; by this happiness can always be attained. By these means can one gain a true knowledge of self and the last one is made up of eight qualities.

सत्यं ध्यानं समाधानं चोद्यं वैराग्यमेव च।

अस्तेयं ब्रह्मचर्यं च तथा संचहमेव च॥३४॥

These are truth meditation, a conception of the distinctness of subject and object, capability of arriving at conclusions, renouncement of the world, the habit of never taking what belongs to another, asceticism and non-acceptance of gifts.

एवं दोषां मदस्योक्तास्तान् दोषान् परिवर्जयेत्।

तथा त्यागोऽप्रमादश्च स चाप्यष्टगुणो मतः॥३५॥

Such are said to be the vices of man and these vices should always be avoided. The same should be done of the averse of renouncement and ignorance of self. A true knowledge of self, again, has eight virtues.

अष्टौ दोषाः प्रमादस्य तान् दोषान् परिवर्जयेत्।

इन्द्रियेभ्यश्च पञ्चभ्यो मनसश्चैव भारता।

अतीतानागतेभ्यश्च मुक्त्युपेतः सुखी भवेत्॥३६॥

Ignorance of self has eight vices. These vices should be avoided. He who has attained freedom from the five, senses and from desire, O Bharata and from all concern for the past and future becomes happy.

सत्यात्मा भव राजेन्द्र सत्ये लोकाः प्रतिष्ठिताः।

तांस्तु सत्यमुखानाहुः सत्ये ह्यमृतमाहितम्॥३७॥

Let your soul be attached to truth, O chief among kings; on truth is founded the universe. Self-control, true knowledge and renunciation are said to be based on truth; on truth is centered immortality.

निवृत्तेनैव दोषेण तपोव्रतभिहाचरेत्।

एतद् धातुकृतं वृत्तं सत्यमेव सतां व्रतम्॥३८॥

Being devoid of all vices, devotion and asceticism should be practiced here. It has been prescribed by God that truth shall constitute the vow of the righteous.

दोषैरेतैर्विमुक्तस्तु गुणैरेतैः समन्वितः।

एतत् समृद्धमत्यर्थं तपो भवति केवलम्॥३९॥

Asceticism devoid of these vices and graced with these virtues becomes eminently successful in achieving prosperity.

यन्मां पृच्छसि राजेन्द्र संक्षेपात् प्रब्रवीमि ते।

एतत् पापहरं पुण्यं जन्ममृत्युजरापहम्॥४०॥

What you ask me, O chief among king, I have told you in brief-a subject sacred and sin-destroying and capable of rescuing people from birth, death and decrepitude.

धृतराष्ट्र उवाच

आख्यानपञ्चमैर्वेदैर्भूयिष्ठं कथ्यते जनः।

तथा चान्ये चतुर्वेदास्त्रिवेदाश्च तथा परे॥४१॥

Dhritarashtra said

By the fifth Veda, called Akhyana, it is declared that the Supreme Soul is identical with the universe; but there are some that recognize only three.

द्विवेदश्चैकवेदाश्चाप्यनुचक्षुः तथा परे।

तेषां तु कतरः स स्याद् यमहं वेद वै द्विजम्॥४२॥

Some again recognize only two Vedas and others only one; while another class recognize only the Supreme Being. Of these, whom am I to regard as really possessing a knowledge of the Supreme Being.

सनत्सुजात उवाच

एकस्य वेदस्याज्ञानाद् वेदास्ते बहवः कृताः।

सत्यस्यैकस्य राजेन्द्र सत्ये कश्चिदवस्थितः॥४३॥

Sanat-Sujata said

Form ignorance of the one that ought to be known, have several Vedas been conceived. There is but one truth, O chief among kings. Who is there, who has attained to that truth?

एवं वेदमविज्ञाय प्राज्ञोऽहमिति मन्यते।

दानमध्ययनं यज्ञो लोभादेतत् प्रवर्तते॥४४॥

Not knowing such a one that ought to be known, a man thinks "I am wise" and from hope of gaining happiness employs himself in gifts, study and the performance of sacrifices.

सत्यात् प्रच्यवमानानां संकल्पश्च तथा भवेत्।

ततो यज्ञः प्रतायेत सत्यस्यैवावधारणात्॥४५॥

The purposes of those that have deviated from truth are in accordance with their condition and, so replying on the truth of the Vedas, perform sacrificial ceremonies.

मनसान्यस्य भवति वाचान्यस्याथ कर्मणा।

संकल्पसिद्धः पुरुषः संकल्पानधितिष्ठति॥४६॥

Some (perform sacrifices) by (concentration of) the mind, some by speech (recitation of hymns); and some by acts (the real ceremonies); but the man who is destined to attain to the true object, gets a true knowledge of self through the proper means.

अनैभृत्येन चैतस्य दीक्षितव्रतमाचरेत्।

नामैतद् धातुनिर्वृत्तं सत्यमेव सतां परम्॥४७॥

When a man's purposes have failed through a defect in his heart, he should not make vows of silence, called the Dikshitavrata. This name comes from a root (Diksh), which signifies the observance of vows. Truth is the only object of the good.

ज्ञानं वै नाम प्रत्यक्षं परोक्षं जायते तपः।

विद्याद् बहु पठन्तं तु द्विजं वै बहुपाठिनम्॥४८॥

The fruits of knowledge are immediate that of asceticism remote. A twice-born who has read much should only be known as a well-read man.

तस्मात् क्षत्रिय मा मंथा जल्पितेनैव वै द्विजम्।

व एव सत्यान्नापैति स ज्ञेयो ब्राह्मणस्त्वया॥४९॥

Therefore, O Kshatriya, that one can know the Supreme Soul by mere reading. He, who does not fall away from truth, should be known by you as one who has attained a knowledge of the Supreme Being.

छन्दांसि नाम क्षत्रिय तान्यथर्वा

पुरा जगौ महर्षिसङ्घ एषः।

छन्दोविदस्ते य उत नाधीतवेदा

न वेदवेद्यस्य विदुर्हि तत्त्वम्॥५०॥

"Verses" is the name given, O Kshatriya, to what was recited by Atharvan in ancient days, in company with other great Rishis. Those who have read the Vedas and yet do not know the Being that ought to be known are not to be regarded as conversant with those verses.

छन्दांसि नाम द्विपदां वरिष्ठ

स्वच्छन्दयोगेन भवन्ति तत्र।

छन्दोविदस्तेन च तानधीत्

गता न वेदस्य न वेद्यमार्थाः॥५१॥

The verses, O chief among the best beings, independently become the means of obtaining Truth. They are not conversant with (the spirit of) the verses, who perform sacrifices after study of the Vedas and do not know the Supreme Being.

न वेदानां वेदिता कश्चिदस्ति

कश्चित् त्वेतान् बुध्यते वाऽपि राजन्।

यो वेद वेदान् न स वेद वेद्यं

सत्ये स्थितो यस्तु स वेद वेद्यम्॥५२॥

There are some who do not know the Vedas and some that know them, O king. He, who (merely) knows the Veda, does not know the knowable Being; but he who stands on truth knows knowable Being.

न वेदानां वेदिता कश्चिदस्ति

वेद्येन वेदं न विदुर्न वेद्यम्।

यो वेद वेदं स च वेद वेद्यं

यो वेद वेद्यं न स वेद सत्यम्॥५३॥

Among the faculties of the mind there is none which can help us in obtaining a true knowledge of self. There is none, again, who by means of the mind alone can acquire a knowledge of the knowable Being. He who knows what self is knows what self is not. He who stands on Truth knows the Supreme Soul.

यो वेद वेदान् स च वेद वेद्यं

न तं विदुर्वेदविदो न वेदाः।

तथापि वेदेन विदन्ति वेदं

ये ब्राह्मणा वेदविदो भवन्ति॥५४॥

He who knows the proofs knows also that which is sought to be proved; but the true essence and nature thereof neither the Vedas, nor those conversant with the Vedas know. Still those twice-born that are conversant with the Vedas know the knowable Being by means of the Vedas.

धामांशभागस्य तथा हि वेदा

यथा च शाखा हि महीरुहस्य।

संवेदने चैव यथाऽऽमनन्ति

तस्मिन् हि सत्ये परमात्मनोऽर्थे॥५५॥

As a twig obtained from a big tree is used in pointing out the new moon; so are the Vedas used in pointing out the truth and other attributes of the Supreme Soul.

अभिजानामि ब्राह्मणं व्याख्यातारं विचक्षणम्।

यश्छिन्नविचिकित्सः स व्याचष्टे सर्वसंशयान्॥५६॥

I consider him to be a Brahmana, who knowing the Supreme Soul can expound (the rules of life) and explain the doubts of all, himself having all doubts removed from his mind.

नास्य पर्येषणं गच्छेत् प्राचीनं नीत दक्षिणम्।

नार्वाचीनं कुतस्तिर्यङ् नादिशं तु कथञ्चन॥५७॥

No clue can be found of the soul in the West, nor in the East, nor in the South, nor in the North, nor in the intermediate directions-in fact in no direction.

तस्य पर्येषणं गच्छेत् प्रत्यर्थिषु कथञ्चन।

अविचिन्वन्निमं वेदे तपः पश्यति तं प्रभुम्॥५८॥

Very rarely can a clue be found of the soul by one who regards the earthly body as identical with the soul. The man of devotion perceives the Lord who is not even conceivable by the Vedas.

तूष्णीम्भूत उपासीत न चेष्टेन्मनसाऽपि च।

उपावर्तस्व तद् ब्रह्म अन्तरात्मनि विश्रुतम्॥५९॥

Bringing all your senses under control and without any exertion of your mind (in other direction), seek to know that Brahma who, you have heard, resides in your inner soul.

मौनान्न स मुनिर्भवति नारण्यवसानान्मुनिः।

स्वलक्षणं तु यो वेद स मुनिः श्रेष्ठ उच्यते॥६०॥

That man is not a devotee who observes the vow of silence, nor he who lives in the woods; but that one is said to be a true devotee who knows his own nature.

सर्वार्थानां व्याकरणाद् वैयाकरण उच्यते।

तन्मूलतो व्याकरणं व्याकरोतीति तत् तथा॥६१॥

That man is said to be a grammarian who can trace each word to its root and explain it. Similarly that man is a true grammarian who can trace each object to its root (Brahma or the Supreme Soul).

प्रत्यक्षदर्शी लोकानां सर्वदर्शी भवेन्नरः।

सत्ये वै ब्राह्मणस्तिष्ठंस्तद् विद्वान् सर्वविद् भवेत्॥६२॥

A man, who sees all the worlds before his eyes, sees everything and that learned Brahmana who is established on truth knows everything.

धर्मादिषु स्थितोऽप्येवं क्षत्रिय ब्रह्म पश्यति।

वेदानां चानुपूर्व्येण एतद् बुद्ध्या ब्रवीमि ते॥६३॥

A Kshatriya, too, who practises such virtues beholds the Supreme Soul and can do the same by performing all the acts prescribed in the Vedas. Knowing this I tell you.

CHAPTER 44

(SANAT-SUJATA PARVA)-Continued.

On honest speech, in the Sanat-Sujata

धृतराष्ट्र उवाच

सनत्सुजात यामिमां परां त्वं

ब्राह्मीं वाचं वदसे विश्वरूपाम्।

परां हि कामेन सुदुर्लभां कथां

प्रब्रूहि मे वाक्यमिदं कुमार॥१॥

Dhritarashtra said

O Sanat-Sujata, what you have been saying regarding the attainment of emancipation and the origin of the universe is the best (discourse I have heard). Speak to me such words, (treating of subjects) rarely to be attained by men of desire, O you who have observed celibacy!

सनत्सुजात उवाच

नैतद् ब्रह्म त्वरमाणेन लभ्यं

यन्मां पृच्छन्नतिहृष्यतीव।

बुद्धौ विलीने मनसि प्रचिन्त्या

विद्या हि सा ब्रह्मचर्येण लभ्या॥२॥

Sanat-Sujata said

This supreme soul regarding which you ask me with such exaltation cannot be attained by him who is in a hurry. When the mind (desire) has been lost in the intellect (i.e. when intellect has gained a control over desire), the mind of man becomes indifferent to worldly

things and this state is attainable only by asceticism.

धृतराष्ट्र उवाच

अत्यन्तविद्यामिति यत् सनातनीं

ब्रवीषि त्वं ब्रह्मचर्येण सिद्धाम्।

अनारभ्यां वसतीह कार्यकाले

कथं ब्राह्मण्यममृतत्वं लभेत॥३॥

Dhritarashtra said

The true knowledge, that you are speaking of attainable by hard asceticism, is unborn in the mind and needs not any efforts for its manifestation and is manifested during the seeking of Brahma. How then can that immortality which is connected with a knowledge of the Supreme soul be obtained?

सनत्सुजात उवाच

अव्यक्तविद्यामभिधास्ये पुराणीं

बुद्ध्या च तेषां ब्रह्मचर्येण सिद्धाम्।

यां प्राप्यैनं मर्त्यं लोकं त्यजन्ति

या वै विद्या गुरुवृद्धेषु नित्या॥४॥

Sanat-Sujata said

This true knowledge that is unborn is said to be undeveloped and is developed by asceticism. On obtaining the true knowledge, men leave this world. True knowledge is ever present in the old and eminent preceptors.

धृतराष्ट्र उवाच

ब्रह्मचर्येण या विद्या शक्या वेदितुमञ्जसा।

तत् कथं ब्रह्मचर्यं स्यादेतद् ब्रह्मन् ब्रवीहि मे॥५॥

Dhritarashtra said

That knowledge is capable of being gained by asceticism without difficulty. What sort of asceticism must be that? O Brahma, speak to me that.

सनत्सुजात उवाच

आचार्ययोनिमिह ये प्रविश्य

भूत्वा गर्भे ब्रह्मचर्यं चरन्ति।

इहैव ते शास्त्रकारा भवन्ति

प्रहाय देहं परमं यान्ति योगम्॥६॥

Sanat-Sujata said

Those who having entered into the dwelling of a preceptor and residing therein serve them and practice asceticism become Brahma himself, as it were; and casting off their bodies are united with Him.

अस्मिँल्लोके वै जयन्तीह कामान्

ब्राह्मीं स्थितिं ह्यनुतितिक्षमाणाः।

त आत्मानं निर्हरन्तीह देहा-

न्मुञ्जादिषीकामिव सत्त्वसंस्थाः॥७॥

Those who are in this world desirous of obtaining emancipation, subdue their desires. Those virtuous men get their souls separated from their body like a blade of grass from a marshy plot of ground.

शरीरमेतौ कुरुतः पिता माता च भारता

आचार्यशास्ता या जातिः सा पुण्या साजराऽमरा॥८॥

The father and the mother, O Bharata, these two create the body; but the state gained from the instructions of the preceptor is sacred, free from death and without old age.

यः प्रावृणोत्यवितथेन वर्णा-

नृतं कुर्वन्नमृतं सम्प्रयच्छन्।

तं मन्येत पितरं मातरं च

तस्मै न द्रुहेत् कृतमस्य जानन्॥९॥

He (the preceptor) who discoursing on the Supreme Soul frees a man from untruth and distributes nectar should be regarded as father and mother. No injury should ever be done to him, knowing what he does.

गुरुं शिष्यो नित्यमभिवादयौत

स्वाध्यायमिच्छेच्छुचिरप्रमत्तः।

मानं न कुर्यान्नादधीत रोष-

मेष प्रथमो ब्रह्मचर्यस्य पादः॥१०॥

A disciple should every day pay due respects to his preceptor and engage himself in study with a pure mind and concentrated attention. He should not be annoyed (at the humble and menial services he is called upon to perform) and not feel wrathful. This is the first step of asceticism.

शिष्यवृत्तिक्रमेणैव विद्यामाप्नोति यः शुचिः।

ब्रह्मचर्यव्रतस्यास्य प्रथमः पाद उच्यते॥११॥

He who gains knowledge (of his duties) by observing the duties of other disciples is said to observe the first step of the vow of asceticism.

आचार्यस्य प्रियं कुर्यात् प्राणैरपि धनैरपि।
कर्मणा मनसा वाचा द्वितीयः पाद उच्यते॥१२॥

What is agreeable to a preceptor should be done at the expense of life and wealth, by the mind, by actions or by speech. Doing this is said to be the second step.

समा गुरौ यथा वृत्तिगुरुपत्न्यां तथाऽऽचरेत्।
तत्पुत्रे च तथा कुर्वन् द्वितीयः पाद उच्यते॥१३॥

A similar behaviour like that towards a preceptor should be adopted towards the preceptor's wife and the same should be done to his son. Doing this is said to be the second step.

आचार्येणात्मकृतं विजानन्
ज्ञात्वा चार्थं भावितोऽस्मीत्यनेन।

यन्मन्यते तं प्रति हृष्टबुद्धिः
स वै तृतीयो ब्रह्मचर्यस्य पादः॥१४॥

Fully, appreciating what has been done to one's self by his preceptor and knowing the object thereof, a disciple should with exaltation in his heart think - I have been developed by him. This is the third step of asceticism.

नाचार्यस्थानपाकृत्य प्रवासं
प्राज्ञः कुर्वीते नैतदहं करोमि।

इतीव मन्येत न भाषयेत्
स वै चतुर्थो ब्रह्मचर्यस्य पादः॥१५॥

A wise man should not remove himself (from the preceptor's abode) without requesting the preceptor; nor should he even speak or think "I do this" (i.e. I make this gift). This is the fourth step of asceticism.

कालेन पादं लभते तथाऽर्थं
ततश्च पादं गुरुयोगतश्च।

उत्साहयोगेन च पादमृच्छे-
च्छास्त्रेण पादं च ततोऽभियाति॥१६॥

A man obtains the object of the first step of asceticism by the aid of time (i.e. in due course), the second step by contact with the preceptor, the third by the energy of his own intellect and the next by discussion with others.

धर्मादयो द्वादश यस्य रूप-
मन्यानि चाङ्गानि तथा बलं च।

आचार्ययोगे फलतीति चाहु-
र्ब्रह्मार्थयोगेन च ब्रह्मचर्यम्॥१७॥

The effects of the practice of asceticism, which is made up of twelve constituent elements including righteousness and the effects of Angas and Balam (particular forms of asceticism) are said to be obtained by contact with the preceptor and by an earnest desire to know the Supreme Soul.

एवं प्रवृत्तो यदुपालभेत वै
धनमाचार्याय तदनुग्रहच्छेत्।

सतां वृत्तिं बहुगुणामेवमेति
गुरोः पुत्रे भवति च वृत्तिरेषा॥१८॥

While in the position of a disciple, whatever wealth is earned should be given to the preceptor. It is by this means that he (the preceptor) earns his honest livelihood graced with many virtues. Such should also be the conduct of the preceptor's son.

एवं वसन् सर्वतो वर्धतीह
बहून् पुत्राँल्लभते च प्रतिष्ठाम्।
वर्धन्ति चास्मै प्रदिशो दिग्धृष्ट
वसन्त्यस्मिन् ब्रह्मचर्ये जनाश्च॥१९॥

With this rule of life one prospers in every way and obtains many sons and fame; to such a man, wealth is poured from all sides and to that place many people come for practicing asceticism.

एतेन ब्रह्मचर्येण देवा देवत्वमाप्नुवन्।
ऋषयश्च महाभागा ब्रह्मलोकं मनीषिणः॥२०॥

By means of such asceticism, the gods attained their divine character and the wise Rishis of heavenly qualities attained to the regions of Brahma.

गन्धर्वाणामनेनैव रूपमप्सरसामभूत्।
एतेन ब्रह्मचर्येण सूर्योऽप्यह्वाय जायते॥२१॥

By this also did the beauty of the Gandharvas and Apsaras spring up; by such asceticism does the sun rise to make the day.

आकाङ्क्षार्थस्य संयोगाद् रसभेदार्थिनामिव।
एवं ह्येते समाज्ञाय तादृग्भावं गता इमे॥२२॥

These (i.e. Gandharvas, etc.) on completion of their asceticism by this means attained to the state of the seekers of the Rasabheda (a fabulous gem supposed to grant every desire of the possessor) through the obtainment of the object of their desire.

य आश्रयेत् पावयेच्चापि राजन्
सर्वं शरीरं तपसा तप्यमानः।
एतेन वै बाल्यमध्येति विद्वान्
मृत्युं तथा स जयत्यन्तकाले॥२३॥

He, who attached to austerities has recourse to asceticism and thereby purifies his body, comes to the condition of a child (free from passions, etc., characteristic of the old men) and that learned man in the end conquers death.

अन्तवतः क्षत्रिय ते जयन्ति
लोकान् जनाः कर्मणा निर्मलेन।
ब्रह्मैव विद्वांस्तेन चाप्येति सर्वं
नान्यः पन्था अयनाय विद्यते॥२४॥

By pure work men obtain the perishable worlds, O Kshatriya - but that learned man, by means of his knowledge, obtains emancipation. There is no other path to emancipation.

धृतराष्ट्र उवाच
आभाति शुक्लमिव लोहितमिवाथो
कृष्णमथाञ्जनं काद्रवं वा।
सद्ब्रह्मणः पश्यति योऽत्र विद्वान्
कथं रूपं तदमृतमक्षरं पदम्॥२५॥

Dhritarashtra said

Of what form is the Supreme Soul, which is immortal and omnipresent and which the learned man sees in this world. Does he shine as white, red, black, blue or purple?

सनत्सुजात उवाच
आभाति शुक्लमिव लोहितमिवाथो
कृष्णमायसमर्कवर्णम्।
न पृथिव्यां तिष्ठति नान्तरिक्षे
नैतत् समुद्रे सलिलं बिभर्ति॥२६॥

Sanat-Sujata said

(The Supreme Soul) may appear as white, red, black, brown or like the sun; but its like is not to be met with in the earth, the sky, nor in the water of the sea.

न तारकासु न च विद्युदाश्रितं
न चाग्नेषु दृश्यते रूपमस्या।
न चापि वायौ न च देवतासु
नैतच्चन्द्रे दृश्यते नोत सूर्ये॥२७॥

It cannot be found among the stars, nor is it shut up in the lightning and its form cannot be seen among the clouds, nor in the air, nor among the gods, nor in the moon, nor in the sun,

नैवर्क्षु तत्र यजुषु नाप्यथर्वसु
न दृश्यते वै विमलेषु सामसु।
स्थन्तरे बार्हद्व्ये वाऽपि राजन्
महाव्रते नैव दृश्येद् द्युवं तत्॥२८॥

Nor in the Rich, nor in the Yajush, nor in the Atharva, nor in the sacred Sama (Vedas). It is certain, O king, that it cannot be seen in the Rathantara, nor in the Barhadhrath, nor in the great vows.

अपारणीयं तमसः परस्तात्
तदन्तकोऽप्येति विनाशकाले।
अणीयो रूपं क्षुरधारया समं
महच्च रूपं तद् वै पर्वतेश्वरः॥२९॥

Incapable of being reached by our ignorance, even the king of Death, at the time of his end, is lost in it. Its form cannot be gazed at; it is like the edge of a razor and its form is like that of a high mountain.

सा प्रतिष्ठा तदमृतं लोकास्तद् ब्रह्म तद् यशः।
भूतानि जज्ञिरे तस्मात् प्रलयं यान्ति तत्र हि॥३०॥

It is the foundation of everything; it is nectar; it is the universe; it is vast and delightful. From it are born all creatures and there do they come to their end.

अनामयं तन्महदुद्यत् यशो
वाचो विकारं कवयो वदन्ति।
यस्मिन् जगत् सर्वमिदं प्रतिष्ठितं
ये तद् विदुरमृतास्ते भवन्ति॥३१॥

Having no duality, it is manifest in the form of the universe. Poets speak of it as having no change but in the language and form used for its description. That on which all this world stands-those who know this become immortal.

CHAPTER 45

(SANAT-SUJATA PARVA)-Continued

On honest speech, in the Sanat-Sujata

सनत्सुजात उवाच

शोकः क्रोधश्च लोभश्च कामो मानः परासुता।

ईर्ष्या मोहो विधित्सा च कृपाऽसूया जुगुप्सुता॥१॥

द्वादशैते महादोषा मनुष्यप्राणनाशनाः।

Sanat-Sujata said

Grief, anger, avarice, desire, vanity, idleness, malice, stupidity, love of gain, affection, jealousy and evil speech - these twelve are great evils leading to the destruction of the life of man.

एकैकमेते राजेन्द्र मनुष्यान् पर्युपासते।

यैराविष्टो नरः पापं मूढसंज्ञो व्यवस्यति॥२॥

Each of this, O chief among kings, awaits (opportunity for getting into its clutches) mankind. Man affected with them loses his senses and does sinful acts.

स्पृह्यालुरुचः पुरुषो वा वदान्यः

क्रोधं बिभ्रन्मनसा वै विकल्पी।

नृशंसधर्माः षडिमे जना वै

प्राप्याप्यर्थं नोत सभाजयन्ते॥३॥

He who loves pleasure; he who is haughty; he who harsh of speech; he who talks too much; he who nurses and feeds anger in the heart and he who speaks ill of others-these six sorts of men of wicked disposition, having even gained their objects, do not treat others with politeness.

सम्भोगसंविद् विषयोऽतिमानी

दत्त्वा विकल्पी कृपणो दुर्बलश्च।

बहुप्रशंसी वन्दितद्विद् सदैव

सपैवोक्ताः पापशीला नृशंसाः॥४॥

He who is too much attached to enjoyment, he who boats after giving away, he

who speaks evil, he who is a miser, he who is (mentally) weak, he who praises himself too much and he who hates his wife - these seven are ever spoken of as vicious wretches.

धर्मश्च सत्यं च तपो दमश्च

अमात्सर्यं ह्रीस्तितिक्षाऽनसूया।

दानं श्रुतं चैव धृतिः क्षमा च

महान्नता द्वादश ब्राह्मणस्या॥५॥

Righteousness, truth, asceticism, self-control, contentment, modesty, patience, unselfishness, gifts, acquaintance with the holy books, wisdom, forgiveness, are the twelve great vows of a Brahmanas.

यो नैतेभ्यः प्रच्यवेद् द्वादशेभ्यः

सर्वामपीमां पृथिवीं स शिष्यात्।

त्रिभिर्द्वाभ्यामेकतो वाऽर्थितो यो

नास्य स्वमस्तीति च वेदितव्यम्॥६॥

He, who does not deviate from these twelve, can rule even the whole of this earth. He who is graced with these two or even one, does not regard anything as solely his own.

दमस्त्यागोऽथाग्रमाद इत्येतेष्वमृतं स्थितम्।

एतानि ब्रह्ममुख्यानां ब्राह्मणानां मनीषिणाम्॥७॥

Self-control, renunciation and true knowledge-on these depends immortality. These are the attributes of those learned Brahmanas, who regard Brahma as the Prime Being.

सद् वासद् वा परीवादो ब्राह्मणस्य न शस्यते।

नरकप्रतिष्ठास्ते वै स्युर्य एव कुर्वते जनाः॥८॥

True or false, speaking ill of others, is not proper for a Brahmana. People who do this have hell for their abode.

मदोऽष्टादशदोषः स स्यात् पुरा योऽप्रकीर्तितः।

लोकद्वेष्यं प्रतिकूल्यमभ्यसूया मृषा वचः॥९॥

Mada has eighteen vices which have not before been described. (They are) hatred towards men, acting against the interests of others, speaking ill of others who do not deserve it, untruthfulness,

कामक्रोधौ पारतन्त्र्यं परिवादोऽथ पैशुनम्।

अर्थहानिर्विवादश्च मात्सर्यं प्राणिपीडनम्॥१०॥

Desire, anger, excessive reliance on others, blaming others, calumny, waste of wealth,

quarrels, imprudence, oppression on living beings.

ईर्ष्या मोदोऽतिवादश्च संज्ञानाशोऽभ्यसूयिता।

तस्मात् प्राज्ञो न माद्येत सदा ह्येतद् विगर्हितम्॥११॥

Envy, ignorance, excessive speech, loss of the senses and the desire to harm others. Therefore should a wise man never yield to Mada. It is ever reprehensible.

सौहृदे वै षड् गुणा वेदितव्याः

प्रिये हृष्यन्त्यप्रिये च व्यथन्ते।

स्यादात्मनः सुचिरं याचते यो

ददात्ययाच्यमपि देयं खलु स्यात्।

इष्ट्यान् पुत्रान् विभवान् स्वांश्च दारा-

नभ्यर्थितश्चार्हति शुद्धभावः॥१२॥

In friendship, it should be known, are six virtues; they (friends) are delighted in (their friend's) prosperity and pained in their adversity; if a man asks for anything that ought not to be asked for, it is at once given.

त्यक्तद्रव्यः संवसेन्नेह कामाद्

भुङ्क्ते कर्म स्वाशिषं बाधते च॥१३॥

One (a friend) who is pure mind when asked, gives away every blessing that he enjoys his wealth, his son, himself, his wife even. A friend should not reside in the house of him whom he has given away everything but should live on what is earned by himself alone.

द्रव्यवान् गुणवानेव त्यागी भवति सात्त्विकः।

पञ्च भूतानि पञ्चभ्यो निर्वर्तयति तादृशः॥१४॥

The godly man of possessions and virtues, who wants to be thus endued with virtue, should turn away his five senses from their five objects.

एतत् समृद्धमप्यूर्ध्वं तपो भवति केवलम्।

सत्त्वात् प्रच्यवमानानां संकल्पेन समाहितम्॥१५॥

Such acquirement of noble qualities constitutes asceticism. These who practice these with patience attain to emancipation.

यतो यज्ञाः प्रवर्धन्ते सत्यस्यैवावरोधनात्।

मनसान्यस्य भवति वाचान्यस्याथ कर्मणा॥१६॥

Owing to having understood the nature of truth of which are directed all sacrifices, a certain class of men perform sacrifices by the

mind (meditation), another by words (recitation of hymns) and another by actions.

संकल्पसिद्धं पुरुषमसंकल्पोऽधितिष्ठति।

ब्राह्मणस्य विशेषेण किञ्चान्यदपि मे शृणु॥१७॥

In a man, who knows Brahma through his attributes, resides truth; in one who knows him as himself (i.e. does not regard him as the sum total of certain attributes) it resides more completely. Hear me now on some other subjects.

अध्यापयेन्महदेतद् यशस्यं

वाचो विकाराः कवयो वदन्ति।

अस्मिन् योगे सर्वमिदं प्रतिष्ठितं

ये तद् विदुरमृतास्ते भवन्ति॥१८॥

This grand system of philosophy should be taught to those who desire to obtain Brahma; all other systems, are mere tissues of words, which wise men declare. On this philosophy all this universe stands and those who know it become immortal.

न कर्मणा सुकृतेनैव राजन्

सत्यं जयेज्जुहुयाद् वा यजेद् वा।

नैतेन बालोऽमृत्युमभ्येति राजन्

रतिं चासौ न लभत्यन्तकाले॥१९॥

By means of deeds well done, O king, one cannot obtain Truth; whether he offers libations on the Homa fire or performs sacrificial ceremonies; the man of childlike simplicity does not obtain immortality. O king, nor does he obtain satisfaction in the end.

तूष्णीमेक उपासीत चेष्टेत मनसाऽपि न।

तथा संस्तुतिनिन्दाभ्यां प्रीतिरोषौ विवर्जयेत्॥२०॥

Bringing all the senses under control and alone one should seek Brahma; he should not work even by the mind and while so employed one should avoid joy and eager at praise and blame.

अत्रैव तिष्ठन् क्षत्रिय ब्रह्माविशति पश्यति।

वेदेषु चानुपूर्व्येण एतद् विद्वन् ब्रवीमि ते॥२१॥

Living a life according to this and doing one by one all that is prescribed in the Vedas, O Kshatriya, does a man learn and see Brahma, O learned one, I tell you this.

CHAPTER 46

(SANAT-SUJATA PARVA)-Continued

On honest speech, in the Sanat-Sujata

सनत्सुजात उवाच

यत् तच्छुक्रं महज्ज्योतिर्दीप्यमानं महद् यशः।
तद् वै देवा उपासते तस्मात् सूर्यो विराजते।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥१॥

Sanat-Sujata said

That which is the seed (of the universe) blazes with great effulgence and is of great fame. The gods worship him; from him shines the sun; the ascetics perceive that Lord who is Eternal.

शुक्राद् ब्रह्म प्रभवति ब्रह्म शुक्रेण वर्धते।
तच्छुक्रं ज्योतिषां मध्येऽतपतं तपति तापनम्।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥२॥

By reason of the seed is Brahma the Lord; by means of the seed does he develop. That seed communicates heat and light to light-giving bodies and not getting heat from any other body; yet it is a source of terror to luminous bodies. The ascetics perceive that Lord who is Eternal.

अपोऽथ अद्भ्यः सलिलस्य मध्ये
उभौ देवो शिश्रियातेऽन्तरिक्षे।
अतन्त्रितः सवितुर्विवस्वा-
नुभो बिभर्ति पृथिवीं दिवं च।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥३॥

From Brahma spring up the five subtle elements (Mahabhut) which again give birth to the five gross elements which make up the human body; the heart that is in it contains both the gods (the creature-soul and the supreme soul). Ever-wakeful, this sun of the sun upholds both the earth and the sky. Ascetics perceive that Lord who is Eternal.

उभौ च देवौ पृथिवीं दिवं च
दिशः शुक्रो भुवनं बिभर्ति।
तस्माद् दिशः सरितश्च स्रवन्ति
तस्मात् समुद्रा विहिता महान्ताः।
योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥४॥

The seed supports the two gods (the creature-soul and the supreme soul), the earth and the heaven, the cardinal points of the earth and the universe. From that spring up the cardinal point and the latter and from that the vast oceans have originated. The ascetics perceive that Lord who is Eternal.

चक्रे स्थस्य तिष्ठन्तोऽध्रुवस्याव्ययकर्मणः।

केतुमन्तं वहन्त्यश्वास्तं दिव्यमजरं दिवि।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥५॥

Attached to the wheels to the car (representing the acts of past lives) of human body which is uncertain, but the acts of which are ever present; a man of true knowledge is led by the steeds of the senses towards the regions that have no birth and the Being present there. The ascetics perceive that Lord who is immortal.

न सः दृश्ये तिष्ठति रूपमस्य

न चक्षुषा पश्यति कश्चिदेनम्।

मनीषयाथो मनसा हृदा च

य एनं विदुरमृतास्ते भवन्ति।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥६॥

Its form is not similar to that of any other being; no body ever sees it with his eyes; that wise man who knows it by the mind or the heart becomes immortal. The ascetics perceive that Lord who is immortal.

द्वादशपूगां सरितं पिबन्तो देवरक्षिताम्।

मध्वीक्षन्तश्च ते तस्याः संचरन्तीह घोराम्।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥७॥

Drinking of the lake (of life) guarded by the gods and bearing fruits and beholding many a dear object in its middle, man disports in the waters, that lake has its origin in the seed. The ascetics perceive that Lord who is immortal.

तदर्धमासं पिबति संचित्य भ्रमरो मधु।

ईशानः सर्वभूतेषु हरिर्भूतमकल्पयत्।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥८॥

The being who, like a bee sucking honey only for half the month, enjoys only one-half of the fruits of his actions and has to come back to the world to enjoy the other half and is present

in all creatures ordains sacrifices. The ascetics perceive that Lord who is immortal.

हिरण्यपर्णमश्वत्थमभिपद्य ह्यपक्षकाः।

ते तत्र पक्षिणो भूत्वा प्रपतन्ति यथा दिशम्।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥११॥

Originally without plumes (i.e. conditions) he comes to possess plumes (becomes vested with conditions) in a large tree of golden foliage, representing a world transitory and ephemeral and flies away in different directions (i.e. reborn among several orders of men). The Sloka simply means that the supreme should when vested with conditions becomes the creature-soul. The ascetics perceive that Lord who is Eternal.

पूर्णात् पूर्णान्युद्धरन्ति पूर्णात् पूर्णानि चक्रिरे।

हरन्ति पूर्णात् पूर्णानि पूर्णमेवावशिष्यते।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥१०॥

Form that which is complete (Brahma) has the complete universe sprung; and from that which is complete have also the conditions which are complete sprung and when those which are full (conditions) are separated from that which is full (Brahma) the true full remains. The ascetics perceive that Lord who is eternal.

तस्माद् वै वायुरायातस्तिष्ठ प्रयतः सदा।

तस्मादग्निश्च सोमश्च तस्मिंश्च प्राण आततः॥११॥

It is from that the air has come and towards that again it ever goes; it is from that Agni (consumer) and Some (consumed) have originated and on them depends the entire living world.

सर्वमेव ततो विद्यात् तत् तद् वक्तुं न शक्नुमः।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥१२॥

It should be known that everything has its origin in that; we cannot describe that; the ascetics that Lord who is Eternal.

अपानं गिरति प्राणः प्राणं गिरति चन्द्रमाः।

आदित्यो गिरते चन्द्रमादित्यं गिरते परः।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥१३॥

The vital air called Apana is lost in the air called Prana which again is lost in the mind. The last again is lost in the intellect which

again is lost in the supreme being. The ascetics perceive that Lord who is Eternal.

एकं पादं नोक्षिपति सलिलाब्धं उच्चरन्।

तं चेत् संततमूर्ध्वारि न मृत्युर्नामृतं भवेत्।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥१४॥

Like a swan walking out of water the eternal one (as embodied in a man) endued with four legs (respectively called waking dreaming, sleeping and) turiya hides one of the legs (turiya, which can be perceived alone by ascetics, all other men perceiving the other three); he who sees this hidden leg for purpose of grinding the other three, regards and emancipation as the same. The ascetics perceive that Lord who is Eternal.

अद्भुष्टमात्रः पुरुषोऽन्तरात्मा

लिङ्गस्य योगेन स याति नित्यम्।

तमीशमीड्यमनुकल्पमाद्यं

पश्यन्ति मूढा न विराजमानम्।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥१५॥

The being who is the inner soul is of the size of the thumb, by being joined with the human body ever moves. Fools alone do not perceive Him manifest within everything, who is the Lord, Who is worthy of being worshipped, Who is capable of anything and the Prime Being. The ascetics perceive that Lord who is Eternal.

असाधना वापि ससाधना वा

समानमेतद् दृश्यते मानुषेषु।

समानमेतद्मृतस्येतरस्य

मुक्तास्तत्र मध्व उत्सं समापुः।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥१६॥

It is seen equally among men who have obtained true knowledge and those that have not. It is present equally in men that have obtained immortality and others (i.e. those who have not) but the emancipated ones obtain honey flowing in a thick stream. The ascetics perceive that Lord who is Eternal.

उभौ लोकौ विद्यया व्याप्य याति

तदा हुतं चाहुतमग्निहोत्रम्।

मा ते ब्राह्मी लघुतामादधीत

प्रज्ञानं स्यान्नाम धीरा लभन्ते।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥१७॥

To a man of true knowledge, both the worlds are accessible and though they may not have performed the Agnihotra ceremony, yet do they obtain the fruits thereof. Do you not proclaim your deficiency in matters spiritual. True knowledge is another name of the inner soul which those who have self-control gain. The ascetics perceive that Lord who is Eternal.

एवंरूपो महात्मा स पावकं पुरुषो गिरन्।

यो वै तं पुरुषं वेद तस्येहार्थो न रिष्यते।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥१८॥

Of this description is that illustrious Being in whom is lost all living creatures. He who knows that sacred being does not envy the attainment of objects of others in this world, (he himself having attained to emancipation). Ascetics perceive that Lord who is Eternal.

यः सहस्रं सहस्राणां पक्षान् संतत्य सम्पतेत्।

मध्यमे मध्य आगच्छेदपि चेत् स्यान्मनोजवः।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥१९॥

He that flies away with thousands of thousands of wings outstretched must come back to the central spirit within the body. The ascetics perceive that Lord who is Eternal.

न दशनि तिष्ठति रूपमस्य

पश्यन्ति चैनं सुविशुद्धसत्त्वाः।

हितो मनीषी मनसा न तप्यते

ये प्रव्रजेयुरमृतास्ते भवन्ति।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥२०॥

His form cannot be seen by the eye; those that follow pure lives see them. He who seek the general good of man in his mind, who does not grieve and who can renounce the Lord who is Eternal.

गूहन्ति सर्पा इव गह्वराणि

स्वशिक्षया स्वेन वृत्तेन मर्त्याः।

तेषु प्रमुह्यन्ति जना विमूढा

यथाध्वानं मोहयन्ते भयाया।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥२१॥

Some men conceal their habits which are different from their teachings from others, as serpents conceal themselves in their holes. Men who are ignorant are deceived by them, who following the right Path deceive their victims into ruin. Ascetics perceive that Lord who is immortal.

नाहं सदाऽसत्कृतः स्यां न मृत्यु-

र्नचामृत्युरमृतं मे कुतः स्यात्।

सत्यानृते सत्यसमानबन्धे

सतश्च योनिरसत्तश्चैक एवा

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥२२॥

I am beyond the reach of earthly evils; whence can the death and life come to me? nor am I desirous of emancipation for truth and untruth, good and evil-all rest in the Supreme Being. (Thus does the emancipated soul think within himself). Ascetics perceive that Lord that Lord who is Eternal.

न साधुना नोत असाधुना वा-

समानमेतद् दृश्यते मानुषेषु।

समानमेतदमृतस्य विद्या-

देवयुक्तो मधु तद् वै परीप्सेत्।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥२३॥

Acts, virtuous or sinful, cannot touch the man who has obtained true knowledge. This inequality is observed only by ordinary men. The man who has seen the Supreme Being is immortal. Being possessed of this knowledge, one should attain to that sweetness (Brahma). The ascetics perceive that Being who is Eternal.

नास्यातिवादा हृदयं तापयन्ति

नानधीतं नाहुतमग्निहोत्रम्।

मनो ब्रह्मी लघुतामादधीत

प्रज्ञां चास्मै नाम धीरा लभन्ते।

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम्॥२४॥

The heart of such a man is not grieved at calumny, nor the want of study of the holy books, nor the non-performance of sacrificial ceremonies; by a knowledge of the supreme Being those who are given to asceticism soon obtain true wisdom. The ascetics perceive that Lord who is Eternal.

एवं यः सर्वभूतेषु आत्मानमनुपश्यति।

अन्यत्रान्यत्र युक्तेषु किं स शोचेत् ततः परम्॥२५॥

The man who thus perceives soul in all creatures, why should he grieve after this perception? Grief comes to those who are employed occupations.

यथोदपाने महति सर्वतः सम्प्लुतोदके।

एवं सर्वेषु वेदेषु आत्मानमनुजानतः॥२६॥

As one can do as well with a well as with a large tank, so one who knows the supreme should can do as well with his own knowledge as with the entire Veda.

अद्भुष्टमात्रः पुरुषो महात्मा

न दृश्यते सौहृदि संनिविष्टः।

अजश्चरो दिवारात्रमतन्निष्ठश्च

स तं मत्वा कविरास्ते प्रसन्नः॥२७॥

Of the measure of the thumb, that illustrious Being, though dwelling in the heart, cannot be seen by the eye. Though without birth, he moves about in full consciousness, day and night. He that knows him becomes wise and full of joy.

अहमेव स्मृतो माता पिता पुत्रोऽस्म्यहं पुनः।

आत्माऽहमपि सर्वस्य यच्च नास्ति यदस्ति च॥२८॥

According to the Smritis, I am the mother, the father and again I am the son - I am the soul of everything, past and present.

पितामहोऽस्मि स्थविरः पिता पुत्रश्च भारता।

ममैव यूयमात्मस्था न मे यूयं न वो वयम्॥२९॥

I am the old grandfather, father and son; O Bharata, you depend on my soul; O Bharata, yet you are not mine.

आत्मैव स्थानं मम जन्म चात्मा

ओतप्रोतोऽहमजरप्रतिष्ठः।

अजश्चरो दिवारात्रमतन्निष्ठोऽहं

मां विज्ञाय कविरास्ते प्रसन्नः॥३०॥

The soul is my place and the soul is my birth, I am both the warp and the woof; I am established on that which is in destructible. Though without birth, I roam about in full consciousness, day and night; knowing me wise men become satisfied.

अणोरणीयान् सुमनाः सर्वभूतेषु जायति।

पितरं सर्वभूतेषु पुष्करे निहितं विदुः॥३१॥

The supreme soul is subtler than the subtle, of noble mind and is present in all creatures. He is known as the universal father, dwelling in the heart of every creature,

CHAPTER 47

(YANASANDHI PARVA)

Sanjaya sent in message, in the Yanasandhi

वैसम्पायन उवाच

एवं सनत्सुजातेन विदुरेण च धीमता।

सार्धं कथयतो राज्ञः सा व्यतीयाय शर्वरी॥१॥

Vaishampayana said

In this way discoursing with Sanat-Sujata and wise Vidura, the king passed that night.

तस्यां रजन्यां व्युष्टायां राजानः सर्व एव ते।

सभामाविविशुर्हृष्टाः सूतस्योपदिदृक्षया॥२॥

That night having passed away, all the kings entered the Council Chamber with glad hearts with the desire of seeing the Suta.

शुश्रूषमाणाः पार्थानां वाचो धर्मार्थसंहिताः।

धृतराष्ट्रमुखाः सर्वे ययू राजसभां शुभाम्॥३॥

Desirous of hearing the message of those sons of Pritha, full of virtue and worldly benefit, all with Dhritarashtra at their head went to the blessed Council Chamber.

सुधावदातां विस्तीर्णां कनकाजिरभूषिताम्।

चन्द्रप्रभां सुरुचिरां सिक्तां चन्दनवारिणा॥४॥

Of a bright whit and large area and adorned with a golden floor it was beautiful as the moon and wet with sandal water.

रुचिरैरासनैस्तीर्णां काञ्चनैर्दारवैरपि।

अश्मसारमयैर्दानैः स्वास्तीर्णैः सोत्तरच्छदैः॥५॥

It was covered over with handsome seats made of gold and of wood and of marble and of ivory, having excellent covers.

भीष्मो द्रोणः कृपः शल्यः कृतवर्मा जयद्रथः।

अश्वत्थामा विकर्णश्च सोमदत्तश्च बोहिकः॥६॥

विदुरश्च महाप्राज्ञो युयुत्सुश्च महारथः।

सर्वे च सहिताः शूराः पार्थिवा भरतर्षभा॥७॥

धृतराष्ट्रं पुरस्कृत्य विविशुस्ता सभां शुभाम्।

Bhishma, Drona, Kripa, Shalya, Kritavarman, Jayadratha, Ashvathama, Vikarna, Somadatta, Balhika, Vidura of great wisdom and Yuyutsu of great prowess, all these heroes and rulers of the earth, O bull among the race of Bharata, keeping Dhritarashtra in the front entered that blessed Council Chamber.

दुःशासनश्चित्रसेनः शकुनिश्चापि सौबलः॥८॥

दुर्मुखो दुःसहः कर्ण उलूकोऽथ विविशतिः।

कुरुराजं पुरस्कृत्य दुर्योधनमर्षणम्॥९॥

विविशुस्तां सभां राजन् सुराः शक्रसदो यथा।

As also did Dushasana, Shakuni and Saubala. Durmukha, Dussaha, Karna, Uluka, Vivingshati having placed Duryodhana, the wrathful king of the Kurus, in the front, entered that Council, O king, like the gods forming the train of Shakra.

आविशद्भिस्तदा राजन्शूरैः परिघबाहुभिः॥१०॥

शुशुभे सा सभा राजन् सिंहैरिव गिरेर्गुहा।

At the time, O king, filled with those heroes, having arms like iron maces, that Council Chamber, O king, appeared like a den filled with lion.

ते प्रविश्य महेष्वासाः सभां सर्वे महौजसः॥११॥

आसनानि विचित्राणि भेजिरे सूर्यवर्धसः।

All those mighty bowmen of great prowess having entered the hall, those of the effulgence of the sun seated themselves on the variegated seats.

आसनस्थेषु सर्वेषु तेषु राजसु भारता॥१२॥

द्वाःस्थो निवेदयामास सूतपुत्रमुपस्थितम्।

अयं स रथ आयाति योऽयासीत् पाण्डवान् प्रति॥१३॥

दूतो नस्तूर्णमायातः सैन्धवैः साधुवाहिभिः।

And to all those kings, seated on their seats, O Bharata, the gate-keeper (thus) submitted for their information, the presence of the Suta's son. Here comes he with his car who was sent to the sons of Pandu. Our messenger has returned speedily by the aid of horses of Sindhu species, which are good barriers of loads.

उपेयाय स तु क्षिप्रं रथात् प्रस्कन्द्य कुण्डली।

प्रविवेश सभां पूर्णां महीपालैर्महात्मभिः॥१४॥

Coming to that place quickly and dismounting from the chariot the one having earrings entered the Council Chamber full of great-souled rulers of the earth.

संजय उवाच

प्राप्तोऽस्मि पाण्डवान् गत्वा तं विजानीत कौरवाः।

यथावयः कुरुन् सर्वान् प्रतिनन्दन्ति पाण्डवाः॥१५॥

Sanjaya said

Having gone to the Pandavas, I am returned; know you this, O sons of Kuru. The Pandus salute all the sons of Kurus, each according to his age.

अभिवादयन्ति वृद्धांश्च वयस्यांश्च वयस्यवत्।

यूनश्चाभ्यवदन् पार्थाः प्रतिपूज्य यथावयः॥१६॥

They pay their respects to the old and present suitable greetings to those of their age and also to those their younger. In fact, the sons Pritha present suitable greetings to all according to their respective ages.

यथाहं धृतराष्ट्रेण शिष्टः पूर्वमितो गतः।

अब्रुवं पाण्डवान् गत्वा तन्निबोधत पार्थिवाः॥१७॥

What I, instructed by Dhritarashtra before having gone there from hence said to the sons Pandu, listen to that, O rulers.

CHAPTER 48

(YANASANDHI PARVA) Continued

The speech of Arjuna, in the Yanasandhi

धृतराष्ट्र उवाच

पृच्छामि त्वां संजय राजमध्ये

किमब्रवीद् वाक्यमदीनसत्त्वः।

धनंजयस्तात युधां प्रणेता

दुरात्मनां जीवितच्छिन्महात्मा॥१॥

Dhritarashtra said

I ask you, O Sanjaya, in the midst of these kings, what words the noble minded Dhananjaya of Pure habits, the leader in battles, the destroyer of the lives of men of vicious habits, said.

सञ्जय उवाच

दुर्योधनो वाचमिमां शृणोतु
यदब्रवीदर्जुनो योत्स्यमानः।

युधिष्ठिरस्यानुमते महात्मा
घनंजयः शृण्वतः केशवस्य॥२॥

Sanjaya said

Let Duryodhana listen to this speech which was made by Arjuna, who was eager to fight, with the permission of Yudhishtira and in the hearing of Keshava.

अन्वत्रस्तो बाहुवीर्यं विदान
उपह्वरे वासुदेवस्य धीरः।
अवोचन्मा योत्स्यमानः किरीटी
मध्ये ब्रूया धार्तराष्ट्रं कुरूणाम्॥३॥

Without the slightest fear and conscious of the strength of his arms, in the presence of Vasudeva, the wise one spoke to me. Kiritin, eager to fight, said to me. "Tell the son of Dhritarashtra in the midst of the Kurus."

संशृण्वतस्तस्य दुर्भाषिणो वै
दुरात्मनः सूतपुत्रस्य सूता
यो योद्धुमाशंसति मां सदैव
मन्दप्रज्ञः कालपक्वोऽतिमूढः॥४॥

And in the hearing of the son of Suta of wicked soul, of disagreeable speech, O Suta, who is ever desirous of a fight with me and who is of stupid intellect and of extreme ignorance and whose time is come.

ये वै राजानः पाण्डवायोधनाय
समानीताः शृण्वतां चापि तेषाम्।
यथा समग्रं वचनं मृयोक्तं
सहामात्यं श्रावयेथा नृपं तत्॥५॥

And also in the hearing of those kings who have been assembled to fight the Pandavas, the entire collection of words used by me; let that king with his ministers hear what I say.

यथा नूनं देवराजस्य देवाः
शुश्रूषन्ते वज्रहस्तस्य सर्वे।
तथाशृण्वन् पाण्डवाः संजयश्च
किरीटिना वाचमुक्तां समर्थाम्॥६॥

As all the gods hear what is said by the chief of the deities, with the thunderbolt in his hands, so did the Pandavas and the Srinjaya listen to the able speech made by Kiritin.

इत्यब्रवीदर्जुनो योत्स्यमानो
गाण्डीवधन्वा लोहितपद्मनेत्रः।
न चेद् राज्यं मुञ्चति धार्तराष्ट्रो
युधिष्ठिरस्याजमीढस्य राज्ञः॥७॥

Thus spoke Arjuna eager for fight armed with the Gandharva-bow and with his lotus eyes looking red - If the son of Dhritarashtra does not surrender the kingdom of Yudhishtira, the king of Ajmida.

अस्ति नूनं कर्म कृतं पुरस्ता-
दनिर्विष्टं पापकं धार्तराष्ट्रैः।
येषां युद्धं भीमसेनार्जुनाभ्यां
तथाश्रिभ्यां वासुदेवेन चैव॥८॥

Then there are surely some acts done before (by them), the fruits of which have not been obtained by the son of Dhritarashtra of wicked souls for which battle is desired with Bhimasena and Arjuna and the same with the sons of Ashvin and Vamdeva.

शैनेयेन ध्रुवमात्तायुधेन
धृष्टद्युम्नेनाथ शिखण्डिना च।
युधिष्ठिरेणेन्द्रकल्पेन चैव
योऽपध्यानान्निर्देहेद् गां दिवं च॥९॥

And with the son of Shini and with Dhrishtadyumna of sure arms and with Shikhandin and with Yudhishtira who is equal to Indra and who can consume the Earth and the Heaven by the strength of his asceticism.

तैश्चेद् योद्धुं मन्यते धार्तराष्ट्रो
निर्वृत्तोऽर्थः सकलः पाण्डवानाम्।
मा तत् कार्षीः पाण्डवस्यार्थहितो-
रूपैहि युद्धं यदि मन्यसे त्वम्॥१०॥

If war with them is thought of by the son of Dhritarashtra, then are all the subjects of the Pandavas gained. Therefore do not propose peace for gaining the end of the Pandavas; let there be war if you please.

यां तां वने दुःखशय्यामवात्सीत्
प्रव्राजितः पाण्डवो धर्मचारी।

आप्नोतु तां दुःखतरामनर्था-

मन्त्यां शय्यां धार्तराष्ट्रः परासुः॥११॥

The bed of woe which the son of Pandu attached to virtuous habits lay, exiled in woods-let the son of Dhritarashtra when dead in the field obtain a bed of greater endless woe.

ह्रिया ज्ञानेन तपसा दमेन

शौर्येणाथो धर्मगुण्या धनेन।

अन्यायवृत्तिः कुरुपाण्डवेया-

नष्टातिष्ठद् धार्तराष्ट्रो दुरात्मा॥१२॥

The son of Dhritarashtra of wicked soul and of unrighteous conduct could never conquer the son of Kuru and Pandu (at the game of dice) by means of modesty, knowledge, asceticism, self-control, heroism or by strength accompanied with righteousness.

मायोपधः प्रणिपातार्जवाभ्यां

तपोदमाभ्यां धर्मगुण्या बलेन।

सत्यं ब्रुवन् प्रतिपन्नो नृपो न-

स्तितिक्षमाणः क्लिश्यमानोऽतिवेलम्॥१३॥

Graced with meekness and benevolence, with asceticism and self-control and with might attended with virtue, speaking the truth, (Yudhishtira), a prey to deception, has borne great sufferings.

यदा ज्येष्ठः पाण्डवः संशितात्मा

क्रोधं यत्तं वर्षपूगान् सुघोरम्।

अवस्रष्टा कुरुषूद्वृत्तचेता-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥१४॥

When the eldest son of Pandu, who has brought his soul under control, will direct his wrath nursed during a series of years towards the Kurus, then will the son of Dhritarashtra repent for the war.

कृष्णवर्त्मव ज्वलितः समिद्धो

यथा दहेत् कक्षमग्निर्निदाघे।

एवं दग्धा धार्तराष्ट्रस्य सेनां

युधिष्ठिरः क्रोधदीप्तोऽन्ववेक्ष्य॥१५॥

As blazing fire, raging in all directions, burns up and withers dry grass during summer, so will the army of the son of Dhritarashtra be withered by the mere glance of Yudhishtira fired by wrath.

यदा द्रष्टा भीमसेनं रथस्थं

गदाहस्तं क्रोधविषं वमन्तम्।

अमर्षणं पाण्डवं भीमवेगं

तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥१६॥

When the son of Dhritarashtra sees Bhimasena, riding his car with mace in his hand and vomiting the poison of his wrath, that wrathful Pandava of terrible strength, then will he repent for the war.

सेनाग्रं दंशितं भीमसेनं

स्वालक्षणं वीरहणं परेषाम्।

घ्नन्तं चमूयन्तकसंनिकाशं

तदा स्मर्ता वचनस्यातिमानी॥१७॥

When that exceedingly vain one beholds Bhimasena sled in iron, fighting in the front ranks of his army, incapable of being grazed at even by his own men, killing the heroes of other side and sending them to the abode of the God of death, then will these words be remembered by him.

यदा द्रष्टा भीमसेनेन नागान्

निपातितान् गिरिकूटप्रकाशान्।

कुम्भैरिवासृग्वमतो भिन्नकुम्भान-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥१८॥

When the son of Dhritarashtra sees elephants felled to the ground by Bhimasena looking like the summits of mountains with their pierced pot-like heads pouring blood like pots pouring water, then will he repent for the war.

महासिंहो गा व इव प्रविश्य

गदापाणिधार्तराष्ट्रानुपेत्य।

यदा भीमो भीमरूपो निहन्ता

तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥१९॥

When like a huge lion falling upon battle, with a mace in hand, Bhimasena like a slayer of terrible appearance approaches the son of Dhritarashtra, then will that son of Dhritarashtra repent for the war.

महाभये वीतभयः कृतान्नः

समागमे शत्रुबलामर्दी।

सकृद् रथेनाप्रतिमान रथौघान्

पदातिसंघान् गदयाऽभिनिघ्नन्॥२०॥

When that one who is without fear even in great dangers and skilled in the use of weapons and the slayer of the enemies armies, riding on his beautiful car works havoc with his mace among the numerous cars and foot-soldiers;

शैक्येन नागांस्तरसा विगृह्णन्

यदा छेत्ता धार्तराष्ट्रस्य सैन्यम्।

छिन्दन् वनं परशुनेव शूर-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥२१॥

Fastening quickly the elephants by nooses, when he fells down the army of the son of Dhritarashtra like a sturdy man cutting down a forest with an axe, then will the son of Dhritarashtra repent for the war.

तृणप्रायं ज्वलनेनेव दग्धं

ग्रामं यथा धार्तराष्ट्रान् समीक्ष्य।

पक्वं सस्यं वैद्युतेनेव दग्धं

परासिक्तं विपुलं स्वं बलौघम्॥२२॥

When like a village containing several huts of straw burnt up by fire, he sees the army of the son of Dhritarashtra consumed or when he sees his vast hosts of armies scattered like ripe corns struck by lightning.

हतप्रवीरं विमुखं भयार्तं

पराङ्मुखं प्रायशोऽधृष्टयोधम्।

शस्त्रार्चिषा भीमसेनेन दग्धं

तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥२३॥

With their heroic leaders killed and his soldiers struck with fear flying with their backs towards the field and their vast army dispersed, consumed as it were by the fire of the arms of Bhimasena, then will the son of Dhritarashtra repent for the war.

उपासंगानाचरेद् दक्षिणेन

वराङ्गानां नकुलश्चित्रयोधी।

यदा रथाग्नौ रथिनः प्रणेता

तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥२४॥

When Nakula, the chief among car-warriors, of great skill in the use of weapons skillfully shoots hundreds of arrows and kill the car-warriors of the other side, then will the son of Dhritarashtra repent of the war.

सुखोचितो दुःखशय्यां वनेषु

दीर्घं कालं नकुलो यामशेता

आशीविषः क्रुद्ध इवोद्धमन् विषं

तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥२५॥

Accustomed to comforts, Nakula for a long time slept on an uncomfortable bed in the woods; and when like an angry snake he will vomit poison, then will the son of Dhritarashtra repent for the war.

त्यक्तात्मानः पार्थिवा योधनाय

समादिष्टा धर्मराजेन सूता

रथैः शुभ्रैः सैन्यमभिद्रवन्तो

दृष्ट्वा पश्चात् तप्स्यते धार्तराष्ट्रः॥२६॥

Desperate of their lives the rulers of the earth, directed to fight by the king of Dharma (virtue), O Suta, riding on white cars will work havoc among the (enemies') army. Seeing that the son of Dhritarashtra will afterwards repent.

शिशून् कृतास्त्रान् शिशुप्रकाशान्

यदा द्रष्टा कौरवः पञ्च शूरान्।

त्यक्त्वा प्राणान् कौरवानाद्रवन्त-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥२७॥

When the sons of Kuru see the five heroes, children in years but old in acts, desperate of their lives, working havoc among the sons of Kuru; then will the sons of Dhritarashtra repent for the war.

यदा गतोद्वाहमकूजनाक्षं

सुवर्णतारं रथमाततायीः।

दानैर्युक्तं सहदेवोऽधिरूढः

शिरांसि राज्ञां क्षेप्यते मार्गणौघैः॥२८॥

When Sahadeva, mounted on a car with well trained horses, proceeding in the wished-for direction, having noiseless wheels and adorned with golden stars, will fell down the heads of kings with innumerable arrows.

महाभये सम्प्रवृत्ते रथस्थं

विवर्तमानं समरे कृतास्त्रम्।

सर्वा दिशः सम्पतन्तं समीक्ष्य

तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥२९॥

Seeing that warrior skilled in the use of weapons, mounted on a car, present in the battle field on working havoc and filling soldiers in all directions, the son of Dhritarashtra will repent for the war.

ह्रीनिषेवो निपुणः सत्यवादी

महाबलः सर्वधर्मोपपन्नः।

गान्धारिमाच्छस्तुमुले क्षिप्रकारी

क्षेप्ता जनान् सहदेवस्तरस्वी॥३०॥

When Sahadeva who is modest, skillful in battle truthful, of great strength and graced with all virtues, active, capable of speedily doing things, meets the son of Gandhara in terrible and fells down his men.

यदा द्रष्टा द्रौपदेयान् महेषून्

शूरान् कृतास्त्रान् रथयुद्धकोविदान्।

आशीविषान् घोरविषानिवायत-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥३१॥

When he sees the son of Draupadi, the mighty heroes, skillful in the use of weapons and having a knowledge of fighting on cars, darting at the enemies like serpents of quick poison, then will the son of Dhritarashtra repent for the war.

यदाभिमन्युः परवीरघाती

शरैः परान् मेघ इवाभिवर्षन्।

विगाहिता कृष्णसमः कृतास्त्र-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥३२॥

When Abhimanyu the slayer of heroes on the other side, shoots arrows on the enemies as the clouds pour water-when he, skilled in the weapons like Krishna, overpowers the enemies, then will the son of Dhritarashtra repent for the war.

यदा द्रष्टा बालमबालवीर्यं

द्विषच्चमूं मृत्युमिवोत्पतन्तम्।

सौभद्रमिन्द्रप्रतिमं कृतास्त्रं

तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥३३॥

When he sees the son of Subhadra, who though a child is not a child in heroism is like Indra is skillful in the use of weapons falling on the men of the enemies like death itself; then will the son of Dhritarashtra repent for the war.

प्रभद्रकाः शीघ्रतरा युवानो

विशारदाः सिंहसमानवीर्याः।

यदा क्षेप्तारो धार्तराष्ट्रान् ससैन्या-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥३४॥

When the young Prabhadrakas having great activity, skilled in battle and having the might equal to that of lions, fell down the sons of Dhritarashtra along with their armies; then will the son of Dhritarashtra repent for the war.

वृद्धौ विराटद्रुपदौ महारथौ

पृथक् चमूभ्यामभिवर्तमानौ।

यदा द्रष्टारौ धार्तराष्ट्रान् ससैन्या-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥३५॥

When he sees those veterans in war, Virata and Drupada, mighty car-warriors, each present in his own post separately attack the sons of Dhritarashtra with their armies; then will the son of Dhritarashtra repent for the war.

यदा कृतास्त्रो द्रुपदः प्रचिन्वन्

शिरांसि यूनां समरे रथस्थः।

क्रुद्धः शरैश्छैत्स्यति चापमुक्तै-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥३६॥

When Drupada, skilled in the use of weapons, from the car down the heads of young warriors in battle; and when, wrathful, he shoots arrows from his bow; then will the son of Dhritarashtra repent for the war.

यदा विराटः परवीरघाती

रणान्तरे शत्रुचमूं प्रवेष्टा।

मत्स्यैः सार्धमनृशंसरूपै-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥३७॥

When Virata, the slayer of heroes in the other side, penetrates into the ranks of the enemy and works havoc among them with the aid of the Matsyas of cool courage, then will the son of Dhritarashtra repent for the war.

ज्येष्ठं मात्स्यमनृशंसार्यरूपं

विराटपुत्रं रथिनं पुरस्तात्।

यदा द्रष्टा दंशितं पाण्डुवार्थं

तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥३८॥

When he sees the eldest son of Virata, the king of the Matsyas of cool courage, clad in

iron, in his chariot in the front ranks of his army on the side of the Pandavas, then will the son of Dhritarashtra repent for the war.

रणे हते कौरवाणां प्रवीरे शिखण्डिना सत्तमे शान्तनूजे।
न जातु नः शत्रवो धारयेयुरसंशयं सत्यमेतद् ब्रवीमि॥

The virtuous son of Shantanu; that hero among the sons of Kuru, being killed in battle by Shikhandin; then our enemies will undoubtedly perish. I speak this truly.

यदा शिखण्डी रथिनः प्रचिन्वन्
भीष्मं स्थेनाभियाता वरूथी।

दिव्यैर्हयैरवमृदन् रथौघा-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥४०॥

When cutting down the car-warriors, Shikhandin, on a car well protected goes forth to meet Bhishma leveling to the dust the host of cars by his celestial horses, then will the son of Dhritarashtra repent for the war.

यदा द्रष्टा संजयानामनीके

वृष्टद्युम्नं प्रमुखे रोचमानम्।

अस्त्रं यस्मै गुह्यमुवाच भीमान्

द्रोणस्तदा तप्स्यति धार्तराष्ट्रः॥४१॥

When he sees, seated in the front ranks of the Srinjayas, effulgent in his splendour, Dhrishtadyumna, whom the wise Drona initiated in to the mysteries of the use of weapons; then will the son of Dhritarashtra repent.

यदा स सेनापतिरप्रमेयः

परामृदन्निषुभिर्धार्तराष्ट्रान्।

द्रोणं रणे शत्रुसहोऽभियाता

तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥४२॥

When that leader of armies, of immeasurable strength, working havoc among the armies of the sons of Dhritarashtra by his arrows, goes forth to encounter Drona and the enemy in battle; then will the son of Dhritarashtra repent for the war.

ह्रीमान् मनीषी बलवान् मनस्वी

स लक्ष्मीवान् सोमकानां प्रबर्हः।

न जातु तं शत्रवोऽन्ये सहेरन्

येषां स स्यादग्रणीर्वृष्णिसिंहः॥४३॥

No foe can withstand them who have for their leader of the lion of the Vrishni race, that chief of the Somaka tribe, who is modest, wise, powerful, independent, blessed with prosperity.

इदं च ब्रूया मा वृणीष्वेति लोके

युद्धेऽद्वितीयं सचिवं रथस्थम्।

शिनेर्नप्तारं प्रवृणीष सात्वर्किं

महाबलं वीतभयं कृतास्त्रम्॥४४॥

Tell this also (to Duryodhana); Do not desire (the kingdom), we have chosen Satyaki, the guard of Shini for our leader; he is unequalled in battle in this world, a car-warrior of dauntless and powerful might and skilled in the use of weapons,

महोरस्को दीर्घबाहुः प्रमाथी

युद्धेऽद्वितीयः परमास्त्रवेदी।

शिनेर्नप्ता तालमात्रायुधोऽयं

महारथो वीतभयः कृतास्त्रः॥४५॥

Of broad chest and long arms, the slayer of enemies unequalled in battle and acquainted with the best of weapons, the grandson of Shini well versed in the use of weapons, a mighty car-warrior who knows no fear has a bow measuring four cubits.

यदा शिनीनामधिपो मयोक्तः

शरैः परान् मेघ इव प्रवर्षन्।

प्रच्छादयिष्यत्यरिहा योधमुख्या-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥४६॥

When the ruler of the Shinis, the slayer of foes directed by me, will shower volleys of arrows on the enemy, as the clouds do (the rain) and completely cover them then will the son of Dhritarashtra repent for the war.

यदा धृतिं कुस्ते योत्स्यमानः

स दीर्घबाहुर्दृढधन्वा महात्मा।

सिंहस्येव गन्धमाघ्राय गावः

संचेष्टन्ते शत्रवोऽस्माद् रणाग्रे॥४७॥

When that one with long arms and of firm grasp on the bow makes up his mind for fight; then will the foes before the battle act like cattle who have got scent of a lion.

स दीर्घबाहुर्दृढधन्वा महात्मा

भिन्वाद् गिरीन् संहरेत् सर्वलोकान्।

अस्त्रे कृती निपुणः क्षिप्रहस्तो

दिवि स्थितः सूर्य इवाभिभाति॥४८॥

He, of long arms of firm grasp on the bow and of a large fond, can pierce the mountain and destroy the whole world. Acquainted with the use of weapons, skillful and of an agile hand, he shines like the sun in the sky.

चित्रः सूक्ष्मः सुकृतो यादवस्य

अस्त्रे योगो वृष्णिसिंहस्य भूयान्

यथाविधं योगमाहुः प्रशस्तं

सर्वैर्गुणैः सात्यकिस्तरुपेतः॥४९॥

The lion of the Vrishni race, that descendant of Yadu of superior training, has many delicate and wonderful weapons. Satyaki has competent knowledge of the use of excellent arms; and he is endued with all the good qualities that are said to be good.

हिरण्मयं श्वेतहयैश्चतुर्भि-

र्यदा युक्तं स्यन्दनं माधवस्य।

द्रष्टा युद्धो सात्यकिर्धार्तराष्ट्र-

स्तदा तप्स्यत्यकृतात्मा स मन्दः॥५०॥

When he sees the golden car of Satyaki, the descendant of Madhu with four white horses; then that foolish son of Dhritarashtra with a soul addicted to vices repent for the war.

यदा रथं हेममणिप्रकाशं

श्वेताश्वयुक्तं वानरकेतुमुचम्।

द्रष्टा ममाप्यास्थितं केशवेन

तदा तप्स्यत्यकृतात्मा स मन्दः॥५१॥

When also he sees my terrible car, guided by Keshava, shining with gold and precious stones, with white horses and with a banner having the figure of a monkey; then will that vicious-souled fool repent.

यदा मौर्व्यास्तलनिष्पेषमुग्रं

महाशब्दं वज्रनिष्पेषतुल्यम्।

विधूयमानस्य महारणे मया

स गाण्डिवस्य श्रोष्यति मन्दबुद्धिः॥५२॥

तदा मूढो धृतराष्ट्रस्य पुत्र-

स्तप्ता युद्धे दुर्मतिर्दुःसहायः।

दृष्ट्वा सैन्यं बाणवर्षाशकारे

प्रभज्यन्तं गोकुलवद् रणाचे॥५३॥

When that fool hears the fierce twanging sound produced by the contact of the leather covering fingers with the string of the bow, resembling the roaring of thunder and the great battle field covered with smoke by my Gandiva bow; then will the foolish son of Dhritarashtra of weak intellect repent on seeing himself helpless, his soldiers destroyed in the darkness produced by the raining of arrows like herds of cows, before the actual fighting commences.

बलाहकादुच्चरतः सुभीमान्

विद्युत्स्फुलिङ्गानिव घोररूपान्।

सहस्रघ्नान् द्विषतां सङ्गरेषु

अस्थिच्छिदो मर्मभिदः सुपुङ्गवान्॥५४॥

यदा द्रष्टा ज्यामुखाद् बाणसंघान्

गाण्डीवमुक्तानापततः शिताग्रान्।

हयान् गजान् वर्मिणश्चाददानां-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥५५॥

When he sees the terrible host of arrows, with sharp edges having beautiful feathers and able to penetrate into the vitals shot from the string of the Gandiva bow, like terrible flashes of lightning proceeding from clouds, killing thousands of the host of enemies and devouring innumerable horses and elephants clad in mail; then will the son of Dhritarashtra repent for the war.

यदा मन्दः परबाणान् विमुक्तान्

ममे बुभुर्हिर्मयमाणान् प्रतीपम्।

तिर्यग्विध्याच्छिद्यमानान् पृषत्कै-

स्तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥५६॥

When the fool sees the arrows shot from the bows of our enemies being struck by my arrows twined back or cut off being pierced obliquely by my shafts; then will the son of Dhritarashtra repent for the war.

यदा विपाठा मद्भुजविप्रमुक्ता

द्विजाः फलानीव महीरुहाग्रात्।

प्रचेतार उत्तमाङ्गानि यूनां

तदा युद्धं धार्तराष्ट्रोऽन्वतप्स्यत्॥५७॥

When the arrows shot by me cut off the five figures of young men on the other side as

birds pluck off fruits from the top of trees then will the son of Dhritarashtra repent for the war.

यदा द्रष्टा पततः स्यन्दनेभ्यो

महागजेभ्योऽभ्यगतान् सुयोधनान्।

शरैर्हतान् पातितंश्चैव रङ्गे

तदा युद्धं धार्तराष्ट्रोऽन्वतपस्यत्॥५८॥

When he sees excellent warriors falling dead from their chariots and huge elephants struck by my arrows in the field then will the son of Dhritarashtra repent for the war.

असम्प्राप्तानस्त्रपथं परस्य

तदा द्रष्टा नश्यतो धार्तराष्ट्रान्।

अकुर्वतः कर्म युद्धे समन्तात्

तदा युद्धं धार्तराष्ट्रोऽन्वतपस्यत्॥५९॥

When he sees the (other) sons of Dhritarashtra before even reaching within the range of the enemies' weapons fall down dead without even doing anything in the field; then will the son of Dhritarashtra repent for the war.

पदातिसंधान् रथसंधान् समन्ताद्

ह्यात्ताननः काल इवाततेषुः।

प्रणोत्स्यामि ज्वलितैर्बाणवर्षैः

शत्रूंस्तदा तपस्यति मन्दबुद्धिः॥६०॥

When I shall fell down by pouring down burning arrows the enemies and their hosts of infantry and car-warriors in all directions like death with his mouth open, then will that man of weak intellect repent for the war.

सर्वा दिशः सम्पतता रथेन

रजोध्वस्तं गाण्डिवेन प्रकृत्तम्।

यदा द्रष्टा स्वबलं सम्प्रमूढं

तदा पश्चात् तपस्यति मन्दबुद्धिः॥६१॥

When he sees his own army covered by the dust of my chariot going in all sides cut down by my Gandiva and rendered senseless; then will that man of weak intellect repent.

कान्दिग्भूतं छिन्नगात्रं विसंज्ञं

दुर्योधनो द्रक्ष्यति सर्वसैन्यम्।

हतमश्ववीराग्रयनरेन्द्रनागं

पिपासितं श्रान्तपत्रं भयार्तम्॥६२॥

आर्तस्वरं हन्यमानं हतं च

विकीर्णकिशास्थिकपालसंघम्।

प्रजापतेः कर्म यथार्थनिष्ठितं

तदा दृष्ट्वा तपस्यति मन्दबुद्धिः॥६३॥

When Duryodhana sees all his soldiers overpowered and running away all sides with their bodies cut open, senseless and his horses, commanders rulers killed, his army 'thirsty, struck with fear, crying piteously for help, dead and dying, with their animals rendered faint and hair, bones and heads strewn about as if they were really the work of the Lord of creatures; then will that man of weak intellect repent.

यदा रथे गाण्डिवं वासुदेवं

दिव्यं शङ्खं पाञ्चजन्यं हयांश्च।

तूणावक्ष्य्यौ देवदत्तं च मां च

द्रष्ट्वा युद्धे धार्तराष्ट्रोऽन्वतपस्यत्॥६४॥

When he sees in the chariot, the Gandiva bow, Vasudeva, the heavenly conch Panchajanya, my horses, the two arrow-holders which are never emptied, Devadatta and myself; then will the son of Dhritarashtra repent for the war.

उद्धर्तयन् दस्युसङ्घान् समेतान्

प्रवर्तयन् युगमन्यद् युगान्ते।

यदा धक्ष्याम्यग्नित्वत् कौरवेयां-

स्तदा तप्ता धृतराष्ट्रः सपुत्रः॥६५॥

When I shall burn the sons of Kuru like the god of fire burning at the time of bringing in this world a Yoga, at the end of another a large number of wicked souls, then will Dhritarashtra with his sons repent for the war.

सम्प्राता वै सहसैन्यः सभृत्यो

भ्रष्टैश्चर्य्यः क्रोधवशोऽल्पचेताः।

दर्पस्यान्ते निहतो वेपमानः

पश्चान्मन्दस्तपस्यति धार्तराष्ट्रः॥६६॥

The son of Dhritarashtra, wrathful and of wicked heart, having lost his property along with his brothers, his soldiers and his dependents, at the end of the period of pride, trembling will afterwards repent.

पूर्वाह्णे मां कृतजघ्नं कदाचिद्

विप्रः प्रोवाचोदकान्ते मनोज्ञम्।

कर्तव्यं ते दुष्करं कर्म पार्थ

योद्धव्यं ते शत्रुभिः सव्यसाचिन्॥६७॥

One day before this when I had finished my prayers a certain Brahmana said to me, after my getting up from the water, these pleasing words - A difficult task will have to be performed by you, O son of Pritha, O Savyasachin, you will have to fight with your enemies.

इन्द्रो वा ते हरिमान् वज्रहस्तः

पुरस्ताद् यातु समरेऽरीन् विनिघ्नन्।

सुग्रीवयुक्तेन रथेन वा ते

पश्चात् कृष्णो रक्षतु वासुदेवः॥६८॥

Either Indra on his steed, thunderbolt in his hand will go before you in battle, killing your enemies or mounted on a chariot with Sugriva (name of horse) and other steeds Krishna, the son of Vasudeva will protect you from behind.

वव्रे चाहं वज्रहस्तान्महेन्द्रा-

दस्मिन् युद्धे वासुदेवं सहायम्।

स मे लब्धो दस्युवधाय कृष्णो

मन्ये चैतद् विहितं दैवतैर्मै॥६९॥

In this war, have I preferred the help of Vasudeva to Indra with the thunderbolt in his hand. That Krishna has come over to my side for the purpose of slaying these wicked men. This I consider has been ordained by the gods.

अयुद्ध्यमानो मनसाऽपि यस्य

जयं कृष्णः पुरुषस्याभिनन्देत्।

एवं सर्वान् स व्यतीयादमित्रान्

सेन्द्रान् देवान् मानुषे नास्ति चिन्ता॥७०॥

That man whose victory is merely desired by Krishna, even if the latter does not fight, is sure to triumph over all enemies though they be the gods themselves with Indra. If they are men, there is no anxiety.

स बाहुभ्यां सागरमुत्तितीर्थे-

न्महोदधिं सलिलस्याप्रमेयम्।

तेजस्विनं कृष्णमत्यन्तशूरं

युद्धेन यो वासुदेवं जिगीषेत्॥७१॥

That man is desirous of crossing the ocean of vast expanse and unfathomable waters, with

his two arms, who is desirous of vanquishing in fight the exceedingly heroic Krishna, the son of Vasudeva, of great prowess.

गिरिं य इच्छेत् तु तलेन भेतुं

शिलोच्चयं श्वेतमतिप्रमाणम्।

तस्यैव पाणिः सनखो विशीर्ये-

न्न चापि किञ्चित् स गिरेस्तु कुर्यात्॥७२॥

He, who desires to pierce by the palm of his hand the high white mountain of huge dimensions, has his hand with his nails only wasted away; and absolutely no harm is done to the mountain.

अग्निं समिद्धं शमयेद् भुजाभ्यां

चन्द्रं च सूर्यं च निवारयेत्।

हरेद् देवानाममृतं प्रसह्य

युद्धेन यो वासुदेवं जिगीषेत्॥७३॥

He who aspires to vanquish the son of Vasudeva after encountering him in battle, would rob the gods of nectar by force and with his two hands would put out a blazing fire and stop the Sun and the Moon in their course.

यो रुक्मिणीमेकरथेन भोजा-

नुत्साद्य राज्ञः समरे प्रसह्य।

उवाह भार्या यशसा ज्वलन्तीं

यस्यां जज्ञे रौक्मिण्येयो महात्मा॥७४॥

That Krishna, who alone in his chariot having encountered in battle vanquished the army of the king of the Bhojas, married Rukmini of great fame and effulgence; in her was born the high-souled Pradyumna.

अयं गान्धारांस्तरसा सम्प्रमथ्य

जित्वा पुत्रान् नमनजितः समग्रान्।

बद्धं मुमोच विनदन्तं प्रसह्य

सुदर्शनं वै देवतानां ललामम्॥७५॥

This favorite of the gods, who had speedily vanquished the Gandharvas and conquered all the sons of Nagnajita by sheer force, liberated the imprisoned Sudarshana of great power.

अथ कपाटेन जघान पाण्डुं

तथा कलिङ्गान् दन्तकूरे ममर्द।

अनेन दग्धा वर्षपूगान् विनाथा

वाराणसी नगरी सम्बभूव॥७६॥

He by striking his breast slew the king of Pandya and vanquished the Kalingas in battle; burnt by the city of Varanasi for series of years remained without a lord.

अयं स्म युद्धे मन्यतेऽन्यैरजेयं
तमेकलव्यं नाम निषादराजम्।
वेगेनैव शैलमभिहत्य जम्भः
शेते स कृष्णेन हतः परासुः॥७७॥

He was challenged by the king of Nishadas, named Ekalavya, who was incapable of being vanquished by others; but he being struck with force by Krishna lay dead smashed on the hillock like Jambha.

तथोडग्रसेनस्य सुतं सुदुष्टं
वृष्ययश्चकानां मध्यगतं समास्थम्।
अपातयद् बलदेवद्वितीयो
हत्वा ददौ चोग्रसेनाय राज्यम्॥७८॥

Then did he, having Baladeva as his coadjutor, fell down the extremely wicked son of Baladeva who was seated in court amidst the Vrishnis and Andhakas and then bestowed the kingdom on Ugrasena.

अयं सौभं योद्ययामास स्वस्थं
विभीषणं मायया शाल्वराजम्।
सौभद्वारि प्रत्यगृह्णाच्छतर्ध्नीं
दोभ्यां क एनं विषहेत मर्त्यः॥७९॥

He fought with the terrible king Shalva, the lord of Saubha, without being beside himself (through fear) in consequence of his power of producing effect; and near the gate of Saubha caught hold of Shataghni with his hand; what being on this earth can withstand him in fight?

प्राग्जोतिषं नाम बभूव दुर्गं
पुरं घोरमसुराणामसह्यम्।
महाबलो नरकस्तत्र भौमो
जहारादित्या मणिकुण्डले शुभे॥८०॥

There was fastness of the Asuras, terrible and impenetrable, named Pragjyotisha. There Naraka, son of the Earth of great strength stole the beautiful earrings of Aditi bedecked with gems and kept them.

न तं देवाः सह शक्रेण शेकुः
समागता युधि मृत्योरभीताः।
दृष्ट्वा च तं विक्रमं केशवस्य
बलं तथैवास्त्रमवारणीयम्॥८१॥

The very gods with Indra who gathered together fearless of death for fight could not fight with him; and seeing the prowess and strength and the irresistible weapons of Krishna.

जानन्तोऽस्य प्रकृतिं केशवस्य
न्ययोजयन् दस्युवधाय कृष्णम्।
स तत् कर्म प्रतिशुश्राव दुष्कर-
मैश्वर्यवान् सिद्धिषु वासुदेवः॥८२॥

And knowing his nature, they employed Krishna far slaying that wicked being. And Vasudeva undertook (endued with all kinds of prosperity), the accomplishment of that difficult task.

निर्मोचने षट् सहस्राणि हत्वा
संच्छिद्य पाशान् सहसा क्षुरान्तान्।
पुरं हत्वा विनिहत्यौघरक्षौ
निर्मोचनं चापि जगाम वीरः॥८३॥

Having slain six thousand near the city of Nirmochana and having broken sharp-edged arrows suddenly coming on him, having killed Mura and also having killed crowds of Rakshasas, that hero went into the city of Nirmochana.

तत्रैव तेनास्य बभूव युद्धं
महाबलेनातिबलस्य विष्णोः।
शेते स कृष्णेन हतः परासु-
वतिनेवोन्मथितः कर्णिकारः॥८४॥

There did take place a battle between him (Naraka) possessed of great strength and this Vishnu also endued with great strength. And he lay killed by Krishna like a Karnikara tree uprooted by a gale.

आहत्य कृष्णो मणिकुण्डले ते
हत्वा च भौमं नरकं पुरं च।
श्रिया वृतो यशसा चैव विद्वान्
प्रत्याजगामाप्रतिमप्रभावः॥८५॥

Having killed Naraka, the son of the earth and Mura and taking back that pair of earrings bedecked with gems, the learned one endued with prosperity and fame and of unparalleled proves came back.

अस्मै ववाण्यददंस्तत्र देवा

दृष्ट्वा भीमं कर्म कृतं रणे तत्।

श्रमश्च ते युध्यमानस्य न स्या-

दाकाशे चाप्सु च ते क्रमः स्यात्॥८६॥

To him the gods seeing the terrible tasks done in that battle granted boons there, saying - "When you are fighting, you will not have fatigue and there shall be no impediment in your way either in the sky or below the waters.

शस्त्राणि गात्रे न च ते क्रमेर-

न्नित्येव कृष्णश्च ततः कृतार्थः।

एवंरूपे वासुदेवेऽप्रमेये

महाबले गुणसम्पत् सदैवा॥८७॥

Nor shall arms stick on your body. Krishna, too, at this considered himself gratified. Such are ever the virtues of the son of Vasudeva of immeasurable fame and the great strength.

तमसह्यं विष्णुमनन्तवीर्य-

माशंसते धार्तराष्ट्रो विजेतुम्।

सदा ह्येनं तर्कयते दुरात्मा

तच्चाप्ययं सहतेऽस्मान् समीक्ष्य॥८८॥

The son of Dhritarashtra aspires to vanquish this Vishnu, who cannot be withstood in fight and who is of endless strength; and that one of wicked soul is ever trying to imprison him. This Krishna however endures even this for our sake.

पर्यागतं मम कृष्णस्य चैव

यो मन्यते कलहं सम्प्रसह्य।

शक्यं हर्तुं पाण्डवानां ममत्वं

तद् वेदिता संयुगं तत्र गत्वा॥८९॥

He, however, who desires to get our Krishna on his side after creating disunion between us will know how far he can take away the affection of Krishna for us, after going to the field of battle.

नमस्कृत्वा शान्तनवाय राजे

द्रोणायाथो सहपुत्राय चैव।

शारद्वतायाप्रतिद्वन्दिने च

योत्स्याम्यहं राज्यमभीप्समानः॥९०॥

Having paid due respects to the son of Shantanu and also the king Drona with his son and also to the son of Sharadvata and being desirous of getting back the kingdom, shall I oppose them in battle.

धर्मेणाप्तं निधनं तस्य मन्ये

यो योत्स्यते पाण्डवैः पाण्डुबुद्धिः।

मिथ्या ग्लहे निर्जिता वै नृशंसैः

संवत्सरान् वै द्वादश राजपुत्राः॥९१॥

That man of wicked intelligence fights with the Pandavas. I shall regard this death as being justly got. Conquered by deceit at the game of dice by those inhuman ones, we ourselves, the sons of a king, for twelve long years.

वासः कृच्छ्रो विहितश्चाप्यरण्ये

दीर्घं कालं चैकमज्ञातवर्षम्।

ते हि कस्माज्जीवतां पाण्डवानां

नन्दिष्यन्ते धार्तराष्ट्राः पदस्थाः॥९२॥

Had to reside in the forest encountering all sorts of troubles and difficulties and one year in disguise. During the life time of these Pandavas how shall the sons of Dhritarashtra rejoice possessed of a royal status.

ते चेदस्मान् युध्यमानाञ्जयेयु-

र्देवैर्महिन्द्रप्रमुखैः सहायैः।

धर्मादधर्मश्चरितो गरीयां-

स्ततो ध्रुवं नास्ति कृतं च साधु॥९३॥

If they conquer us engaged in fight being aided by the gods, headed by the great Indra, then will the practice of vice be better than that of virtue and there will surely be no use of behaving honestly.

न चेदिमं पुरुषं कर्मबद्धं

न चेदस्मान् मन्यतेऽसौविशिष्टान्।

आशंसेऽहं वासुदेवद्वितीयो

दुर्योधनं सानुबन्धं निहन्तुम्॥९४॥

If the effects of a man's actions redound on him; and if we be superior to him, as I think we

arc, I hope that with the son of Vasudeva as my coadjutor, I shall kill Duryodhana with all his assistants.

न चेदिदं कर्म नरेन्द्र वन्ध्यां

न चेद् भवेत् सुकृतं निष्फलं वा।

इदं च तच्चाभिसमीक्ष्य नूनं

पराजयो धार्तराष्ट्रस्य साधुः॥१५॥

This act, O chief of me, (sending us into exile and themselves possessing our kingdom) cannot but be wicked; and all our good deeds cannot be totally devoid of good fruits. Having considered this as well as that (I think that) the defeat of the son of Dhritarashtra is certain.

प्रत्यक्षं वः कुरवो यद् ब्रवीमि

युध्यमाना धार्तराष्ट्रा न सन्ति।

अन्यत्र युद्धात् कुरवो यदि स्यु-

र्न युद्धे वै शेष इहास्ति कश्चित्॥१६॥

You will yourselves be witnesses, O son of Kuru, to (the events) I prophesy; the sons of Dhritarashtra will cease to exist, if they fight. If they do not fight, then they may live; but in a fight with us, none of them will be alive.

हत्वा त्वहं धार्तराष्ट्रान् सकर्णान्

राज्यं कुरूणामवजेता समग्रम्।

यद् वः कार्यं तत् कुरुष्वं यथास्व-

मिष्ठान् दारानात्मभोगान् भजध्वम्॥१७॥

Having killed the sons of Dhritarashtra along with Karna, I shall take the whole of the kingdom from the sons of Kuru. (In the mean time) do whatever work you may have and enjoy yourselves and your wives and everything sweet.

अप्येवं नो ब्राह्मणाः सन्ति वृद्धा

बहुश्रुताः शीलवन्तः कुलीनाः।

सांवत्सरा ज्योतिषि चाभियुक्ता

नक्षत्रयोगेषु च निश्चयज्ञाः॥१८॥

Even among ourselves there are Brahmanas, old, well versed in the knowledge of the holy books, of good conduct of noble birth, acquainted with the events of the year and certain of their interpretation of the motion of the planets,

उच्चावचं दैवयुक्तं रहस्यं

दिव्यः प्रश्ना मृगचक्का मुहूर्ताः।

क्षयं महान्तं कुरुसृजयानां

निवेदयन्ते पाण्डवानां जयं च॥१९॥

Capable of explaining the mysteries of the gods and of answering questions regarding coming events, understanding the signs of the zodiac, prophesying the great overthrow of the Kurus and the Srinjayas and the triumph of the Pandavas.

यथा हि नो मन्यतेऽजातशत्रुः

संसिद्धान्तो द्विषतां निग्रहाय।

जनार्दनश्चाप्यपरोक्षविद्यो

न संशयं पश्यति वृष्णिर्सिंहः॥२०॥

Owing to this he who has created no enemies considers his objects attained by reason of the overthrow of his enemies. Janardana, too, the lion among the race of the Vrishnis, who has a knowledge of what is to come in the future, undoubtedly sees all this.

अहं तथैवं खलु भाविरूपं

पश्यामि बुद्ध्या स्वयमप्रमत्तः।

दृष्टिश्च मे न व्यथते पुराणी

संयुध्यमाना धार्तराष्ट्रा न सन्ति॥२१॥

I, too, who have not lost my senses see all these events of the future by my foresight. My power of vision (into the future) acquired a long time ago does not pain me. I see clearly that the sons of Dhritarashtra fighting shall cease to exist.

अनालब्धं जृम्भति गाण्डिवं धनु-

रनाहता कम्पति मे धनुर्ज्या।

बाणाश्च मे तूणमुखाद् विसृत्य

मुहुर्मुहुर्गन्तुमुशन्ति चैव॥२२॥

Without any touch, my Gandiva bow yawns. Though my bow remains untouched, yet the string shakes. My arrows, too, coming near the mouth of my arrow holder try to fly away every moment.

खड्गः कोशान्निःसरति प्रसन्नो

हित्वेव जीर्णामुरगस्त्वचं स्वाम्।

ध्वजे वाचो रौद्ररूपा भवन्ति

कदा रथो योक्ष्यते ते किरीटिन्॥२३॥

The polished sword comes out of the scabbard, as a snake does out of its own worn out skin; and near my banners are heard terrific words like these - 'O Kiritin, when will your chariot be yoked?'

गोमायुसंघाश्च नदन्ति रात्रौ

रक्षांस्यथो निष्पतन्त्यन्तरिक्षात्।

मृगाः शृगालाः शितिकण्ठाश्च काका

गृध्रा बकाश्चैव तरक्षवश्च॥१०४॥

At night crowds of jackals make their rejoicing; and from the sky do Rakshasas come down as also the deer and jackals, peacocks and crows and vultures and cranes and wolves.

सुवर्णपत्राश्च पतन्ति पश्चाद्

दृष्ट्वा रथं श्वेतहयप्रयुक्तम्।

अहं ह्येकः पार्थिवान् सर्वयोधान्

शरान् वर्षन् मृत्युलोकं नयेयम्॥१०५॥

Also birds, having golden feathers, come down and having seen my chariot with white steeds follow it. I alone unaided can send to the regions of death all the rulers and warriors by showing my arrows.

समाददानः पृथगस्त्रमार्गान्

यथाग्निरिद्धो गहन् निदाघे।

स्थूणाकर्णं पाशुपतं महास्त्रं

ब्राह्मं चास्त्रं यच्च शक्रोऽप्यदान्मे॥१०६॥

I shall fling the great weapons, called Sihuna, Karna, Pashupata and Brahma all of which Shakra gave me, in different directions; as fire in the hot season burns up a forest.

वधे श्रुतो वेगवतः प्रमुञ्चन्

नाहं प्रजाः किञ्चिदिहावशिष्ये।

शान्तिं लप्स्ये परमो ह्येष भावः

स्थिरो मम ब्रूहि गावल्गणे तान्॥१०७॥

Bringing all my powers and by the aid of my work of destruction, shall I fling these weapons and leave no trace of those that come to the field; and then shall I obtain rest. Such a state of rest is excellent. This is my determination. Tell them this, O son of Gavalgani.

ये वै जय्याः समरे सूत लब्ध्वा

देवानपीन्द्रप्रमुखान् समेतान्।

तैर्मन्यते कलहं सम्प्रसह्य

स धार्तराष्ट्रः पश्यत मोहमस्या॥१०८॥

Those who are victors in battle even with the entire body of gods headed by Indra, O Suta-the son of Dhritarashtra thinks that in a battle with them, he will be the victor. Look at his folly.

वृद्धो भीष्मः शान्तनवः कृपश्च

द्रोणः सपुत्रो विदुरश्च धीमान्।

एते सर्वे यद् वदन्ते तदस्तु

आयुष्मन्तः कुरवः सन्तु सर्वे॥१०९॥

The aged Bhishma, the son of Shantanu, Kripa, Drona with his son and the wise Vidura, what all these say, let that be. May all the sons of Kuru attain to old age.

CHAPTER 49

(YANASANDHI PARVA)-Continued

The speech of Arjuna, in the Yanasandhi

वैशम्पायन उवाच

समवेतेषु सर्वेषु तेषु राजसु भारता।

दुर्योधनमिदं वाक्यं भीष्मः शान्तनवोऽब्रवीत्॥१॥

Vaishampayana said

In the midst of all those kings, O Bharata, Bhima, the son of Shantanu, spoke these words of Duryodhana:

बृहस्पतिश्चोशना च ब्रह्माणं पर्युपस्थितौ।

मरुतश्च सहेन्द्रेण वसवश्चाग्निना सह॥२॥

(Once on a time) Brihaspati along with Shakra went to Brahma, as also did the Maruta with Indra and the Vasus with Agni.

आदित्याश्चैव साध्याश्च ये च सप्तर्षयो दिवि।

विश्रावसुश्च गन्धर्वः शुभाश्र्वाप्सरसां गणाः॥३॥

The Adityas, the Sadhyas, the seven heavenly Rishis, the Vishnavasus, the Gandharvas and beautiful cluster of the Apsaras.

नमस्कृत्योपजग्मुस्ते लोकवृद्धं पितामहम्।

परिवार्य च विश्वेशं पर्यासत दिवौकसः॥४॥

Having saluted to that old grandsire of the universe, approached him and the dwellers of heaven sat round that lord of the universe.

तेषां मन्त्रं तेजश्चाप्याददानाविबौजसा।

पूर्वदेवौ व्यतिक्रान्तौ नरनारायणावृषी॥५॥

As if attracting unto themselves by their own energy the intellects and energies of them all, the two ancient Rishis, Nara and Narayana, departed.

वृहस्पतिस्तु पप्रच्छ ब्रह्माणं कविमाविति।

भवन्तं नोपतिष्ठेते तौ नः शंस पितामहः॥६॥

Brihaspati too asked Brahma "who are these two, who, O grandsire, without worshipping you, go away. Tell us that."

ब्रह्मोवाच

यावेतौ पृथिवीं द्यां च भासयन्तौ तपस्विनौ।

ज्वलन्तौ रोचमानौ च व्याप्यातीतौ महाबलौ॥७॥

Brahma said

These two ascetics blazing, as it were with beauty and illuminating the earth and heaven and possessed of great energy went away.

नरनारायणावेतौ लोकाल्लोकं समास्थितौ।

ऊर्जितौ स्वेन तपसा महासत्त्वपराक्रमौ॥८॥

They are Nara and Narayana who have just come from the earth and are at present staying in these regions. With the fruits of their own asceticism they are resplendent and are possessed of great energy and prowess.

एतौ हि कर्मणा लोकं नन्दयामासतुर्ध्रुवम्।

द्विधाभूतौ महाप्राज्ञौ विद्धि ब्रह्मन् परंतपौ।

असुराणां विनाशाय देवगन्धर्वपूजितौ॥९॥

These two by their acts ever bring rejoicing to the words; they worshipped by the gods and the Gandharvas live for the destruction of the Asuras.

वैशम्पायन उवाच

जगाम शक्रस्तच्छ्रुत्वा यत्र तौ तेपतुस्तपः।

सार्धं देवगणः सर्वैर्बृहस्पतिपुरोगमैः॥१०॥

Shakra having heard this went to the place where these two were practicing their devotions, in company with all that host of gods with Brihaspati going in front of them.

तदा देवासुरे युद्धे भये जाते दिवौकसाम्।

अयाचत महात्मानौ नरनारायणौ वरम्॥११॥

At the time, among the dwellers of the heaven there was a great panic owing to a battle between the gods and the Asuras and they (the gods) asked a boon of the noble-souled Nara and Narayana.

तावब्रूतां वृणीष्वेति तदा भरतसत्तम।

अथैतावब्रवीच्छक्रः साह्यं नः क्रियतामिति॥१२॥

Those two then said "Choose (the boon)," O best of the race of Bharata. Shakra then said to those two - "make us invincible".

ततस्तौ शक्रमब्रूतां करिष्यावो यदिच्छसि।

ताभ्यां च सहितः शक्रो विजिग्ये दैत्यदानवान्॥१३॥

Then did the two tell Shakra, "we shall do what you wish." Then aided by them Shakra triumphed over the Daityas and the Danavas.

नर इन्द्रस्य संग्रामे हत्वा शत्रून् परन्तपः।

पौलोमान् कालखड्गांश्च सहस्राणि शतानि च॥१४॥

That excellent among the ascetics, Nara, having killed the enemies in the battle for Indra, (killed) hundred and thousands of Paulomas and Kalakhanjas.

एवं ध्रान्ते रथे तिष्ठन् भल्लेनापाहरच्छिरः।

जम्भस्य ग्रसमानस्य तदा हर्जुन आहवे॥१५॥

Seated on a revolving car, this Arjuna, by means of a broad-headed arrow, cut down the head of Jambha, who had opened his mouth to swallow him.

एष पारे समुद्रस्य हिरण्यपुरमारुजत्।

जित्वा षष्टिं सहस्राणि निवातकवचान् रणे॥१६॥

He penetrated into Hiranyapura, on the other side of the sea, after vanquishing in battle sixty thousands of Nivatakavachas.

एष देवान् सहेन्द्रेण जित्वा परपुरञ्जयः।

अतर्पयन्महाबाहुरर्जुनो जातवेदसम्॥१७॥

This Arjuna, the conqueror of hostile cities, of long arms gratified the god of fire by conquering the gods with Indra.

नारायणस्तथैवात्र भूयसोऽन्याञ्जघान ह।

एवमेतौ महावीर्यौ तौ पश्यत समागतौ॥१८॥

In the same way Narayana has in this world killed innumerable other (Asuras); such are these two of great prowess that are seen to be united together.

वासुदेवार्जुनौ वीरौ समवेतौ महारथौ।
नरनारायणौ देवौ पूर्वदेवाविति श्रुतिः॥१९॥

The son of Vamdeva and Arjuna, the two great heroic car-warriors that have now allied together are the two ancient gods, Nara and Narayana. Such is the general belief.

अजेयौ मानुषे लोके सेनैरपि सुरासुरैः।

एष नारायणः कृष्णः फाल्गुनश्च नरः स्मृतः।

नारायणो नश्चैव सत्त्वमेकं द्विधा कृतम्॥२०॥

In capable of being vanquished by men in this world and by the gods and Asuras with Indra, this Krishna is Narayana and this son of Phalguni, Nara, which the holy books declare. Narayana and Nara are of the same essence split up into two.

एतौ हि कर्मणा लोकानश्नुवतेऽक्षयान् ध्रुवान्।

तत्र तत्रैव जायेते युद्धकाले पुनः पुनः॥२१॥

These two by their acts attain to several eternal and inexhaustible regions and are born in those places again and again in times of war.

तस्मात् कर्मैव कर्तव्यमिति होवाच नारदः।

एतद्धि सर्वमाचष्ट वृष्णिचक्रस्य वेदवित्॥२२॥

Therefore is war their duty. This what Narada conversant with the Vedas has said to the race of the Vrishnis.

शङ्खचक्रगदाहस्तं यदा द्रक्ष्यसि केशवम्।

पर्याददानं चास्त्राणि भीमधन्वानमर्जुनम्॥२३॥

When you will see Keshava with the conch, the disc and the mace in his hand and Arjuna with that terrific-looking bow taking up weapons.

सनातनौ महात्मानौ कृष्णावेकस्थे स्थितौ।

दुर्योधन तदा तात स्मर्ताऽसि वचनं मम॥२४॥

The two eternal and noble-souled Krishna's seated on the same chariot, O Duryodhana, O dear, then will you remember my words.

नोचेदयमभावः स्यात् कुरूणां प्रत्युपस्थितः।

अर्थाच्च तात धर्माच्च तव बुद्धिरुपप्लुता॥२५॥

Otherwise why should the sons of Kuru have come to this state. Your intellect. O dear,

has fallen off from both virtue and worldly profit.

न चेद् ग्रहीष्यसे वाक्यं श्रोतासि सुबहून् हतान्।

तवैव हि मतं सर्वे कुरवः पर्युपासते॥२६॥

If you do not accept my advice; then you will hear of the slaying of numerous men of your army; my advice is listen to by all the sons of Kuru.

त्रयाणामेव च मतं तत् त्वमेकोऽनुमन्यसे।

रामेण चैव शप्तस्य कर्णस्य भरतर्षभा॥२७॥

The advice of the three persons you alone listen to, O bull among the race of Bharata, viz. Karna, who was cursed by Rama,

दुर्जतिः सूतपुत्रस्य शकुनेः सौबलस्य च।

तथा क्षुद्रस्य पापस्य भ्रातुर्दुःशासनस्य च॥२८॥

The son of Suta, a low born fellow, Shakuni, the son of Subala and your little minded vicious brother Dushasana.

कर्ण उवाच

नैवमायुष्मता वाच्यं यन्मामात्य पितामह।

क्षत्रधर्मे स्थितो ह्यस्मि स्वधर्मादनपेयिवान्॥२९॥

Karna said

It is not proper for you, O grandfather, to say to me the words you have spoken. I observe the rules of the Kshatriya caste and am not fallen from my own virtue.

किं चान्यन्मयि दुर्वृत्तं येन मां परिगर्हसे।

न हि मे वृजिनं किंचिद् धार्तराष्ट्रा विदुः क्वचित्॥३०॥

What vice is there in one for which you revile me so; the son of Dhritarashtra knows that there is no sin in me.

नाचरं वृजिनं किंचिद् धार्तराष्ट्रस्य नित्यशः।

अहं हि पाण्डवान् सर्वान् हनिष्यामि रणेस्थितान्॥३१॥

I have never been without the slightest injury towards the son of Dhritarashtra and I shall kill all the sons of Pandu, engaged in battle.

प्राग्विरुद्धैः शमं सद्भिः कथं वा क्रियते पुनः।

राज्ञो हि धृतराष्ट्रस्य सर्वं कार्यं प्रियं मया।

तथा दुर्योधनस्यापि स हि राज्ये समाहितः॥३२॥

How can these that are honest be reconciled with those that were formerly their enemies. The interest of king Dhritarashtra is ever looked after by me and the same of Duryodhana; he is now established in the kingdom.

वैशम्पायन उवाच

कर्णस्य तु वचः श्रुत्वा भीष्मः शान्तनवः पुनः।
धृतराष्ट्रः महाराज सम्प्राप्येदं वचोऽब्रवीत्॥३३॥

Vaishampayana said

Bhima, the son of Shantanu, having heard the words of Karna, again addressing the great king Dhritarashtra, said these words -

यदयं कथ्यते नित्यं हन्ताहं पाण्डवानिति।
नायं कलापि सम्पूर्णा पाण्डवानां महात्मनाम्॥३४॥

Though he ever says "I shall be the slayer of the son of Pandu", yet he is not even one sixteenth part of these large-hearted sons of Pandu.

अनयो योऽयमागन्ता पुत्राणां ते दुरात्मनाम्।
तदस्य कर्म जानीहि सूतपुत्रस्य दुर्मतेः॥३५॥

The great calamity, that is about to come on your sons of wicked souls, know that it is the work of this son of Suta of wicked mind.

एतमाश्रित्य पुत्रस्ते मन्दबुद्धिः सुयोधनः।
अवामन्यत तान् वीरान् देवपुत्रानरिदमान्॥३६॥

Your son Suyodhana of weak intellect depending on him for support has insulted those heroic sons of godly men, the subduer of their foes.

किं चाप्येतेन तत्कर्म कृतपूर्वं सुदुष्करम्।
तैर्यथा पाण्डवैः सर्वैरैकेन कृतं पुरा॥३७॥

What difficult task of there that has before been accomplished by him which is equal to what has been done by each of the sons of Pandu in days gone by.

दृष्ट्वा विराटनगरे श्रातरं निहतं प्रियम्।
धनंजयेन विक्रम्य किमनेन तदा कृतम्॥३८॥

Having seen in the city of Virata his dear brother killed by Dhananjaya who evinced a great deal of prowess, what did he do at that time.

सहितान् हि कुरुन् सर्वानभियातो धनंजयः।
प्रमथ्य चाच्छिन्द वासः किमयं प्रोषितस्तदा॥३९॥

When Dhananjaya rushing against all the Kurus and smashing them dispossessed them of their clothes, what did he then do.

गन्धर्वैर्घोषयात्रायां ह्रियते यत् सुतस्तव।
क्व तदा सूतपुत्रोऽभूद् य इदानीं बृषायते॥४०॥

When your son was being taken as a captive towards the Ghoshayatra by the Gandharvas, where was then the son of Suta who is now roaring like a bull.

ननु तत्रापि भीमेन पार्थेन च महात्मना।
यमाभ्यामेव संगम्य गन्धर्वास्ते पराजिताः॥४१॥

Even in that case it was Bhima and the large minded Partha, who aided by the twins vanquished those Gandharvas.

एतान्यस्य मृषोक्तानि बहूनि भरतर्षभा।
विकथनस्य भद्रं ते सदा धर्मार्थलोपिनः॥४२॥

These are the many unfounded statements that he makes; for he is boastful and regards not either morality or worldly profit. May good betide you.

भीष्मस्य तु वचः श्रुत्वा भारद्वाजो महामनाः।
धृतराष्ट्रमुवाचेदं राजमध्येऽभिपूजयन्॥४३॥

The son of Bharadvaja of large mind having heard the words of Bhishma spoke thus to Dhritarashtra, among the assembled kings after duly saluting him.

यदाह भरतश्रेष्ठो भीष्मस्तत् क्रियतां नृपा।
न काममर्थलिप्सूनां वचनं कर्तुमर्हसि॥४४॥

What the chief among the race of Bharata, Bhishma, has said-do that, O protector of men. It is not proper that you should do what they that covet desire and wealth tell you to do.

पुरा युद्धात् साधु मन्ये पाण्डवैः सह संगतम्।
यद् वाक्यमर्जुनोक्तं संजयेन निवेदितम्॥४५॥

Before the battle, I think that peace with the Pandavas seems to be the best. What has been prophesied by Arjuna and submitted to us by Sanjaya.

सर्वं तदपि जानामि करिष्यति च पाण्डवः।
न ह्यस्य त्रिषु लोकेषु सदृशोऽस्ति धनुर्धरः॥४६॥

Will all be done by the son of Pandu, I know. In the three worlds there is no wilder of the bow equal to him.

अनादृत्य तु तद् वाक्यमर्थवद् द्रोणभीष्मयोः।

ततः स संजयं राजा पर्यपृच्छत पाण्डवान्॥४७॥

Minding not however the speeches of Drona and Bhishma, which were good advice, the king asked Sanjaya about the sons of Pandu.

तदैव कुरवः सर्वे निराशा जीवितेऽभवन्।

भीष्मद्रोणौ यदा राजा न सम्यगनुभाषते॥४८॥

From that time did all the Kurus despair of their lives, when the king did not give a proper reply to the speeches of Bhishma and Drona.

CHAPTER 50

(YANASANDHI PARVA)-Continued

The speech of Sanjaya, in the Yanasandhi

धृतराष्ट्र उवाच

किमसौ पाण्डवौ राजा धर्मपुत्रोऽभ्यभाषत।

श्रुत्वेह बहुलाः सेनाः प्रीत्यर्थं नः समागताः॥१॥

Dhritarashtra said

What did the son of Dharma, the king of the Pandavas, say after hearing that several armies had collected here for our help.

किमसौ चेष्टते सूत योत्स्यमानो युधिष्ठिरः।

के वास्य भ्रातृपुत्राणां पश्यन्त्याज्ञेप्सवो मुखम्॥२॥

What preparations are Yudhishtira, who is ready for war, making? Who among his sons and brothers are looking up to his face desirous of receiving his orders?

के स्वित्तेन वारयन्ति युद्धाच्छाम्येति वा पुनः।

निकृत्या कोपितं मन्दैर्धर्मज्ञं धर्मचारिणम्॥३॥

Who among them again dissuades him from war, saying- "Be peaceful" him who knows the nature of virtue and who practices virtue and who has been moved to wrath by the wrong done by the wicked ones (my sons).

संजय उवाच

राज्ञो मुखमुदीक्षन्ते पञ्चालाः पाण्डवै सह।

युधिष्ठिरस्य भद्रं ते स सर्वाननुशस्ति च॥४॥

Sanjaya said

All the Panchalas, along with the Pandavas, are looking up to the face of the king Yudhishtira and he, good betide you, rules over them all.

पृथग्भूताः पाण्डवानां पञ्चालानां रथव्रजाः।

आयान्तमभिनन्दन्ति कुन्तीपुत्रं युधिष्ठिरम्॥५॥

Hosts of cars belonging to the Panchalas are coming separately and inspire joy into the heart of Yudhishtira, the son of Kunti.

नभः सूर्यमिवोद्यन्तं कौन्तेयं दीप्ततेजसम्।

पञ्चालाः प्रतिनन्दन्ति तेजोराशिमिवोदितम्॥६॥

The Panchalas like a cluster of rays gladden the heart of the son of Kunti, who is of effulgent prowess, like the sun rising making the sky look cheerful.

आगोपालाविपालश्च नन्दमाना युधिष्ठिरम्।

पञ्चालाः केकया मत्स्याः प्रतिनन्दन्ति पाण्डवम्॥७॥

Down to the very herdsmen who look after cattle and sheep, the tribes of Panchalas, Kaikeya and Matsyas gladden the heart of Yudhishtira, the Pandu king.

ब्राह्मण्यो राजपुत्रश्च विशां दुहितश्च याः।

क्रीडन्त्योऽभिसमायान्ति पार्थ संनद्धमीक्षितुम्॥८॥

The daughters of Brahmanas and of chieftains and of the Vaishyas, while playing, come to Partha to see him clad in a coat of mail.

धृतराष्ट्र उवाच

संजयाचक्ष्व येनास्मान् पाण्डवा अभ्ययुञ्जत।

दृष्ट्व्युन्मस्य सैन्येन सोमकानां बलेन च॥९॥

Dhritarashtra said

O Sanjaya, tell us about those with whose aid that Pandu king will high, viz., the army of Dhrishtadyumna and of the Somakas.

वैशम्पायन उवाच

गावल्गणिस्तु तत्पृष्टः सभायां कुरुसंसदि।

निःश्वस्य सुभृशं दीर्घं मुहुः संचिन्तयन्निवा॥१०॥

Vaishampayana said

The son of Gavalgani, being thus questioned in that council of the assembly of

Kurus and having drawn long sighs, again and again became thoughtful for a moment.

तत्रानिमित्ततो दैवात् सूतं कश्मलमाविशत्।
तदाऽऽचक्षे विदुरः सभायां राजसंसदि॥११॥
संजयोऽयं महाराज मूर्च्छितः पतितो भुवि।
वाचं न सृजते कांचिद्धीनप्रज्ञोऽल्पचेतनः॥१२॥

Without any reason, as if by the hand of the gods, the Suta suddenly fell down. Then in that assembly of kings, in that council chamber, Vidura said loudly - This Sanjaya, O great king, has fallen down senseless; and he cannot utter one word bereft of his wisdom.

धृतराष्ट्र उवाच

अपश्यत् संजयो नूनं कुन्तीपुत्रान् महास्थान्।
तैरस्य पुरुषव्याघ्रैर्भृशमुद्वेजितं मनः॥१३॥

Dhritarashtra said

Sanjaya, seeing these mighty car-warriors, the sons of Kunti, has certainly got his mind excited owing to those tigers among men.

वैशम्पायन उवाच

संजयश्चेतनां लब्ध्वा प्रत्याम्रस्येदमब्रवीत्।
धृतराष्ट्रं महाराज सभायां कुरुसंसदि॥१४॥

Vaishampayana said

Sanjaya having regained consciousness and being comforted addressed these words to the great king, Dhritarashtra, amidst that assemblage of Kurus in that hall.

संजय उवाच

दृष्टवानस्मि राजेन्द्र कुन्तीपुत्रान् महास्थान्।
मत्स्यराजगृहावासनिरोधेनावकर्शितान्॥१५॥

Sanjaya said

I have seen, O chief among kings, those mighty car-warriors, the sons of Kunti, grown lean through the restraint in which they lived in the court of the Matsya king.

शृणु यैर्हि महाराज पाण्डवा अभ्ययुञ्जत।
दृष्टद्युम्नेन वीरेण युद्धे वस्तेऽभ्ययुञ्जत॥१६॥

Hear, O great king, aided by whom the Pandavas will fight. There will he fight between yourselves and them, aided by the hero Dhrishtadyumna.

यो नैव रोषान्न भयान्न लोभान्नार्थकारणात्।

न हेतुवादाद् धर्मात्मा सत्यं जहात् कदाचन॥१७॥

That man of virtuous soul who, through wealth and fear, avarice or wealth or for the sake of argument never falls from truth.

यः प्रमाणं महाराज धर्मं धर्मभृतां वरः।

अजातशत्रुणा तेन पाण्डवा अभ्ययुञ्जत॥१८॥

Who is an authority, O great king, in religious matters and who is the chief among men attached to virtue, who has created no enemies, aided by him the Pandavas will fight with you.

यस्य बाहुबले तुल्यः पृथिव्यां नास्ति कश्चन।

यो वै सर्वान् महीपालान् वशे चक्रे धनुर्धरः।

यः काशीनङ्गमगधान् कलिङ्गश्च युधाऽजयत्॥१९॥

Whose equal in strength of arms there is none in those world; that wielder of the bow who subdued all protectors of the earth and who subjugated in battle the people of Kashi, Anga and Magadha and also the Kalingas.

तेन वो भीमसेनेन पाण्डवा अभ्ययुञ्जत।

यस्य वीर्येण सहसा चत्वारो भुवि पाण्डवाः॥२०॥

With that Bhimasena the Pandavas will fight with you; and through whose prowess the four Pandavas came down.

निःसृत्य जतुगेहाद् वै हिडिम्बात् पुरुषादकात्।

यश्चैषामभवद् द्वीपः कुन्तीपुत्रो वृकोदरः॥२१॥

After issuing from the house of lac, Vrikodara, the son of Kunti, who became the means of their rescue from Hidimba, the man eater.

याज्ञसेनीपथो यत्र सिन्धुराजोऽपकृष्टवान्।

तत्रैषामभवद् द्वीपः कुन्तीपुत्रो वृकोदरः॥२२॥

That son of Kunti, Vrikodara, who became the means of rescue at the time when Sindhuraja was gratifying his lust on the daughter of Yajnasena.

यश्च तान् संगतान् सर्वान् पाण्डवान् वारणावते।

दह्यतो मोचयामास तेन वस्तेऽभ्ययुञ्जत॥२३॥

Aided by him who liberated all the assembled Pandavas when they were burning at the conflagration of Varanavata they will fight against you.

कृष्णायां चरता प्रीतिं येन क्रोधवशा हताः।
प्रविश्य विषमं घोरं पर्वतं गन्धमादनम्॥२४॥

Aided by him whom to gratify Krishna (Draupadi) killed the Krodhavasas after penetrating into the terrific mountain Gandhamadana.

यस्य नागायुतैर्वीर्यं भुजयोः सारमर्पितम्।
तेन वो भीमसेनेन पाण्डवा अभ्ययुञ्जता॥२५॥

By him whose substantial arms the strength of ten thousands has been given by the aid of such Brahmana will the Pandavas fight with you.

कृष्णाद्वितीयो विक्रम्य तुष्ट्यर्थं जातवेदसः।
अजयद् यः पुरा वीरो युध्यमानं पुरंदरम्॥२६॥

That hero who, in days of old, for the satisfaction of the god of fire, aided by Krishna, conquered Purandara (Indra) fighting.

यः स साक्षान्महादेवं गिरिशं शूलपाणिनम्।
तोषयामास युद्धेन देवदेवमुमापतिम्॥२७॥

He who passed by his fight that god among gods, the lord of Uma - that Mahadeva himself, with the trident in his hand, that lord of the mountains.

यश्च सर्वान् वंशे चक्रे लोकपालान् धनुर्धरः।
तेन वो विजयेनाजौ पाण्डवा अभ्ययुञ्जता॥२८॥

That wielder of the bow, who subjugated all the rulers of the earth by the aid of that Vijaya will the Pandavas fight.

यः प्रतीचीं दिशं चक्रे वंशे म्लेच्छगणायुताम्।
स तत्र नकुलो योद्धा चित्रयोधी व्यवस्थितः॥२९॥

He, who subjugated the western country inhabited by hordes of Mlecchas, that warrior Nakula of wonderful weapons is present in their camp.

तेन वो दर्शनीयेन वीरेणातिधनुर्धृता।
माद्रीपुत्रेण कौरव्य पाण्डवा अभ्ययुञ्जता॥३०॥

यः काशीनङ्गमगधान् कलिङ्गंश्च युधाजयत्।
तेन वः सहदेवेन पाण्डवा अभ्ययुञ्जता॥३१॥

With that beautiful hero, that excellent wielder of your bow, the son of Madri, O Kurus, will the sons of Pandu fight. With that Sahadeva, who conquered the kings of Kashi,

Anga, Magadha and Kalinga in battle, will the sons of Pandu fight.

यस्य वीर्येण सदृशाश्चत्वारो भुवि मानवाः।
अश्वत्थामा धृष्टकेतु रुक्मी प्रद्युम्न एव च॥३२॥

तेन वः सहदेवेन युद्धं राजन् महात्ययम्।
यवीयसा नृवीरेण माद्रीनन्दिकरेण च॥३३॥

He whose might is equalled by only four men in this world, Ashvathaman, Dhristaketu, Rukmi and Pradyumna; with that Sahadeva, with that hero among men and with that joy-giver to Madri, O king, will you have a great fight.

तपश्चचार या घोरं काशिकन्या पुरा सती।
भीष्मस्य वधमिच्छन्ती प्रेत्यापि भरतर्षभा॥३४॥
पाञ्चालस्य सुता जज्ञे दैवाच्च स पुनः पुमान्।
स्त्रीपुंसोः पुरुषव्याघ्र यः स वेद गुणागुणान्॥३५॥

The chaste woman, the daughter of the king of Kashi, who practiced austere asceticism, who was desirous of the destruction of Bhishma even after death (i.e. in another birth) O bull of the race of Bharata, was born as the daughter of the king of Panchala and by the hand of the gods she became a male afterwards; that one, O tiger among men, who knows the virtues and vices of female-males.

यः कलिङ्गान् समापेदे पाञ्चाल्यो युद्धदुर्मदः।
शिखण्डिना वः कुरवः कृतास्त्रेणाभ्ययुञ्जता॥३६॥

Who fought with the Kalingas, that prince of Panchala; hard to vanquish in battle with that Shikhandin skillful in the use of weapons will they fight with you, the Kurus.

यं यक्षः पुरुषं चक्रे भीष्मस्य निधनेच्छया।
महेष्वासेन रौद्रेण पाण्डवा अभ्ययुञ्जता॥३७॥

She who was turned into a male through a desire for the death of Bhishma, with that terrific bowman will the Pandavas fight.

महेष्वासा राजपुत्रा भ्रातरः पञ्च केकयाः।
आमुक्तकवचाः शूरास्तैश्च वस्तेऽभ्ययुञ्जता॥३८॥

With those five Kaikeya princes, brothers to one another and mighty bowmen, with these heroes; with the coats of arms on will they fight with you.

यो दीर्घबाहुः क्षिप्रस्त्रो धृतिमान् सत्यविक्रमः।

तेन वो वृष्णिवीरेण युयुधानेन संगरः॥३९॥

With that heroe among the race of the Vrishnis, of long arms, of great activity in the use of weapons, possessed of true strength, with that Suyodhana will you have to fight.

य आसीच्छरणं काले पाण्डवानां महात्मनाम्।

रणे तेन विराटेन भविता वः समागमः॥४०॥

He who has been the protector of the great-souled Pandavas for a time, with that Virata will you meet in battle.

यः स काशिपती राजा वाराणस्यां महारथः।

स तेषामभवद् योद्धा तेन वस्तेऽभ्ययुञ्जत॥४१॥

He who is the Lord of Kashi, the car-warrior who is the king of Varanasi, has become their warrior, with him they will fight with you.

शिशुभिर्दुर्जयैः संख्ये द्रौपदेयैर्महात्मभिः।

आशीविषसमस्पर्शैः पाण्डवा अभ्ययुञ्जत॥४२॥

With the children hard to vanquish, the sons of Draupadi of noble souls, who are like snakes, will the Pandavas fight.

यः कृष्णसदृशो वीर्ये युधिष्ठिरसमो दमे।

तेनाभिमन्युना संख्ये पाण्डवा अभ्ययुञ्जत॥४३॥

He who is like Krishna in strength and like Yudhishtira in self-control, with that Abhimanyu will the Pandavas fight.

यश्चैवाप्रतिमो वीर्ये दृष्टकेतुर्महायशः।

दुःसहः समरे क्रुद्धः शैशुपालिर्महारथः॥४४॥

तेन वृष्टेदिराजेन पाण्डवा अभ्ययुञ्जत।

अक्षौहिण्या परिवृतः पाण्डवान् योऽभिसंश्रितः॥४५॥

Dhrishtaketu of great fame, who is of unparalleled strength, who wrathful in battle is hard to vanquish, that son of Shishupala, a great car-warrior, with him, the king of the Chedis who has come and joined the Pandavas with an Akshauhini, will the Pandavas fight.

यः संश्रयः पाण्डवानां देवानामिव वासवः।

तेन वो वासुदेवेन पाण्डवा अभ्ययुञ्जत॥४६॥

He who is the refuge of the Pandavas as Vasava is of the gods, with that Vamdeva will the Pandavas fight.

तथा चेदिपतेर्भाता शरभो भरतर्षभा।

करकर्षेण सहितस्ताभ्यां वस्तेऽभ्ययुञ्जत॥४७॥

So also will the brother of the king of the Chedis, Sharabha, O bull of the race of Bharata who is accompanied by Karakarsha with these two will the Pandavas fight.

जारासंधिः सहदेवो जयत्सेनश्च तावुभौ।

युद्धेऽप्रतिश्रौ वीरौ पाण्डवार्थं व्यवस्थितौ॥४८॥

The son of Jarasandha, Sahadeva and Jayatsena, both of whom are unrivaled heroes in battle, are present in the cause of the Pandavas.

द्रुपदश्च महातेजा बलेन महता वृतः।

त्यक्तात्मा पाण्डवार्थाय योत्स्यमानो व्यवस्थितः॥४९॥

Drupada too of great prowess and surrounded by a large force has sacrificed his interests for the Pandava's cause and desirous of fighting is present.

एते चान्ये च बहवः प्राच्योदीच्या महीक्षितः।

शतशो यानुपाश्रित्य धर्मराजो व्यवस्थितः॥५०॥

These and many others come from the countries in the east and the north depending on hundreds of them the king Dharma is prepared for battle.

CHAPTER 51

(YANASANDHI PARVA)-Continued

The repentance of Dhritarashtra

धृतराष्ट्र उवाच

सर्व एते महोत्साहा ये त्वया परिकीर्तिताः।

एकतस्त्वेव ते सर्वे समेता भीम एकतः॥१॥

Dhritarashtra said

All these who have been enumerated by you are of great energy and courage; but Bhima alone is equal to all of them combined.

भीमसेनाद्धि मे भूयो भयं संजायते महत्।

क्रुद्धादमर्षणात् तात व्याघ्रादिव महारुरोः॥२॥

From Bhimasena wrathful I have very great fear like that of a large deer from an enraged tiger.

जागर्मि रात्रयः सर्वा दीर्घमुष्णं च निःश्वसन्।
भीतो वृकोदरात् तात सिंहात् पशुरिवापरः॥३॥

I am awake during entire nights breathing large and hot sighs, being afraid of Vrikodara, O dear, as any other animal fears a lion.

न हि तस्य महाबाहोः शक्रप्रतिमतेजसः।

सैन्येऽस्मिन् प्रतिपश्यामि य एनं विषहेद् युधि॥४॥

In this entire army do I not see one who can withstand in battle this one of long arms and having strength like that of Shakra.

अमर्षणश्च कौन्तेयो दृढवैश्च पाण्डवः।

अनर्महासी सोन्मादस्तिर्यक्प्रेक्षी महास्वनः॥५॥

That son of Kunti and Pandu when wrathful is an implacable enemy; and he smiles not even in jest and is mad with rage, looks at things askance and is of loud voice,

महावेगो महोत्साहो महाबाहुर्महाबलः।

मन्दानां मम पुत्राणां युद्धेनान्तं करिष्यति॥६॥

Possessed of great force and of great energy, possessed of long arms and of great strength will put an end to the existence of any wicked sons in battle.

ऊरुचाहगृहीतानां गदां बिभ्रद् वृकोदरः।

कुरुणामृषभो युद्धो दण्डपाणिरिवान्तकः॥७॥

Vrikodara, that bull in the race of Kuru, wielding the mace slay them struck by a heavy calamity in battle like the god of death with his staff in his hand.

अष्टास्त्रिमायसीं घोरां गदां काञ्चनभूषणाम्।

मनसाऽहं प्रपश्यामि ब्रह्मदण्डमिवोद्यतम्॥८॥

That terrible steel mace with eight sides and ornamented with gold I now see in my mind like the staff of Brahma uplifted.

यथा मृगाणां यूथेषु सिंहो जातबलश्चरेत्।

मामकेषु तथा भीमो बलेषु विचरिष्यति॥९॥

As a fully grown up lion roams among a hear of deer, so Bhima roam among my army.

सर्वेषां मम पुत्राणां स एकः क्रूरविक्रमः।

ब्रह्माशी विप्रतीपश्च बाल्येऽपि रभसः सदा॥१०॥

Towards all my sons he alone (of all his brothers) showed his cruel strength. A voracious eater and endued with great strength,

even in his childhood was he inimical (to my sons).

उद्वेपते मे हृदयं ये मे दुर्योधनादयः।

बाल्येऽपि तेन युध्यन्तो वारणेनेव मर्दिताः॥११॥

My heart quakes that Duryodhana and other sons of mine even when fighting with him in their childhood were smashed as by elephants.

तस्य वीर्येण संविलिष्टा नित्यमेव सुता मम।

स एव हेतुर्भेदस्य भीमो भीमपराक्रमः॥१२॥

O pressed by his strength my sons have ever been; and that Bhima of terrible prowess is the cause of this rupture.

ग्रसमानमनीकानि नरवारणवाजिनान्।

पश्यामीवाग्रतो भीमं क्रोधमूर्च्छितमाहवे॥१३॥

Devouring my army composed of men, elephants and horses, do I see Bhima in the front senseless with wrath,

अस्त्रे द्रोणार्जुनसमं वायुवेगसमं जवे।

महेश्वरसमं क्रोधे को हन्याद् भीममाहवे॥१४॥

In arms equal of Drona and Arjuna and in speed having the force of wind, in wrath equal to Maheshvara himself, who will kill Bhima in battle.

संजयाचक्ष्व मे शूरं भीमसेनममर्षणम्।

अतिलाभं तु मन्येऽहं यत् तेन रिपुघातिना॥१५॥

O Sanjaya, that hero, the wrathful Bhimasena; tell me that; it is a great gain I consider, that by that slayer of enemies.

तदैव न हताः सर्वे पुत्रा मम मनस्विना।

येन भीमबला यक्षा राक्षसाश्च पुरा हताः॥१६॥

My sons were not all killed by that one of independent mind by whom Yakshas of terrible strength and the Rakshasas were killed in days of old.

कथं तस्य रणे वेगं मानुषः प्रसहिष्यति।

न स जातु वशे तस्यौ मम बाल्येऽपि संजय॥१७॥

How can a man withstand the force of him in battle. He was not under my control even in his childhood, O Sanjaya.

किं पुनर्मम दुष्पुत्रैः क्लिष्टः सम्प्रति पाण्डवः।

निष्ठुरो रोषणोऽत्यर्थं भज्येतापि न संनमेत्।

तिर्यक्प्रेक्षी संहतधूः कथं शाप्येद् वृकोदरः॥१८॥

How can that son of Pandu do so now having been wronged by my wicked sons. Cruel and wrathful, he could not bend even when broken. Looking at things ask once, with his eyebrows contracted how can Vrikodara be peaceful.

शूरस्तथाप्रतिबलो गौरस्ताल इवोन्नतः।

प्रमाणतो भीसेनः प्रादेशेनाधिकोऽर्जुनात्॥१९॥

A hero of exceedingly white complexion and tall like the palm tree, Bhimasena measures a Prasasha (the span of a thumb) more than Arjuna.

जवेन वाजिनोऽत्येति बलेनात्येति कुञ्जरान्।

अव्यक्तजपी मध्वक्षो मध्यमः पाण्डवो बली॥२०॥

Surpassing in speed the horses, in strength the elephants, the second son of Pandu who is of great strength has sweet eyes.

इति बाल्ये श्रुतः पूर्वं मया व्यासमुखात् पुरा।

रूपतो वीर्यतश्चैव याथातथ्येन पाण्डवः॥२१॥

The Pandava in form and power just as I heard from the lips of Vyasa in days gone by.

आयसेन स दण्डेन स्थान् नागान् नरान् हयान्।

हनिष्यति रणे क्रुद्धो रौद्रः क्रूरपराक्रमः॥२२॥

Easily by means of his mace, the chariots, the elephants, men and horses he will kill in battle, that terrible being when wrathful, that man of cruel purposes.

अमर्षो नित्यसंरब्धो भीमः प्रहरतां वरः।

मया तात प्रतीपानि कुर्वन् पूर्वं विमानितः॥२३॥

That wrathful Bhima, who is ever furious—that chief among the smiters has by acting against my wishes, O dear, before been insulted by me.

निष्कर्णामायसीं स्थूलां सुपाश्यां काञ्चनीं गदाम्।

शतघ्नीं शतनिर्हृदां कथं शक्ष्यन्ति मे सुताः॥२४॥

That mace which has no curves, which is made of steel, which is of bulk, of beautiful sides, adorned with gold, which is capable of killing a hundred and when flung producing a terrible sound—how will my sons bears?

अपारमप्लवागाधं समुद्रं शरवेधिनम्।

भीमसेनमयं दुर्गं तात मन्दास्तितीर्षवः॥२५॥

That inaccessible ocean, which has no shore, which is unfathomable and which has currents in the shape of Bhima, those wicked ones are desirous of crossing over.

क्रोशतो मे न शृण्वन्ति बालाः पण्डितमानिनः।

विषमं न हि मन्यन्ते प्रपातं मधुदर्शिनः॥२६॥

Those children thinking themselves to be wise do not listen to my words, even if I cry out. Seeing the honey (formerly collected on mountain tops) they do not care for the heavy fall.

संयुगं ये गमिष्यन्ति नररूपेण मृत्युना।

नियतं चोदिता धात्रा सिंहेनेव महामृगाः॥२७॥

Those who encounter in battle that death in human shape have their dooms settled by the father of the universe, like those of large deer encountering lions,

शैक्यां तात चतुष्किष्कुं षडस्त्रिममितौजसम्।

प्रहितां दुःखसंस्पृशां कथं शक्ष्यन्ति मे सुताः॥२८॥

How shall my sons bear, O dear, the mace when flung at them—the mace which is four cubits long, having six sides of illimitable powers of destruction and terrible to touch.

कदां भ्रामयतस्तस्य पिन्दतो हस्तिमस्तकान्।

सुविकिणी लेलिहानस्य बाष्पमुत्सृजतो मुहुः॥२९॥

उद्दिश्य नागान् पततः कुर्वतो भैरवान् खान्।

प्रतीपं पततो मत्तान् कुञ्जरान् प्रतिगर्जतः॥३०॥

विगाह्य स्थमार्गेषु वरानुद्दिश्य निघ्नतः।

अग्नेः प्रज्वलितस्येव अपि मुच्येत मे प्रजा॥३१॥

Whirling the mace and piercing the heads of elephants, licking the corners of his lips and giving out (terrific) breaths every moment, making terrific noises in return of those of falling elephants and rushing with loud roars against elephants coming against him, having penetrated into the place where the chariots stand, when he kills the heroes after taking aim against them, will one of my soldiers escape from him who is blazing like fire?

वीथीं कुर्वन् महाबाहुर्द्रव्यन् मम वाहिनीम्।

नृत्यन्निव गदापाणिर्युगान्तं दर्शयिष्यति॥३२॥

Grinding the four elements of my army and cutting his passage out through it, as if dancing with the mace in his hand, he will show (to people) the scene which takes place at the end of a Yuga (universal destruction).

प्रभिन्न इव मातङ्गः प्रभञ्जन् पुष्पितान् द्रमान्।

प्रवेक्ष्यति रणे सेनां पुत्राणां मे वृकोदरः॥३३॥

Like an elephant mad with rage, breaking trees with flowers, Vrikodara will crush the army of my sons of battle.

कुर्वन् रथान् विपुरुषान् विसारथिहयध्वजान्।

आरुजन् पुरुषव्याघ्रो रथिनः सादिनस्तथा॥३४॥

गङ्गावेग इवानुपांस्तीरजान् विविधान् द्रमान्।

प्रभङ्क्ष्यति रणे सेनां पुत्राणां मम संजया॥३५॥

Rendering the chariots devoid of men, drivers, horse and banners and giving trouble to the warriors fighting from cars and elephants, the tiger among men, like the force of the currents of the Ganga uprooting various sorts of trees, will vanquish in battle the army of my sons, O Sanjaya.

दिशो नूनं गमिष्यन्ति भीमसेनभयार्दिताः।

मम पुत्राञ्च भृत्याश्च राजानश्चैव संजया॥३६॥

My sons with their servants and subordinate chiefs, O Sanjaya, troubled with the fear of Bhimasena will certainly fly in different directions.

येन राजा महावीर्यः प्रविश्यान्तःपुरं पुरा।

वासुदेवसहायेन जरासंधो निपातितः॥३७॥

(That Bhimasena) by whom, aided by the son of Vasudeva, the king Jarasandha of great prowess was killed after his inner apartments being entered in the days of old.

कृत्स्नेयं पृथिवी देवी जरासंधेन धीमता।

मागधेन्द्रेण बलिना वशे कृत्वा प्रतापिताः॥३८॥

The goddess Earth was brought under control by the wise Jarasandha and that mighty Lord of Magadha, who subjugated her and oppressed her people.

भीष्मप्रतापात् कुरवो नयेनायकवृष्णयः।

यत्र तस्य वशे जग्मुः केवलं दैवमेव तत्॥३९॥

That the Kurus through the prowess of Bhima and the Andhakas and the Vrishnis and

through their diplomacy, were not brought under subjection by them, which was only due to the gods.

स गत्वा पाण्डुपुत्रेण तरसा बाहुशालिना।

अनायुधेन वीरेण निहतः किं ततोऽधिकम्॥४०॥

The son of Pandu, the heroic of long arms, having approached him without any arms, killed him. What can be more (wonderful) than this?

दीर्घकालसमासक्तं विषमाशीविषो यथा।

स मोक्ष्यति रणे तेजः पुत्रेषु मम संजया॥४१॥

Like a venomous snake having accumulated its poison for a long time, he (Bhima) will fling his strength on my sons in the field of battle, O Sanjaya.

महेन्द्र इव वज्रेण दानवान् देवसत्तमः।

भीमसेनो गदापाणिः सूदयिष्यति मे सुतान्॥४२॥

Like that chief among the gods, great Indra with his thunderbolt (killing) the Danavas, Bhimasena with mace in his hand will kill my sons.

अविषह्यमनावार्यं तीव्रवेगपराक्रमम्।

पश्यामीवातिताम्राक्षमापतन्तं वृकोदरम्॥४३॥

I see (in my mind) Vrikodara having eyes of the colour of copper, incapable of being opposed or prevented and having fearful force of strength falling on (my sons).

अगदस्याप्यधनुषो विरथस्य विवर्मणः।

बाहुभ्यां युद्धयमानस्य कस्तिष्ठेयतः पुमान्॥४४॥

Who can stay in front of that man fighting with his two arms without mace or bow and without being on his car.

भीष्मो द्रोणश्च विप्रोऽयं कृपः शारद्वतस्तथा।

जानन्त्येते यथैवाहं वीर्यज्ञस्तस्य धीमतः॥४५॥

Bhishma, this regenerate Drona, Kripa and also the son of Shardavata - all these know as much as I do the prowess of that wise one.

आर्यव्रतं तु जानन्तः संगरान्तं विधित्सवः।

सेनामुखेषु स्थास्यन्ति मामकानां नरर्षभाः॥४६॥

Conversant with the habits of life of the virtuous and desirous of death in battle, those bulls among men in our party will stand in front of the army.

बलीयः सर्वतो दिष्टं पुरुषस्य विशेषतः।

पश्यन्नपि जयं तेषां न नियच्छामि यत् सुतान्॥४७॥

Destiny is always powerful specially in a man through I see them (the Pandavas) victorious, yet I do not dissuade my sons.

ते पुराणं महेष्वासा मार्गमैन्द्रं समास्थिताः।

त्यक्ष्यन्ति तुमुले प्राणान् रक्षन्तः पार्थिवं यशः॥४८॥

They (the warriors of our party), desirous of going along the eternal, noble and heavenly path, will part with their lives in fierce battle thus keeping your earthly fame unsullied.

यथैषां मामकास्तात तथैषां पाण्डवा अपि।

पौत्रा भीष्मस्य शिष्याश्च द्रोणस्य च कृपस्य च॥४९॥

As these are, O dear, to my sons, so are they to the Pandavas (in ties of blood and affection). They (the Pandavas) are grandsons of Bhishma and disciples of Drona and Kripa.

यदस्मदाश्रयं किञ्चिद् दत्तमिष्टं च संजय।

तस्यापचितिमार्यत्वात् कर्तारः स्थविरास्त्रयः॥५०॥

The protection that we have afforded to the three-aged ones, the little we have given them and the little good we have done to them, they will compensate us for that in return owing to their noble nature.

आददानस्य शस्त्रं हि क्षत्रधर्मं परीप्सतः।

निधनं क्षत्रियस्याजौ वरमेवाहुस्तमम्॥५१॥

That death of a Kshatriya is said to be a peaceful and commendable one, which is met with in battle when one takes up arms desirous of observing Kshatriya practices.

स वै शोचामि सर्वान् वै ये युयुत्सन्ति पाण्डवैः।

विक्रुष्टं विदुरेणादौ तदेतद् भयमागतम्॥५२॥

I grieve however for all those who will fight with the son of Pandu; the calamity prophesied by Vidura is now come.

न तु मन्ये विधाताय ज्ञानं दुःखस्य संजय।

भवत्यतिबलं ह्येतज्ज्ञानस्याप्युपधातकम्॥५३॥

I consider, O Sanjaya, that knowledge cannot destroy woe; in fact, it is excessive distress that kills knowledge.

ऋषयो ह्यपि निर्मुक्ताः पश्यन्तो लोकसंग्रहान्।

सुखैर्भवन्ति सुखिनस्तथा दुःखेन दुःखिताः॥५४॥

Even the Rishis who are emancipated and who merely look on this crowd of men become happy at prosperity and aggrieved at adversity.

किं पुनर्मोहमासक्तस्तत्र तत्र सहस्रधा।

पुत्रेषु राज्यदारेषु पौत्रेष्वपि च बन्धुषु॥५५॥

Why then should I not be affected by grief. When I am attached to my sons, my kingdom, my wife, my grandsons, my friends and a thousand other objects.

संशये तु महत्यस्मिन् किं नु मे क्षममुत्तरम्।

विनाशं ह्येव पश्यामि कुरूणामनुचिन्त्यन्॥५६॥

I have grave doubts that I shall have any prosperity in the future; thinking thus I see (in my mind) the destruction of the Kurus.

द्यूतप्रमुखमाभाति कुरूणां व्यसनं महत्।

मन्देनैश्वर्यकामेन लोभात् पापमिदं कृतम्॥५७॥

The great calamity of the Kurus beginning with the game at dice now stands out in bold relief; this wicked act has been done by that fool desiring for prosperity out of avarice.

मन्ये पर्यायधर्मोऽयं कालस्यात्यन्तगामिनः।

चक्रे प्रधिरिवासक्तो नास्य शक्यं पलायितुम्॥५८॥

I consider this to be the work of Eternal Time. I am not able to fly from it like the iron ring attached to the wheel.

किन्तु कुर्यां कथं कुर्यां वक्व नु गच्छामि संजय।

एते नश्यन्ति कुरवो मन्दाः कालवशं गताः॥५९॥

What shall I do? how shall I do it and where shall I go, O Sanjaya? These foolish Kurus will be destroyed being subject to the effects of time.

अवशोऽहं तदा तात पुत्राणां निहते शते।

श्रोष्यामि निनदं स्त्रीणां कथं मां मरणं स्पृशेत्॥६०॥

I shall be helpless, O dear, on my hundred sons being killed and shall hear the loud lamentation of women. How shall death touch me?

यथा निदाघे ज्वलनः समिद्धो

दहेत् कक्षं वायुना चोद्यमानः।

गदाहस्तः पाण्डवो वै तथैव

हन्ता मदीयान् सहितोऽर्जुनेन॥६१॥

As in the hot season a fire ignited and urged by wind burns up dry grass, so will the son of Pandu, having mace in hand along with Arjuna, be the slayer of my party.

CHAPTER 52

(YANASANDHI PARVA)-Continued

Repentance of Dhritarashtra

धृतराष्ट्र उवाच

यस्य वै नानृता वाचः कदाचिदनुशुश्रुम।

त्रैलोक्यपि तस्य स्याद् योद्धा यस्य धनंजयः॥१॥

Dhritarashtra said

He, from whom we have never heard an untruthful word, he who has Dhananjaya to fight for him can possess himself the three worlds.

तस्यैव च न पश्यामि युधि गाण्डीवधन्वनः।

अनिशं चिन्तयानोऽपि यः प्रतीयाद् रथेन तम्॥२॥

I do not see any one equal in battle to the one who has the Gandiva bow, who seated on a car could oppose him, though I think about it day and night.

अस्यतः कर्णिनालीकान् मार्गणान् हृदयच्छिदः।

प्रत्येता न समः कश्चिद् युधि गाण्डीवधन्वनः॥३॥

There is no equal in battle of the wielder of the Gandiva bow shooting winged arrows, Nalikas (muskets) and arrows penetrating into the heart.

द्रोणकर्णौ प्रतीयातां यदि वीरौ नरर्षभौ।

कृतास्त्रौ बलिनां श्रेष्ठौ समरेष्वपराजितौ॥४॥

If the two heroes, these bulls among men, Drona and Karna, skillful in the use of weapons, the chief among those having strength and unconquerable in battle, oppose him?

महान् स्यात् संशयो लोके न त्वस्ति विजयो मम।

घृणी कर्णः प्रमादी च आचार्याः स्थविरो गुरुः॥५॥

There may be great doubts among other men, but (I am afraid) victory will not be mine. Karna is careless and compassionate and the preceptor is old in age and is beside the preceptor (of the Pandavas).

समर्थो बलवान् पार्थो दृढयन्वा जितक्लमः।

भवेत् सुतमुलं युद्धं सर्वशोऽप्यपराजयः॥६॥

Partha of firm grasp on the bow however is able, mighty and has conquered fatigue; there will be terrible fight between them, but both sides will remain undefeated.

सर्वे ह्यस्त्रविदः शूराः सर्वे प्राप्ता महद् यशः।

अपि सर्वामरैश्च व्यं त्यजेयुर्न पुनर्जयम्॥७॥

All of these are heroes knowing the use of weapons and all of them have gained great fame, they may forego even the lordship over all the gods but not victory (in this battle).

वधे नूनं भवेच्छान्तिस्तयोर्वा फाल्गुनस्य च।

न तु हन्तार्जुनस्यास्ति जेता चास्य न विद्यते॥८॥

The two (Drona and Karna) or the son of Falguna being killed, there will certainly be peace; but there is none who can kill Arjuna, nor one who can conquer him.

मन्युस्तस्य कथं शाय्मेन्मन्दान् प्रति य उत्थितः।

अन्येऽप्यस्त्राणि जानन्ति जीयन्ते च जयन्ति च॥९॥

How can his wrath that has arisen, against those foolish ones be pacified; there are others knowing the use of weapons, who conquer (others) and (sometimes) are conquered (by those).

एकान्तविजयस्त्वेव श्रूयते फाल्गुनस्य ह।

त्रयस्त्रिंशत् समाहूय खाण्डवेऽग्निमतर्पयत्॥१०॥

But the rumour is that Falguna (when fighting) has but one result-victory; thirty three years ago (he) having invited the god of fire gratified him.

जिगाय च सुरान् सर्वान् नास्य विघ्नः पराजयम्।

यस्य यन्ता हृषीकेशः शीलवृत्तसमो युधि॥११॥

Having first vanquished the gods; no man ever heard of his defeat anywhere. He who has for his charioteer in battle Hrishikesha is equal to him in character.

ध्रुवस्तस्य जयस्तात यथेन्द्रस्य जयस्तथा।

कृष्णावेकरथे यन्तावधिज्यं गाण्डिवं धनुः॥१२॥

He has victory certain O dear, as the victory of Indra. The two Krishna's on one car and the stringed Gandiva bow.

युगपत् त्रीणि तेजांसि समेतान्यनुशुश्रुम।
नैवास्ति नो धनुस्तादृक् न योद्धा न च सारथिः॥१३॥

These there forces have come together, I hear; there is no similar bow, nor a warrior of that stamp, nor a charioteer of that character.

तच्च मन्दा न जानन्ति दुर्योधनवशानुगाः।
शेषयेदशनिर्दोषो विपत्तन् मूर्ध्नि संजया॥१४॥

Those fools under the control of Duryodhana do not know this. The thunderbolt falling on the head ablaze leaves some remnants undestroyed, O Sanjaya.

न तु शेषं शरास्तात कुर्युरस्ताः किरीटिना।
अपि चास्यन्निवाभाति निघ्नन्निव धनंजयः॥१५॥

But the shafts shot by Kritin leaves no remnant, O dear. I see now (in my mind) Dhananjaya shining forth by working havoc.

उद्धरन्निव कायेभ्यः शिरांसि शरवृष्टिभिः।
अपि बाणमयं तेजः प्रदीप्तमिव सर्वतः॥१६॥

And by his shower of arrows separating heads from the bodies. (I see) also his strength in the shape of arrows blazing in all directions.

गाण्डीवोत्थं दहेताजौ पुत्राणां मम वाहिनीम्।
अपि सारथ्यघोषेण भयार्ता सव्यसाचिनः॥१७॥

And coming out of the Gandiva bow and burning up the four elements of the army of my sons. (I see) also that struck with fear from the sound of Savyasachin's chariot.

वित्रस्ता बहुधा सेना भारती प्रतिभाति यो।
यथा कक्षं महानग्निः प्रदहेत् सर्वतश्चरन्।
महार्चिरनिलोद्भूतस्तद्वद् धक्ष्यति मामकान्॥१८॥

My army consisting of numerous forces are flying away in all directions. As a great fire raging in all directions burns up withered grass urged by the wind, so will the great fire (in the shape of Arjuna's weapons) consume my army.

यदोद्धमन् निशितान् बाणसंघा-
स्तानाततायी समरे किरीटी।
सृष्टोऽन्तकः सर्वहरो विधात्रा
यथा भवेत् तद्वदपारणीयः॥१९॥

When Kiritin, incapable of being withstood, opposing them (my men) in battle

will shoot destructive showers of arrows upon them, it will be like the king of death directed by the all destroying Father.

तदा ह्यभीक्ष्णं सुबहून् प्रकारान्
श्रोतास्मि तानावसथे कुरूणाम्।
तेषां समन्ताच्च तथा रणाग्रे
क्षयः किलायं भरतानुपैति॥२०॥

When I shall see and hear innumerable kinds of evil omens in the camp of the Kurus and around them and before the battle, then will destruction come to the race of Bharata.

CHAPTER 53

(YANASANDHI PARVA)-Continued

The speech of Dhritarashtra

धृतराष्ट्र उवाच

यथैव पाण्डवाः सर्वे पराक्रान्ता जिगीषवः।
तथैवाभिसरास्तेषां त्यक्तात्मानो जये धृताः॥१॥

Dhritarashtra said

As the sons of Pandu are all powerful and desirous of victory, so are their followers who are self-sacrificing and have set their mind on victory.

त्वमेव हि पराक्रान्तानाचक्षीथाः परान् मम।
पञ्चालान् केकयान् मत्स्यान् मागधान् वत्सभूमिपान्॥२॥

You have related to me about those mighty foes of mine-of the kings of the Panchalas, Kaikeyas, Matsyas, Magadhas.

यश्च सेन्द्रनिर्माल्लोकानिच्छन् कुर्याद् वशे बली।
स स्रष्टा जगतः कृष्णः पाण्डवानां जये धृतः॥३॥

Even that mighty one who by his mere wish could bring under control these worlds with Indra, that creator of the world, Krishna, has set his mind on the victory of the Pandavas.

समस्तामर्जुनाद् विद्यां सात्यकिः क्षिप्रमाप्तवान्।
ज्ञेयैः समरे स्थाता बीजवत् प्रवपञ्चरान्॥४॥

Satyaki very quickly obtained all knowledge (of the use of arms) from Arjuna and the son of Shini will stand on the field of battle and shoot arrows as (men) sow the seeds.

धृष्टद्युम्नश्च पाञ्चाल्यः क्रूरकर्मा महारथः।
मामकेषु रणं कर्ता बलेषु परमास्त्रवित्॥५॥

Dhrishtadyumna, the king of Panchalas, of cruel deeds and a mighty car-warrior and well acquainted with the use of superior weapons, too, will fight with my army.

युधिष्ठिरस्य च क्रोधादर्जुनस्य च विक्रमात्
यमाभ्यां भीमसेनाच्च भयं मे तात जायते॥६॥

From the wrath of Yudhishtira and from the prowess of Arjuna and from the twins and also from Bhimasena, do I derive great fear, O dear.

अमानुषं मनुष्येन्द्रैर्जालं विततमन्तरा।
न मे सैन्यास्तरिष्यन्ति ततः क्रोशामि संजय॥७॥

On a superhuman net (of arrows) being spread over my army, they will not be able to get out of it; therefore do I weep, O Sanjaya.

दर्शनीयो मनस्वी च लक्ष्मीवान् ब्रह्मवर्चसी।
मेधावी सुकृतप्रज्ञो धर्मात्मा पाण्डुनन्दनः॥८॥

Beautiful, independent, endued with prosperity and with the force of Brahma, intelligent, of great wisdom and of virtuous soul, is that son of Pandu (Yudhishtira).

मित्रायात्यैः सुसम्पन्नः सम्पन्नो युद्धयोजकैः।
भ्रातृभिः शत्रुरैर्वीरैरुपपन्नो महारथैः॥९॥
धृत्या च पुरुषव्याघ्रो नैधृत्येन च पाण्डवः।
अनृशंसो वदान्यश्च ह्रीमान् सत्यपराक्रमः॥१०॥
बहुश्रुतः कृतात्मा च वृद्धसेवी जितेन्द्रियः।
तं सर्वगुणसम्पन्नं समिद्धमिव पावकम्॥११॥

With friends and counselors and surrounded by men prepared for battle and also by brothers, fathers-in-law who are all excellent heroes and eminent car-warriors, the son of Pandu, that tiger among men, is also graced with patience, secrecy, humanity, benevolence, modesty, truth and prowess, versed in the knowledge of holy books, having self-control, attending to the old, is that one who has subdued his senses and is possessed of every virtue and he is like a blazing fire.

तपन्तमभि को मन्दः पतिष्यति पतङ्गवत्।
पाण्डवान्निमनावार्यं मुमुर्षुर्नष्टचेतनः॥१२॥

What fool, about to die and who has lost his consciousness is there who will fall into the inextinguishable fire of the Pandavas ablaze like a moth.

तनुरुद्धः शिखी राजा मिथ्योपचरितो मया।
मन्दानां मम पुत्राणां युद्धेनान्तं करिष्यति॥१३॥

That king resembling a fire of high and long flames has been treated deceitfully by me and he will, in battle, put an end to the existence of all my sons of weak intellect.

तैरयुद्धं साधु मन्ये कुरवस्तन्निबोधत।
युद्धे विनाशः कृत्स्नस्य कुलस्य भविता ध्रुवम्॥१४॥

I consider that it is best not to fight with them; you, Kurus, follow that (my opinion). If you wage war, destruction will surely overtake the race which will be extinct.

एषा मे परमा बुद्धिर्यया शाम्यति मे मनः।
यदि त्वयुद्धमिदं वो वयं शान्त्यै यतामहे॥१५॥

This appears to me very clear and by acting in accordance with it my mind will obtain peace. If you consider that peace with them is desirable, then we shall try for peace.

न तु नः क्लिश्यमानानामुपेक्षेत युधिष्ठिरः।
जुगुप्सति ह्यधर्मेण मामेवोद्दिश्य कारणम्॥१६॥

Yudhishtira will never adopt an attitude of indifference towards ourselves, when distressed; he blames me by ascribing unrighteousness, thinking me to be the cause (of the war).

CHAPTER 54

(YANASANDHI PARVA)-Continued

The speech of Sanjaya

संजय उवाच

एवमेतन्महाराज यथा वदसि भारता।
युद्धे विनाशः क्षत्रस्य गाण्डीवेन प्रदृश्यते॥१॥

Sanjaya said

It is, O great king, as you say, O Bharata. The destruction of the Kshatriya by war with the Gandiva bow seems apparent.

इदं तु नाभिजानामि तव धीरस्य नित्यशः।
यत् पुत्रवशमागच्छेत्तत्त्वज्ञः सव्यसाचिनः॥२॥

I do not know how it is that you, who are ever wise and know about the attributes of Savyasachin, allow yourself to be controlled by your sons:

नैव कालो महाराज तव शृणुत् कृतागसः।

त्वया ह्येवादितः पार्था निकृता भरतर्षभा॥३॥

This is not the time, O great king, (to give way to grief); for you have repeatedly wronged them. By you in the beginning were the Parthas exiled, O bull among the race of Bharata.

पिता श्रेष्ठः सुहृद् यश्च सम्यक् प्रणिहितात्मवान्।

आस्थेयं हि हितं तेन न द्रोण्या गुरुच्यते॥४॥

A father is the best friend and he should guide well those who are his own selves. Their welfare should be sought after carefully; but he who overlooks this duty, cannot be called a superior.

इदं जितमिदं लब्धमिति श्रुत्वा पराजितान्।

द्यूतकाले महाराज स्मयसे स्म कुमारवत्॥५॥

Hearing of the defeat (at the game), like a boy you laughed out, O great king, saying-"this is gained, this is won".

परुषाण्युच्यमानांश्च पुरा पार्थानुपेक्षसे।

कृत्स्नं राज्यं जयन्तीति प्रपातं नानुपश्यसि॥६॥

Formerly you neglected the Parthas, who were being addressed in hashed words thinking that the kingdom had been acquired (by your sons). You did not then foresee this fall.

पित्र्यं राज्यं महाराज कुरुवस्ते सजाङ्गलाः।

अथ वीरैर्जितामुर्वीमखिलां प्रत्यपद्यथाः॥७॥

The country of the Kurus, with Jangala, O great king, is your ancestral kingdom; but you have possessed yourself the entire kingdom subjugated by the heroes.

बाहुवीर्यजिता भूमिस्तव पार्थैर्निवेदिता।

मयेदं कृतमित्येव मन्यसे राजसत्तमा॥८॥

The kingdom acquired by their arms and prowess was made over to you by the Parthas and you think, "it has been acquired by me," O best of kings.

चस्तान् गन्धर्वराजेन मज्जतो ह्यप्लवेऽम्भसि।

आनिनाय पुनः पार्थः पुत्रांस्ते राजसत्तमा॥९॥

Your sons, O best of kings, overpowered by the king of the Gandharvas and thus sinking as it were in a scoreless open, were brought back by Partha.

कुमारवच्च स्मयसे द्यूते विनिकृतेषु यत्।

पाण्डवेषु वने राजन् प्रव्रजत्सु पुनः पुनः॥१०॥

Like a boy, too, did you repeatedly laugh at the defeat (of the Pandavas) at dice and also when they were wandering about being exiled.

प्रवर्षतः शरव्रातानर्जुनस्य शितान् बहून्।

अघ्यर्णवा विशुध्येयुः किं पुनर्मांसयोनयः॥११॥

At the shower, by Arjuna, of a great many sharp edged arrows, even the oceans dry up, not to speak of those things, that owe their origin to flesh.

अस्यतां फाल्गुनः श्रेष्ठोगाण्डीवं धनुषां वरम्।

केशवः सर्वभूतानामायुधानां सुदर्शनम्॥१२॥

Among the shooters of arrows, the son of Falguna is the chief; among the bows the Gandiva is the best; Keshava is the chief of all creatures; and the Sudarshana among weapons.

वानरो रोचमानश्च केतुः केतुमतां वरः।

एवमेतानि सरयो बहूञ्ज्वेतहयो रणे॥१३॥

Of all things having banners the one shining with the banner and having the device of an ape ((is the foremost). The car, having all these and having many white horses in battle.

क्षपयिष्यति नो राजन् कालचक्रमिवोद्यतम्।

तस्याद्य वसुधा राजन् निखिला भरतर्षभा॥१४॥

Will overthrow us, O king, like the uplifted wheel of death. To-day, the entire earth is his, O king, O bull of the race of Bharata.

यस्य भीमार्जुनौ योयौ स राजा राजसत्तमा।

तथा भीमहतप्रायां मज्जन्तीं तव वाहिनीम्॥१५॥

He who has the two warriors, Bhima and Arjuna, on his side, O best of kings is the king seeing your army nearly killed by Bhima.

दुर्योधनमुखा दृष्ट्वा क्षयं यास्यन्ति कौरवाः।

न भीमार्जुनयोर्भीता लप्स्यन्ते विजयं विभो॥१६॥

The Kauravas, headed by Duryodhana, will be destroyed, struck by the terror of Bhima and Arjuna; and victory will not be gained, O Lord,

तव पुत्रा महाराज राजानश्चानुसारिणः।

मत्स्यास्त्वामद्य नार्चन्ति पञ्चालश्च सकेकयाः॥१७॥

शाल्वेयाः शूरसेनाश्च सर्वे त्वामवजानते।

पार्थ ह्येते गताः सर्वे वीर्यास्तस्य धीमतः॥१८॥

By your son, O great king or by the kings who are his followers. The king of the Matsyas does not pay you homage now; nor does the Panchala with the Kaikeyas; nor do the Shalvas and the Shurasenas. All disregard you. All of them have gone over to the side of Partha, well knowing the heroism of that wise one.

भक्त्या ह्यस्य विरुध्यन्ते तव पुत्रैः सदैव ते।

अनहनिव तु वधे धर्मयुक्तान् विकर्मणा॥१९॥

योऽक्लेशयत् पाण्डुपुत्रान् यो विद्वेष्टयधुनापि वै।

सर्वोपायैरन्यन्तव्यः सानुगः पापपूरुषः॥२०॥

Out of regard for him, they are ever against your sons. He who troubles the sons of Pandu endued with virtue and undeserving of injury by unworthy actions and he who despises them even now, that evil-minded man, along with his followers, should be checked by all means.

तव पुत्रो महाराज नानुशोचितुमर्हसि।

द्यूतकाले मया चोक्तं विदुरेण च धीमता॥२१॥

It is not proper, O great king, that you should grieve for your sons. At the time of the game at dice, all this was predicted by me, as also by the wise Vidura.

यदिदं ते विलपितं पाण्डवान् प्रति भारता।

अनीशेनेव राजेन्द्र सर्वमेतन्निरर्थकम्॥२२॥

All these lamentations of yours for the sons of Pandu, O Bharata, as if you had no hand in the matter, are all useless, O chief among kings.

CHAPTER 55

(YANASANDHI PARVA)-Continued

The speech of Duryodhana

दुर्योधन उवाच

न भेतव्यं महाराज न शोच्या भवता वयम्।

समर्थाः स्म पराङ्मुखं बलिनः समरे विभो॥२३॥

Duryodhana said

There is nothing to fear, O great king; nor should you grieve for us. We are capable, O king, of winning victory over our battle, O king.

वने प्रव्राजितान् पार्थान् यदाऽऽयान्मधुसूदनः।

महता बलचक्रेण परराष्ट्रावमर्दिना॥२४॥

केकया दृष्टकेतुश्च दृष्टद्युम्नश्च पार्षतः।

राजान्छान्वयुः पार्थान् बहवोऽन्येऽनुयायिनः॥२५॥

When the slayer of Madhu came to the sons of Pritha wandering in exile in the forest with a large army capable of subjugating the kingdom of the enemies and when Kaikeya, Dhristaketu, Dhristadyumna of the race of Prishata and many other kings followed them to the sons of Pritha.

इन्द्रप्रस्थस्य चादूरात् समाजग्मुर्महाराथाः।

व्यगर्हयंश्च संगम्य भवन्तं कुरुभिः सहा॥२६॥

And when not far from Indraprastha there assembled together the car-warriors and having joined together, they blamed you along with the Kurus.

ते युधिष्ठिरमासीनमजिनैः प्रतिवासितम्।

कृष्णप्रधानाः संहत्य पर्युपासन्त भारता॥२७॥

प्रत्यादानं च राज्यस्य कार्यमूर्चुराधिपाः।

भवतः सानुबन्धस्य समुच्छेदं चिकीर्षवः॥२८॥

And when they, with Krishna at their head, paid homage to Yudhishtira, who was wearing deer skin, O Bharata, and when the rulers of men spoke of giving back the duties of a king (to Yudhishtira) and they longed to bring about the overthrow of yourself with all your followers.

श्रुत्वा चैवं मयोक्तास्तु भीष्मद्रोणकृपास्तदा।

ज्ञातिक्षयभयाद् राजन् भीतेन भरतर्षभा॥२९॥

ततः स्थास्यन्ति समये पाण्डवा इति मे मतिः।

समुच्छेदं हि नः कृत्स्नं वासुदेवश्चिकीर्षति॥३०॥

Then were Bhishma, Drona and Kripa thus addressed by me, who heard this, through fear of the ruin of our cousins, O king, "That the sons of Pandu will abide by the terms agreed to, is my opinion; our destruction does the son of Vasudeva desire.

ऋते च विदुरात् सर्वे यूयं वध्या मता मम।

दृतराष्ट्रस्तु धर्मज्ञो न वध्यः कुरुसत्तमः॥३१॥

That with the exception of Vidura, will you be slain, is my opinion; and Dhritarashtra, who knows the nature of virtue-that best one among the Kurus cannot possibly be slain.

समुच्छेदं च कृत्स्नं नः कृत्वा तात जनार्दनः।
एकराज्यं कुरुणां स्म चिकीर्षति युधिष्ठिरे॥१०॥

O dear, having effected our extinction, Janardana desires to bestow on Yudhishtira the entire kingdom of the Kurus.

तत्र किं प्राप्तकालं नः प्रणिपातः पलायनम्।
प्राणान् वा सम्परित्यज्य प्रतियुध्यामहे परान्॥११॥

When the time comes, what should we do? Surrender or fly or shall we fight against the enemies and give up (all hopes of) our lives.

प्रतियुद्धे तु नियतः स्यादस्माकं पराजयः।
युधिष्ठिरस्य सर्वे हि पार्थिवा वशवर्तिनः॥१२॥

In a fight against them, defeat shall surely be ours; all the rulers are on the side of Yudhishtira.

विरक्तराष्ट्रश्च वयं मित्राणि कुपितानि नः।
धिवक्ताः पार्थिवैः सर्वैः स्वजनेन च सर्वशः॥१३॥

On their being dispossessed of their kingdom, our friends are angry with us; and we are reviled by all the kings and by all our kinsmen.

प्रणिपाते न दोषोऽस्ति सन्धिर्नः शश्वतीः समाः।
पितरं त्वेव शोचामि प्रज्ञानेन जनधिपम्॥१४॥

There is no objection to our surrender; for men or our position seek peace from a long time; but I grieve for my father, that lord of men, who has his wisdom only for his eyes.

मत्कृते दुःखमापन्नं क्लेशं प्राप्तमनन्तकम्।

कृतं हि तव पुत्रैश्च परेषामवरोधनम्।

मत्प्रियार्थं पुरैवैतद् विदितं ते नरोत्तम॥१५॥

And who may for my doings be beset with troubles and endless woes. The enemies were opposed by your sons simply for our good; which is known to you before, O best among men.

ते राज्ञो धृतराष्ट्रस्य सामात्यस्य महारथाः।

वैरं प्रतिकरिष्यन्ति कुलोच्छेदन पाण्डवाः॥१६॥

The sons of Pandu, these mighty car-warriors, will have their revenge for their wrongs by the extinction of the race of the king Dhritarashtra with that of his ministers.

ततो द्रोणोऽब्रवीद् भीष्मः कृपो द्रौणिष्ठ भारता

मत्वा मां महतीं चिन्तामास्थितं व्यथितेन्द्रियम्॥१७॥

Then did Drona and Bhima and Kripa and the son of Drona thus speak, O Bharata, thinking me to be in the midst of great anxiety and with the senses tortured.

अभिदुग्धाः परे चेन्नो न भेतव्यं परंतप।
असमर्थाः परे जेतुमस्मान् युधि समास्थितान्॥१८॥

The enemies ready to fight need not be feared, O subduer of foes; for the foes when in the battle field are incapable of conquering us.

एकैकशः समर्थाः स्मो विजेतुं सर्वपार्थिवान्।
आगच्छन्तु विनेष्यामो दर्पमेषां शितैः शरैः॥१९॥

Each one of us by himself can conquer all the rulers of the earth. Let them come; we shall curb their pride by sharp arrows.

पुरैकेन हि भीष्मेण विजिताः सर्वपार्थिवाः।
मृते पितर्यतिकुद्धो रथैकेन भारत॥२०॥

In days of old, all the rulers of the earth were conquered by the single Bhima seated on the single car, extremely wrathful on the death of his father.

जघान सुबहून्तेषां संरब्धः कुरुसत्तमः।
ततस्ते शरणं जग्मुर्देवव्रतमिमं भयात्॥२१॥

That best one among the race of the Kurus, wrathful, killed many among them (enemies); them they out of fear sought the protection of this Devavrata.

स भीष्मः सुसमर्थोऽयमस्माभिः सहितो रणे।
परान् विजेतुं तस्मात् ते व्येतु भीर्भरतर्षभ॥२२॥

That Bhishma is well capable to fight along with us and to conquer to enemies; therefore, O bull among the race of Bharata, let your fears be dispelled.

इत्येषां निश्चयो ह्यासीत् तत्कालेऽमिततेजसाम्।

पुरा परेषां पृथिवी कृतस्नाऽऽसीद् वशवर्तिनी॥२३॥

Such was the determination, at that time, of these ones of immeasurable prowess. In days of old the earth was under the possession of the enemies.

अस्मान् पुनरमी नाद्य समर्था जेतुमाहवे।

छिन्नपक्षाः परे ह्यद्य वीर्यहीनाश्च पाण्डवाः॥२४॥

Now they are not capable of again conquering us; the Pandavas are now shorn of their wings and devoid of strength.

अस्मत्संस्था च पृथिवी वर्तते भरतर्षभा।

एकार्थाः सुखदुःखेषु समानीताश्च पार्थिवाः॥२५॥

The earth, too, O bull among the race of Bharata, is now under our subjection and the rulers of the earth assembled are of the same mind with me in happiness or misery.

अप्यग्निं प्रविशेयुस्ते समुद्रं वा परंतप।

मदर्थं पार्थिवाः सर्वे तद् विद्धि कुरुसत्तम॥२६॥

O subduer of foes, for my sake, the rulers of the earth, can enter into fire or even the ocean; know this, O you best among the race of Kurus.

उन्मत्तमिव चापि त्वां प्रहसन्तीह दुःखितम्।

विलपन्तं बहुविधं भीतं परविकथने॥२७॥

In this case they laugh at you, who are grieved and like one insane and giving vent to many sorts of lamentations, struck with fear by the descriptions of the enemies.

एषां ह्येकैकशो राज्ञां समर्थः पाण्डवान् प्रति।

आत्मानं मन्यते सर्वो व्येतु ते भयमागतम्॥२८॥

Each of these kings by himself are capable of opposing the Pandavas. Every one considers himself all in all. Let the fear which has come on you be dispelled.

जेतुं समग्रां सेनां मे वासवोऽपि न शक्नुयात्।

हन्तुमक्षय्यरूपेयं ब्रह्मणोऽपि स्वयम्भुवः॥२९॥

To conquer my entire army, which is endless, cannot be annihilated even by Brahma, who is born of himself.

युधिष्ठिरः पुरं हित्वा पञ्च ग्रामान् स याचति।

भीतो हि मामकात् सैन्यात् प्रभावाच्चैव मे विभो॥३०॥

That Yudhishtira foregoing his claims to the entire kingdom begs only five villages; he is afraid of my army and my prowess, O Lord.

समर्थं मन्यसे यच्च कुन्तीपुत्रं वृकोदरम्।

तन्मिथ्या न हि मे कृत्स्नं प्रभावं वेत्सि भारता॥३१॥

The impression you have of the might of Vrikodara, the son of Kunti, has no foundation; you do not know my prowess, O Bharata.

मत्समो हि गदायुद्धे पृथिव्यां नास्ति कश्चन।

नासीत् कश्चिदतिक्रान्तो भवति न च कश्चन॥३२॥

My equal in a fight with the mace, there is none in the world; there has been none my equal, nor will there be any.

युक्तो दुःखोषितश्चाहं विद्यापारगतस्तथा।

तस्मान्न भीमान्नान्येभ्यो भयं मे विद्यते क्वचित्॥३३॥

Suffering a lot of troubles and employing myself earnestly to my task, have I lived at the abode of my preceptor and learnt my lessons; therefore have I not the slightest fear from Bhima, nor from any other.

दुर्योधनसमो नास्ति गदायामिति निश्चयः।

संकर्षणस्य भद्रं ते यत् तदैवमुपावसम्॥३४॥

In a fight with the mace there is none equal to Duryodhana-this is sure; for he used to live with Sankarshana (his preceptor), good betide you.

युद्धे संकर्षणसमो बलेनाभ्यधिको भुवि।

गदाप्रहारं भीमो मे न जातु विषहेद् युधि॥३५॥

In a fight I am Sankarshana's equal and in strength there is none my equal in the world; Bhima will not be able to bear the blows of my mace in battle.

एकं प्रहारं यं दद्यां भीमाय रुषितो नृपा।

स एवैनं नयेद् घोरः क्षिप्रं वैवस्वतक्षयम्॥३६॥

Being enraged, the one blow that I shall deal Bhima, O king, will strike him severely and speedily send him to the palace of death.

इच्छेयं च गदाहस्तं राजन् द्रुष्टुं वृकोदरम्।

सुचिरं प्रार्थितो ह्येष मम नित्यं मनोरथः॥३७॥

I am desirous, O king, to see Vrikodara with the mace in his hand; this has been prayed for by me for a long time, this has ever been the desire of my heart.

गदया निहतो ह्याजौ मया पार्थो वृकोदरः।

विशीर्षगात्रः पृथिवीं परासुः प्रपतियति॥३८॥

Struck by me with the mace, Vrikodara, the son of Pritha, will fall lifeless on the ground with his body smashed.

गदाप्रहाराभिहतो हिमवानपि पर्वतः।

सकृन्मया विदीर्येत गिरिः शतसहस्रधा॥३९॥

Struck by a blow from my mace, even the Himavat mountain can be split up into a hundred thousand pieces.

स चायेतद् विजानाति वासुदेवार्जुनौ तथा।
दुर्योधनसमो नास्ति गदायामिति निष्ठयः॥४०॥

It is very well known to both Vasudeva and Arjuna that it is certain that in a fight with the mace there is none equal to Duryodhana.

तत् ते वृकोदरमयं भयं व्येतु महाहवे।
व्यपनेष्याम्यहं ह्येनं मा राजन् विमना भव॥४१॥

There let your fear proceeding from Vrikodara be dispelled; for I shall kill this one. Do not, O king, yield to grief.

तस्मिन् मया हते क्षिप्रमर्जुनं बहवो रथाः।
तुल्यरूपा विशिष्टाश्च क्षेप्यन्ति भरतर्षभा॥४२॥

He being slain by me, many car-warriors, educated with similar qualities, speedily throw down Arjuna, O bull among the race of Bharata.

भीष्मो द्रोणः कृपो द्रौणिः कर्णो भूशिश्नवास्तथा।
प्राग्योतिषाधिपः शल्यः सिन्धुराजो जयद्रथः॥४३॥

Bhishma, Drona, Kripa, Drona's son and Bhurishrava, Shalya, the king of the Pragjyotish and Jayadratha, the king of the Sindhus,

एकैक एषां शक्तस्तु हन्तुं भारत पाण्डवान्।
समेतास्तु क्षणैर्नैतान् नेष्यन्ति यमसादनम्।
समग्रा पार्थिवो सेना पार्थमेकं धनंजयम्॥४४॥

Each one of these by himself is competent to kill the Pandavas, O Bharata, Acting together they will in an instant bring them to the abode of death.

कस्मादशक्ता निर्जेतुमिति हेतुर्न विद्यते।
शरव्रातैस्तु भीष्मेण शतशो निचितोऽवशः॥४५॥

There is no reason why the entire army of the kings on one side is incapable of conquering the single Dhananjaya. Covered by arrows shot by Bhishma a hundred times.

द्रोणद्रौणिकपैश्चैव गन्ता पार्थो यमक्षयम्।
पितामहोऽपि गाङ्गेयः शान्तनोरपि भारत॥४६॥

And by Drona, his son and Kripa, this son of Pritha will go to the region of the dead. Born of Ganga, our grandfather, too, is superior to the son of Shantanu, O Bharata.

ब्रह्मर्षिसदृशो जज्ञे देवैरपि सुदुःसहः।
न हन्ता विद्यते चापि राजन् भीष्मस्य कश्चन॥४७॥

Like a Brahmarshi (a devotee of the first rank and order) he was born among men and is hard to be vanquished even by the gods. There is no slayer of Bhishma, O king.

पित्रा हुक्तः प्रसन्नेन नाकामस्त्वं मरिष्यसि।
ब्रह्मर्षेः भरद्वाजाद् द्रोणो द्रोण्यामजायत॥४८॥

This boon was granted by his father who was gratified - 'You will not die without your own desire. Drona was born of the Brahmarshi Bharadvaja in a water pot.

द्रोणाज्जज्ञे महाराज द्रौणिश्च परमास्त्रवित्।
कृष्णाचार्यमुख्योऽयं महर्षेर्गौतमादपि॥४९॥

From Drona was born his son, well acquainted with the use of arms. This Kripa, too, is the foremost among the preceptors and was born of the great Rishi Gautama.

शरस्तम्बोद्धवः श्रीमानवध्य इति मे मतिः।
अयोनिजास्त्रयो ह्येते पिता माता च मातुलः॥५०॥

This one, endowed with prosperity and born in a clump of heath, is incapable of being killed, such is my impression. Then, too, the father, mother and maternal uncle of Ashvathaman did not take their birth in a woman's womb.

अश्वत्थाम्नो महाराज स च शूरः स्थितो मम।
सर्व एते महाराज देवकल्पा महारथाः॥५१॥

That hero, too, is on my side. All these, O great king, are car-warriors equal to the gods themselves.

शक्रस्यापि व्यथां कुर्युः संयुगे भरतर्षभा।
नैषामर्जुनः शक्त एकैकं प्रति वीक्षितुम्॥५२॥

They are capable even of giving trouble to Shakra himself in battle. Arjuna is not capable even of gazing at any of them by himself.

सहितास्तु नरव्याघ्रा हनिष्यन्ति धनंजयम्।
भीष्मद्रोणकृपाणां च तुल्यः कर्णो मतो मम॥५३॥

And these tigers among men united together will kill Dhananjaya. Bhishma, Drona and Kripa together are equal to Karna, such is my opinion.

अनुज्ञातश्च रामेण मत्समोऽसीति भारत।

कुण्डले रुचिरे चास्तां कर्णस्य सहजे शुभे॥५४॥

He has been told by Rama - you are equal to me, O Bharata. Two beautiful and blessed ear-rings Karna had from his very birth.

ते शक्यर्थं महेन्द्रेण याचितः स परंतपः।

अमोघया महाराज शक्त्या परमभीमया॥५५॥

These two were asked by the great Indra himself for the sake of Sachi, O subduer of foes, in exchange, O great king of greatly terrific strength and infallible.

तस्य शक्त्योपगूढस्य कस्माज्जीवेद् धनंजयः।

विजयो मे ध्रुवं राजन् फलं पाणाविवाहितम्॥५६॥

How can Dhananjaya escape (after a struggle with) from him who is thus protected; therefore is my victory certain, O king, as a fruit comes within the grasp of my two hands.

अभिव्यक्तः परेषां च कृत्स्नो भुवि पराजयः।

अह्ना ह्येकेन भीष्मोऽयं प्रयुतं हन्ति भारत॥५७॥

Our defeat and the success of enemies, too, are proclaimed in the world. In one day this Bhishma kills ten thousand (enemies), O Bharata.

तत्समाश्च महेष्वासा द्रोणद्रौणिकृपा अपि।

संशप्तकानां वृन्दानि क्षत्रियाणां परंतप॥५८॥

अर्जुनं वयमस्मान् वा निहन्यात् कपिकेतनः।

तं चालमिति मन्यन्ते सव्यसाचिवश्चे धृताः॥५९॥

The mighty bowmen, Drona, his son and Kripa, are equal to him (in this respect). Then, too, the ranks of the Sanshaptaka Kshatriya, O subduer of foes, these determined on the destruction of Savyasachin have made this resolution in their mind - 'Either we shall kill Arjuna or that one having the figure of a monkey on his flag will kill us.'

पार्थिवाः स भवांस्तेभ्यो ह्यकस्माद् व्यथते कथम्।

भीमसेने च निहते कोऽन्यो युध्येत भारत॥६०॥

Such are the kings (on my side); why do you all on a sudden express fear for the enemies. Bhimasena being slain, what other warriors will fight, O Bharata.

परेषां तन्मयाचक्ष्व यदि वेत्थ परंतप।

पञ्च ते भ्रातरः सर्वे दृष्टद्युम्नोऽथ सात्यकिः॥६१॥

परेषां सप्त ये राजन् योधाः सारं बलं मतम्।

अस्माकं तु विशिष्टा ये भीष्मद्रोणकृपादयः॥६२॥

If you know any among the enemies (who will) thus tell me of him, O subduer of enemies. The five brothers along with Dhrishtadyumna and Satyaki - these seven warriors whom you consider to be the best among the enemies and the accomplished warriors on our side are Bhishma, Drona, Kripa and others.

द्रौणिर्विकर्तनः कर्णः सोमदत्तोऽथ बाह्लिकः।

प्राज्योतिषाधिपः शल्य आवन्त्यौ च जयद्रथः॥६३॥

दुःशासनो दुर्मुखश्च दुःसहश्च विशाम्पते।

श्रुतायुश्चित्रसेनश्च पुरुमित्रो विविशतिः॥६४॥

शल्यो भूरिश्रवाश्चैव विकर्णश्च तवात्मजः।

अक्षौहिण्यो हि मे राजन् दशैका च समाहताः।

न्यूनाः परेषां सप्तैव कस्मान्मे स्यात् पराजयः॥६५॥

The son of Drona, Karna, Somadatta, Balhika, Shalya the king of the Pragjyotish, the two kings of Avanti and Jayadratha and Dushasana, Durmukha, Dussaha, O Lord of the world, Shrutayu, Chitrasena, Purumitra, Vivanshati, Shala, Bhurishravas and Vikarna, your sons. These two can never be equal. Ten and one Akshauhini have been brought together by me, O king.

बलं त्रिगुणतो हीनं योध्यं प्राह बृहस्पतिः।

परेभ्यस्त्रिगुणा चेयं मम राजह्वनीकिनी॥६६॥

That of the enemies is less, it is only seven; why thus should defeat be mine; an army less by a third should be fought with, said Brihaspati. My army, O king, exceeds that of the enemy by a third.

गुणहीनं परेषां च बहु पश्यामि भारत।

गुणोदयं बहुगुणमात्मनश्च विशाप्स्यते॥६७॥

Then again do I see the enemy without any accomplishment, O Bharata; while ours, many accomplishments.

एतत् सर्वं समाज्ञाय बलाग्रयं मम भारत।

न्यूनां पाण्डवानां च न मोहं गन्तुमर्हसि॥६८॥

O lord, knowing well all this the superiority of my army, O Bharata; and the inferior number of the Pandavas, it is not proper that you should lose your senses.

इत्युक्त्वा संजयं भूयः पर्यपृच्छत भारता।

विवित्सुः प्राप्तकालानि ज्ञात्वा परंपरंजयः॥६९॥

Having thus addressed, he asked again of Sanjaya, O Bharata, desirous of knowing more of the enemies thinking that the proper time has come.

CHAPTER 56

(YANASANDHI PARVA)-Continued

The speech of Sanjaya

दुर्योधन उवाच

अक्षौहिणीः सप्त लब्ध्वा राजभिः सह संजय।

किंस्विदिच्छति कौन्तेयो युद्धप्रेप्सुर्युधिष्ठिरः॥१॥

Duryodhana said

Having obtained an army of seven Akshauhinis, what does Yudhishtira, the son of Kunti, desirous of war, do along with the other kings.

संजय उवाच

अतीव मुदितो राजन् युद्धप्रेप्सुर्युधिष्ठिरः।

भीमसेनार्जुनौ चोभौ यमावपि न विव्यतः॥२॥

Sanjaya said

Yudhishtira, desirous of war, is extremely cheerful; and the two, Bhimasena and Arjuna, are not otherwise. The twins too, are not afraid.

रथं तु दिव्यं कौन्तेयः सर्वा विभ्राजयन् दिशः।

मन्त्रं जिज्ञासमानः सन् बीभत्सुः समयोजयत्॥३॥

The son of Kunti, roamed about in his heavenly car in all directions. Vibhatsu, yoked the horses to it to test the efficacy of the Mantras (obtained by him).

तमपश्याम संनद्धं मेघं विद्युद्युतं यथा।

समन्तात् समभिध्याय हृष्यमाणोऽप्यभाषत॥४॥

I beheld him, with his coat of mail on, like clouds with lightning. After thinking for a short time he addressed me thus with a light heart.

पूर्वरूपमिदं पश्य वयं जेष्याम संजय।

बीभत्सुर्मां यथोवाच तथावैम्यहमप्युत॥५॥

See these signs of prophecy; we will conquer, O Sanjaya, what Vibhatsu told me. I also saw the truth of this.

दुर्योधन उवाच

प्रशंसस्यभिनन्दंस्तान् पार्थानक्षपराजितान्।

अर्जुनस्य रथे बृहि कथमग्नाः कथं ध्वजाः॥६॥

Duryodhana said

You are pleased at praising those sons of Pritha, who were defeated at the game at dice. Tell me now what sort of horses are attached to the car of Arjuna and what sort of banners.

संजय उवाच

भौमनः सह शक्रेण बहुचित्रं विशाम्पते।

रूपाणि कल्पयामास त्वष्टा धाता सदा विभो॥७॥

Sanjaya said

Tvashtri or Bhaumana and Dhatri, aided by Shakra thought out, O lord of the world, diverse forms;

ध्वजे हि तस्मिन् रूपाणि चक्रुस्ते देवमायया।

महाथनानि दिव्यानि महान्ति च लघूनि च॥८॥

And those forms they included in the banner by the help of divine illusion-these forms, large and small, of heavenly origin and of great value.

भीमसेनानुरोधाय हनूमान् मारुतात्मजः।

आत्मप्रतिकृतिं तस्मिन् ध्वज आरोपयिष्यति॥९॥

At the request of Bhimasena, Hanumat, the son of the god of wind, will place his own figure on that banner.

सर्वा दिशो योजनमात्रमन्तरं

स तिर्यगूर्ध्वं च रुरोध वै ध्वजः।

न सज्जत्यऽसौ तरुभिः संवृतोऽपि

तथा हि माया विहता भौमनेन॥१०॥

Such is the illusion produced by Bhimasena, that the banner occupies the space of one yojana in all directions, both perpendicularly and obliquely; and through surrounded by trees its progress cannot be obstructed.

यथाऽऽकाशे शक्रधनुः प्रकाशते

न चैकवर्णं न च वेद्मि किं नु तत्।

तथा ध्वजो विहितो भौमनेन

बह्वाकारं दृश्यते रूपमस्य॥११॥

The banner designed by Bhaumana and its form appear as of diverse sorts like the diverse colours of Shakra's bow, which appears in the sky; but nobody knows what it is made of.

यथाग्निष्मृणो दिवमेति रुद्ध्वा
वर्णान् बिभ्रत् तैजसाश्चित्ररूपान्।
तथा ध्वजो विहितो भौमनेन
न चेद् भारो भविता नोत रोधः॥१२॥

As smoke mixed with fire mounts the sky appearing beautiful and holding its many colours, so the flag manufactured by Brahmana has no weight and knows no impediment.

श्वेतास्तस्मिन् वातवेगाः सदश्वा
दिव्या युक्ताश्चित्ररथेन दत्ताः।
भुव्यन्तरिक्षे दिवि वा नरेन्द्र
येषां गतिर्हीयते नात्र सर्वा।
शतं यत् तत् पूर्यते नित्यकालं
हतं हतं दत्तवरं पुरस्तात्॥१३॥

And to that (car) are yoked many excellent celestial horses, white in colour, presented by Chitraratha and with the speed of wind. There is nothing in the world or in this world. Their number of hundred would ever remain constant however often they may be slain. Such was the effect of a boon granted in ancient days.

तथा राज्ञो दन्तवर्णा बृहन्तो
रथे युक्ता भान्ति तद्वीर्यतुल्याः।
ऋक्षप्रख्या भीमसेनस्य वाहा
रथे वायोस्तुल्यवेगा बभूवुः॥१४॥

In the same way, in the car of the king (Yudhishtira) are yoked large horses of the colour of ivory and of a strength similar to the king. The horses attached to Bhimasena's car are of the speed of wind, having the splendor of Rishis.

कल्पाबाह्वास्तित्तिरिचित्रपृष्ठा
भ्रात्रा दत्ताः प्रीयता फाल्गुनेन।
भ्रातुर्वीरस्य स्वैस्तुरङ्गैर्विशिष्टा
मुदा युक्ताः सहदेवं वहन्ति॥१५॥

Horses of black bodies, with backs of variegated colour, like the Tittara bird, presented by his brother Falguna out of

dearness and possessed of better limbs than those of his heroic brother (Falguna), bear Sahadeva cheerfully.

माद्रीपुत्रं नकुलं त्वाजमीढ
महेन्द्रदत्ता हरयो वाजिमुख्याः।
समा वायोर्बलवन्तस्तरस्विनो
वहन्ति वीरं वृत्रशत्रुं यथेन्द्रम्॥१६॥

Horses superior of their race presented by the great Indra and equal in speed to the wind, strong and speedy, bear the hero Nakula, the son of Madri, of Ajmida's race; even as they bear Indra himself the enemy of Vritra.

तुल्यश्रैर्भिरव्यसा विक्रमेण
महाजवाश्चित्ररूपाः सदश्वाः।
सौभद्रादीन् द्रौपदेयान् कुमारान्
वहन्त्यश्वा देवदत्ता बृहन्तः॥१७॥

Excellent horses of large size, of the same age as these and of equal strength, of many colours and great activity, presented by the gods, bear the princes, the sons of Subhadra and Draupadi.

CHAPTER 57

(YANASANDHI PARVA)-Continued

The speech of Sanjaya

धृतराष्ट्र उवाच

कांस्तत्र संजयापश्यः प्रीत्यर्थेन समागतान्।
ये योत्स्यन्ते पाण्डवार्थं पुत्रस्य मम वाहिनीम्॥१॥

Dhritarashtra said

Whom have you, O Sanjaya, seen there coming out of love and who will fight with the army of my sons on behalf of the sons of Pandu?

संजय उवाच

मुख्यमन्धकवृष्णीनामपश्यं कृष्णमागतम्।
चेकितान् च तत्रैव युयुधानं च सात्यकिम्॥२॥

Sanjaya said

The chief of the Andhakas and Vrishnis, Krishna have I seen come there; as also Chekitana, Yuyudhana and Satyaki.

पृथगक्षौहिणीभ्यां तु पाण्डवानभिसंश्रितौ।

महारथौ समाख्यातावुभौ पुरुषमानिनौ॥३॥

The two famous and great car-warriors, proud among men, each with a separate Akshauhini of soldiers, have gone to the side of the Pandavas.

अक्षौहिण्याथ पाञ्चाल्यो दशभिस्तनयैर्वृतः।

सत्यजित्प्रमुखैर्वीरैर्दृष्टद्युम्नपुरोगमैः॥४॥

And the king of the Panchalas Drupada, surrounded by his ten heroic sons, headed by Dhrishtadyumna, with an Akshauhini.

द्रुपदो वर्धयन् मानं शिखण्डिपरिपालितः।

उपायात् सर्वसैन्यानां प्रतिच्छाद्य तदा वपुः॥५॥

And protected by Shikhandin has joined them after well protecting the limbs of his soldiers, enhancing the honour of the Pandavas.

विराटः सह पुत्राभ्यां शङ्खेनैवोत्तरेण च।

सूर्यदत्तादिभिर्वीरैर्मदिराक्षपुरोगमैः॥६॥

सहितः पृथिवीपालो भ्रातृभिस्तनयैस्तथा।

अक्षौहिण्यैव सैन्यानां वृतः पार्थं समाश्रितः॥७॥

Virata, too, with his two sons Shankha and Uttara and with the heroes Suryadatta and others headed by Madiraksha and with his brother and sons, surrounded by an Akshauhini of troops, has joined the son of Pritha.

जारासंधिर्मागधश्च धृष्टकेतुश्च चेदिराट्।

पृथक् पृथगनुप्राप्तौ पृथगक्षौहिणीवृतौ॥८॥

The king of Magadha, the son of Jarasandha, too and Dhrishtaketu, the king of the Chedis - these two have come separately each surrounded by an Akshauhini.

केकया भ्रातरः पञ्च सर्वे लोहितकध्वजाः।

अक्षौहिणीपरिवृताः पाण्डवानभिसंश्रिताः॥९॥

The five brothers of Kaikeya, all having red flags, surrounded by an Akshauhini, have joined the sons of Pandu.

एतानेतावतस्तत्र तानपश्यं समागतान्।

ये पाण्डवार्थं योत्स्यन्ति धार्तराष्ट्रस्य वाहिनीम्॥१०॥

These parties and of their respective numbers have I seen come there, who will fight with the army of Dhritarashtra, on behalf of the sons of Pandu.

यो वेद मानुषं व्यूहं दैवं गान्धर्वमासुरम्।

स तत्र सेनाप्रमुखे दृष्टद्युम्नो महारथः॥११॥

He, who is acquainted with the human system of fight, is celestial and is followed by the Gandharvas and by the Asuras that great car-warrior, Dhrishtadyumna, is at the head of that army.

भीष्मः शान्तनवो राजन् भागः क्लृप्तः शिखण्डिनः।

तं विराटोऽनुसंयाता सार्धं मत्स्यैः प्रहारिभिः॥१२॥

Bhishma, the son of Shantanu, O king, has been reserved as the share of Shikhandin. Virata will help him (the latter) along with the soldiers from Matsya.

ज्येष्ठस्य पाण्डुपुत्रस्य भागो मद्राधिपो बली।

तौ तु तत्राब्रुवन् केचिद् विषमौ नो मताविति॥१३॥

The ruler of the Madras, endued with strength, has been reserved as the share of the eldest son of Pandu, through somebody in their party said that he was of opinion that the two did match very well.

दुर्योधनः सहसुतः सार्धं भ्रातृशतेन च।

प्राच्याश्च दक्षिणात्याश्च भीमसेनस्य भागतः॥१४॥

Duryodhana with his son and his hundred brothers and the soldiers coming from the eastern and southern countries have fallen to the share of Bhimasena.

अर्जुनस्य तु भागेन कर्णो वैकर्तनो मतः।

अश्वत्थामा विकर्णश्च सैन्यवश्च जयद्रथः॥१५॥

Arjuna has for his share Karna the son of Vikartana, Ashvathaman, Vikarna and the king of Sindhu Jayadratha.

अशक्यश्चैव ये केचिद् पृथिव्यां शूरमानिनः।

सर्वास्तानर्जुनः पार्थः कल्पयामास भागतः॥१६॥

Whoever there is in this world who boasts that he is invincible. Arjuna, the son Pritha, has accepted all of them also as his share.

महेष्वासा राजपुत्रा भ्रातरः पञ्च केकयाः।

केकयानेव भागेन कृत्वा योत्स्यन्ति संयुगे॥१७॥

The great bowmen, the five Kaikeya princes, brothers to one another, taking the Kaikeya warriors (on the Kurus side) for his share, will fight in the battle.

तेषामेव कृतो भागो मालवाः शाल्वकास्तथा।
त्रिगर्तानां चैव मुख्यौ यौ तौ संशप्तकाविति॥१८॥

In their share have also fallen the Malavas, the Shalvakas and the two foremost of the Trigartas, who have resolved to win or to die.

दुर्योधनसुताः सर्वे तथा दुःशासनस्य च।
सौभद्रेण कृतो भागो राजा चैव बृहद्वलः॥१९॥

In the same way all the sons of Duryodhana and Dushasana have been accepted by the son of Subhadra as his share, as also the king Brihadbala.

द्रौपदेया महेष्वासाः सुवर्णविकृतध्वजाः।
वृष्टद्युम्नमुखा द्रोणमभियास्यन्ति भारत॥२०॥

The mighty bowmen, the sons of Draupadi, having their flag ornamented with gold, with Dhristadyumna at their head, will fight with Drona, O Bharata.

चेकितानः सोमदत्तं द्वैरथे योद्धुमिच्छति।
भोजं तु कृतवर्माणं युयुधानो युयुत्सति॥२१॥

Chekita desires to fight with Somadatta in single combat, each seated on his own car; and Yuyudhana is desirous of fighting against Kritavarma of the Bhoja tribe.

सहदेवस्तु माद्रेयः शूरः संक्रन्दनो युधि।
स्वमंशं कल्पयामास श्यालं ते सुबलात्मजम्॥२२॥

The son of Madri, the hero Sahadeva, who makes loud roars in battle, has accepted as his own share your brother the son of Subala.

उलूकं चैव कैतव्यं ये च सारस्वता गणाः।
नकुलः कल्पयामास भागं माद्रवतीसुतः॥२३॥

Uluka, the deceitful one and hordes of Sarasvata tribes have been accepted by Nakula, the son of Madravati; as his own share.

ये चान्ये पार्थिवा राजन् प्रत्युद्यास्यन्ति सङ्घे।
समाह्वानेन तांश्चापि पाण्डुपुत्रा अकल्पयन्॥२४॥

The other rulers, too, O king, who will fight in the battle, have been assigned to the share of some one on their side by the sons of Pandu.

एवमेषामनीकानि प्रविभक्तानि भागशः।
यते ते कार्यं सपुत्रस्य क्रियतां तदकालिकम्॥२५॥

In this way has this army been divided into batches. Do whatever is to be done by you, along with your son, speedily.

धृतराष्ट्र उवाच

न सन्ति सर्वे पुत्रा मे मूढा दुर्धृतदेविनः।
येषां युद्धं बलवता भीमेन रणमूर्धनि॥२६॥

Dhritarashtra said

All my foolish sons, those addicted to the wicked dice who have taken it in their hand to fight with the powerful Bhima, have ceased to exist already.

राजानः पार्थिवाः सर्वे प्रोक्षिताः कालधर्मणा।
गाण्डीवार्णि प्रवेक्ष्यन्ति पतङ्गान् इव पावकम्॥२७॥

The kings and the rulers, too, all consecrated by the king of death himself shall enter the Gandiva bow as moths fall on fire.

विद्रुतां वाहिनीं मन्ये कृतवैर्महात्मभिः।
तां रणे केऽनुयास्यन्ति प्रभन्तां पाण्डवैर्युधि॥२८॥

I see in my mind my army already routed by these large minded ones, whom I converted into enemies, who will follow them to battle, who have been routed by the Pandavas in fight.

सर्वे ह्यतिरथाः शूराः कीर्तिमन्तः प्रतापिनः।
सूर्यपावकयोस्तुल्यास्तेजसा समितिञ्जयाः॥२९॥

All of them are extremely good car-warriors, heroes, famous and powerful and having might like that of the sun or fire and victorious in battle.

येषां युधिष्ठिरो नेता गोप्ता च मधुसूदनः।
योधौ च पाण्डवौ वीरौ सव्यसाचिवकोदरो॥३०॥

नकुलः सहदेवश्च वृष्टद्युम्नश्च पार्थतः।
सात्यकिर्दुपदञ्चैव वृष्टकेतुश्च सानुजः॥३१॥

उत्तमौजश्च पाञ्चाल्यो युधामन्युश्च दुर्जयः।
शिखण्डी क्षत्रदेवश्च तथा वीराटिस्तरः॥३२॥

काश्यपश्चोदयश्चैव मत्स्याः सर्वे च संजयाः।
विराटपुत्रो बभ्रुश्च पञ्चालाश्च प्रभङ्गकाः॥३३॥

येषामिन्द्रोऽप्यकामानां न हरेत् पृथिवीमिमाम्।
वीराणां रणधीराणां ये भिन्दुः पर्वतानपि॥३४॥

तान् सर्वगुणसम्पन्नानमनुष्यप्रतापिनः।
क्रोशतो मम दुष्पुत्रो योद्धुमिच्छति संजया॥३५॥

Those whose leader is Yudhishtira and whose protector is the slayer of Madhu and whose warriors are the heroic sons of Pandu, Savyasachin and Vrikodara and Nakula, Sahadeva, Dhrishtadyumna, the son of Prishata, Satyki, Drupada, with his brother and the king of the Panchalas, endued with excellent prowess and the invincible Yudhamanyu and Shikhandin and Kshatradeva and Utrta and the son Virata and the Kashis, the Chedis, the Matsyas and all the Srinjayas, the son of Virata, Babhru, the Panchalas and the Prabhadrakas. From these even Indra himself cannot wrest this Earth, if they are not so willing-the heroes, who are cool and composed in battle and who are capable even of breaking the mountains, my wicked son desires to fight, O Sanjaya - these endued with all the virtues and endued with superhuman strength, disregard me who am loudly protesting.

दुर्योधन उवाच

उभौ स्व एकजातीयौ तथोभौ भूमिगोचरौ।

अथ कस्मात् पाण्डवानामेकतो मन्यसे जयम्॥३६॥

Duryodhana said

Both the parties are of the same race and both roam about on the earth; why then do you regard victory as coming solely to the Pandavas.

पितामहं च द्रोणं च कृपं कर्णं च दुर्जयम्।

जयद्रथं सोमदत्तमश्वत्थामानमेव च॥३७॥

सुतेजसो महेष्वासानिन्द्रोऽपि सहितोऽमरैः।

अशक्तः समरे जेतुं किं पुनस्तात पाण्डवाः॥३८॥

Our grandfather Bhishma, Drona, Kripa and Karna hard to be vanquished, Jayadratha, Somadatta and Ashvathama, Indra even, united with the gods, is incapable of defeating these great bowmen endued with great energy in battle. How can the Pandavas do it, O sire.

सर्वे च पृथिवीपाला मदर्थं तात पाण्डवान्।

आर्याः शस्त्रभृतः शूराः समर्थाः प्रतिवाधितुम्॥३९॥

All the rulers of the earth, too, leading honourable lives, the heroes capable of

wielding weapons can for my sake, O sire, oppose the Pandavas.

न मामकान् पाण्डवास्ते समर्थाः प्रतिवीक्षितुम्।

पराक्रान्तो ह्यहं पाण्डून् सपुत्रान् योद्धुमोहवे॥४०॥

These Pandavas are not even able to gaze on my soldiers. I am sufficiently powerful to challenge the Pandus with their sons to fight.

मत्त्रियं पार्थिवाः सर्वे ये चिकीर्षन्ति भारत।

ते तानावारयिष्यन्ति ऐणेयानिव तन्तुना॥४१॥

Those rulers of the earth, who wish me well, O Bharata, will get hold of them, as deer are caught by means of a trap.

महता रथवंशेन शरजालैश्च मामकैः।

अभिद्रुता भविष्यन्ति पाञ्चालाः पाण्डवैः सह॥४२॥

By means of our large number of cars and our net of arrows, the Panchalas along with the Pandavas will be vanquished.

धृतराष्ट्र उवाच

उन्मत्त इव मे पुत्रो विलपत्येष संजय।

न हि शक्तो रणे जेतुं धर्मराजं युधिष्ठिरम्॥४३॥

Dhritarashtra said

My son raves like a maniac, O Sanjaya; he is not capable of defeating in battle Yudhishtira the king of Dharma.

जानाति हि यथा भीष्मः पाण्डवानां यशस्विनाम्।

बलवत्तां सपुत्राणां धर्मज्ञानां महात्मनाम्॥४४॥

Bhishma knows the truth of the sons of Pandu and their sons of great fame and prowess, conversant with the code of morality and having large minds.

यतो नारोचयदयं विग्रहं तैर्महात्मभिः।

किं तु संजय मे ब्रूहि पुनस्तेषां विचेष्टितम्॥४५॥

Since he does not desire fight with those ones of great soul; but, O Sanjaya, tell me again of their doings.

कस्तांस्तस्विनो भूयः संदीपयति पाण्डवान्।

अर्चिष्मतो महेष्वासान् हविषा पावकानिव॥४६॥

Who among them are endued with activity and who are inciting the Pandavas. These great bowmen are like those pouring clarified butter on fire.

संजय उवाच

धृष्टद्युम्नः सदैवैतान् संदीपयति भारता।

युद्धचक्षुमिति मा भैष्ट युद्धाद् भरतसत्तमाः॥४७॥

Sanjaya said

Dhritarashtra is ever inciting them, O Bharata, saying, "Fight and do not fear a fight, O you best among the race of Bharata.

ये केचित् पार्थिवास्तत्र धार्तराष्ट्रेण संवृताः।

युद्धे समागमिष्यन्ति तुमुले शस्त्रसंकुले॥४८॥

The few rulers of the earth, who are surrounded by the sons of Dhritarashtra, will engage in fierce fight with marks of numberless weapons on their bodies.

तान् सर्वानाहवे क्रुद्धान् सानुबन्धान् समागतान्।

अहमेकः समादास्ये तिमिरमत्स्यानिबौदकात्॥४९॥

All these wrathful kings who have assembled on the other side, with their friends and followers, I alone will capture like a big fish, seizing small ones from the water.

भीष्मं द्रोणं कृपं कर्णं द्रौणिं शल्यं सुयोधनम्।

एतांश्चापि निरोत्स्यामि वेलेव मकरालयम्॥५०॥

Bhishma, Drona, Kripa, Karna, the son of Drona, Shalya and Suyodhana-these I will opposed like the shore, resisting the flow of the swelling waters.

तथा ब्रुवन्तं धर्मात्मा प्राह राजा युधिष्ठिरः।

तव धैर्यं च वीर्यं पाञ्चालाः पाण्डवैः सह॥५१॥

King Yudhishtira of a virtuous soul said to him who was thus speaking - "The Panchalas along with the Pandavas all depend on your wisdom and prowess.

सर्वे समधिष्ठिताः स्म संग्रामात्रः समुद्धरा।

जानामि त्वां महाबाहो क्षत्रधर्म्यं व्यवस्थितम्॥५२॥

Rescue us from this fight; I am aware that you, O you with long arms, are established on the virtue of a Kshatriya.

समर्थमेकं पर्याप्तं कौरवाणां विनिग्रहे।

पुरस्तादुपयातानां कौरवाणां युयुत्सताम्॥५३॥

Alone you are quite capable of effecting the overthrow of the Kauravas. To meet the Kauravas, desirous of war and standing in front of us.

भवता यद् विधातव्यं तन्नः श्रेयः परंतप।

संग्रामादपयातानां भग्नानां शरणैषिणाम्॥५४॥

What ever will be decided on by you will conduce to our good, O subduer of foes, why those fly from the field of battle out of the original army and are at our mercy.

पौरुषं दर्शयञ्शूरो यस्तिष्ठेदग्रतः पुमान्।

क्रीणीयात् तं सहस्रेण इति नीतिमतां मतम्॥५५॥

The hero, who after showing forth his strength himself helps such men (those flying, referred to in the last Sloka), is worth purchasing for a thousand. Such is the opinion of those who are conversant with the code of morality.

स त्वं शूराश्च वीराश्च विक्रान्तश्च नरर्षभा।

भयार्तानां परित्राता संयुगेषु न संशयः॥५६॥

O you bull among men, you are just such a hero, brave and powerful. There is no doubt that in battle you are the rescuer of those struck with fear.

एवं ब्रुवति कौन्तेये धर्मात्मनि युधिष्ठिरे।

धृष्टद्युम्न उवाचेदं मां ववो गतसाध्वसम्।

सर्वाङ्गनपदान् सूत योधा दुर्योधनस्य ये॥५७॥

सबाह्मिकान् कुरून् ब्रूयाः प्रातिपेयाञ्जरद्वतः।

सूतपुत्रं तथा द्रोणं सहपुत्रं जयद्रथम्॥५८॥

दुःशासनं विकर्णं च तथा दुर्योधनं नृपम्।

भीष्मं च बृहि त्वमाशु गच्छ च मा चिरम्॥५९॥

The son of Kunti, Yudhishtira, of virtuous soul having said this Dhristadyumna without the least fear said these words to me - O Suta, all the men that have come to fight for Duryodhana, tell them and the Kurus who have descended from the Pratipas with the Bahlika's, son of Sharadvata and Drona with his son, as also Jayadratha with his son and Dushasana and Vikarna and also the king Duryodhana and Bhima - go to them and tell them go just now, without delay.

युधिष्ठिरः साधुनैवाभ्युपेयो

मा वो वधीर्जुनो देवगुप्तः।

राज्यं ददध्वं धर्मराजस्य तूर्णं

याचध्वं वै पाण्डवं लोकवीरम्॥६०॥

Yudhishtira should be approached by an honourable man, let not Arjuna, protected by the gods, kill you and the king of virtue the son of Pandu - that hero among men should be forthwith asked to accept the kingdom surrender to him.

नैतादृशो हि योद्योऽस्ति पृथिव्यामिह कश्चन।

यथाविधः सव्यसाची पाण्डवः सत्यविक्रमः॥६१॥

There is no warrior in this world as the son of Pandu, Savyasachin of true strength.

देवैर्हि सम्प्रतो दिव्यो रथो गाण्डीवधन्वनः।

न स जेयो मनुष्येण मा स्म कृदूर्ध्वं मनो युधि॥६२॥

By the gobs themselves in the heavenly car of the wielder of the Gandiva bow protected; he cannot be defeated by men; do not think in mind even of a fight with him.

CHAPTER 58

(YANASANDHI PARVA)-Continued

The speech of Dhritarashtra

धृतराष्ट्र उवाच

क्षत्रतेजा ब्रह्मचारी कौमारादपि पाण्डवः।

तेन संयुगमेष्यन्ति मन्दा विलपतो मम॥१॥

Dhritarashtra said

The son of Pandu, from his youth, has the prowess of a Kshatriya and leads the life of a Brahmachari. Those fools desire to fight with him, thought I am lamenting.

दुर्योधन निवर्तस्व युद्धाद् भरतसत्तमा

न हि युद्धं प्रशंसन्ति सर्वावस्थमर्दिम॥२॥

O Duryodhana, O you best among the race of Bharata, turn your mind away from fight; war is not desirable under all conditions, O you subduer of enemies.

अलम्पर्यं पृथिव्यास्ते सहामात्यस्य जीवितुम्।

प्रयच्छ पाण्डुपुत्राणां यथोचितमर्दिम॥३॥

One half of the earth is sufficient for the livelihood of yourself and your ministers. Give back to the sons of Pandu their dues, O you subduer of enemies.

एतद्धि कुरवः सर्वे मन्यन्ते धर्मसंहितम्।

यत् त्वं प्रशान्ति मन्येथाः पाण्डुपुत्रैर्महात्मभिः॥४॥

All the Kurus think this to be in accordance with virtue that you should conclude peace with the high-souled sons of Pandu.

अङ्गेनां समवेक्षस्व पुत्र स्वामेव वाहिनीम्।

जात एष तवाभावस्त्वं तु मोहान्न बुध्यसे॥५॥

Think well, O son, of the elements of your own army; it has been collected for your own death; you do not accept this out of folly.

न त्वहं युद्धमिच्छामि नैतदिच्छति बाह्लिकः।

न च भीष्मो न च द्रोणो नाश्वत्थामा न संजयः॥६॥

न सोमदत्तो न शलो न कृपो युद्धमिच्छति।

सत्यव्रतः पुरुमित्रो जयो भूरिश्रवास्तथा॥७॥

I do not wish war; nor is Balhika desirous of it; nor is Bhishma; nor is Drona, nor is Ashvathama; nor is Sanjaya nor Somadatta, nor Shala, nor Kripa desire war; nor does Satyavrata, nor Purumitra, nor Jaya, nor Bhurishravas.

येषु सम्प्रतिष्ठेयुः कुरवः पीडिताः परैः।

ते युद्धं नाभिनन्दन्ति तत् तुभ्यं तातरोचताम्॥८॥

Those on whom depend the Kurus, when troubled by the enemy not rejoice at the prospect of war; O dear, may you accept that.

न त्वं करोषि कामेन कर्णः कारयिता तव।

दुःशासनश्च पापात्मा शकुनिश्चापि सौबलः॥९॥

You do not act in this way of your own will; but Karna leads you to it and Dushasana and the wicked-souled Shakuni and the son of Subala (lead you).

दुर्योधन उवाच

नाहं भवति न द्रोणे नाश्वत्थामि न संजये।

न भीष्मे न च काम्बोजे न कृपे न च बाह्लिके॥१०॥

Duryodhana said

सत्यव्रते पुरुमित्रे भूरिश्रवसि वा पुनः।

अन्येषु वा तावकेषु भारं कृत्वा समाह्वयम्॥११॥

I do not depend on Drona or Ashvathama or Sanjaya or Bhishma or Kamboja or Kripa or Balhika or Satyavrata or Purumitra or on Bhurishravas, nor do I challenge them to fight, depending on others.

अहं च तात कर्णश्च रणयज्ञं वितत्य वै।

युधिष्ठिरं पशुं कृत्वा दीक्षितौ भरतर्षभा॥१२॥

O Sire, I and Karna will perform the sacrifice of war after preparing ourselves, making Yudhishtira the beast for sacrifice.

रथो वेदी स्रुवः खड्गे गदा स्रुकू कवचं सदः।

चातुर्होत्रं च दुर्या मे शरा दर्भा हविर्यशः॥१३॥

In the ceremony my car will be the substitute for the platform; my scimitar, the ladle; my mace, the large ladle; and my coat of mail, the witnesses; my horses will answer the purpose of the four priests; my rafts will stand for the Kusha grass; and my fame, for the clarified butter.

आत्मयज्ञेन नृपते इष्ट्वा वैवस्वतं रणे।

विजित्य च समेध्यावो हतामित्रौ श्रिया वृतौ॥१४॥

Having performed, O king, this sacrifice in the field of battle, in honour of the God of death, by ourselves and having won a victory and slain our enemies, we shall come back surrounded by a halo of glory.

अहं च तात कर्णश्च भ्राता दुःशासनश्च मे।

एते वयं हनिष्यामः पाण्डवान् समरे त्रयः॥१५॥

Myself, O Sire, Karna and my brother Dushasana, these three of us will kill the sons of Pandu in battle.

अहं हि पाण्डवान् हत्वा प्रशास्ता पृथिवीमिमाम्।

मां वा हत्वा पाण्डुपुत्रा भोक्तारः पृथिवीमिमाम्॥१६॥

Either I shall rule this earth, having slain the sons of Pandu; or the sons of Pandu will enjoy sovereignty over this earth after having slain me.

त्यक्तं मे जीवितं राज्यं धनं सर्वं च पार्थिव।

न जातु पाण्डवैः सार्धं वसेयमहमच्युत॥१७॥

I can sacrifice my life, my kingdom, my wealth, my everything, O king; but I cannot live in peace with the sons of Pandu, O you of unfading renown.

यावद्धि सूच्यास्तीक्ष्णाया विध्येदग्रेण मारिष।

तावदप्यपरित्याज्यं भूमेर्नः पाण्डवान् प्रति॥१८॥

That extent of land which is pierced by the extremity of a sharp needle, O venerable Sire, I shall not surrender to the sons of Pandu.

धृतराष्ट्र उवाच

सर्वान् वस्तात शोचामि त्यक्तो दुर्योधनो मया।

ये मन्दमनुयास्यध्वं यान्तं वैवस्वतक्षयम्॥१९॥

Dhritarashtra said

I grieve for you all, O rulers, who are following that fool to the abode of the king of death; but Duryodhana is cast off by me forever.

रुरुणामिव यूथेषु व्याघ्राः प्रहरतां वराः।

वरान् वरान् हनिष्यन्ति समेता युधि पाण्डवाः॥२०॥

Like tigers in a herd of deer these foremost of strikers, those Pandavas assembled together will kill the principal warriors in battle.

प्रतीपमिव मे भाति युयुधानेन भारती।

व्यस्ता सीमन्तिनी प्रस्ता प्रमुष्टा दीर्घबाहुना॥२१॥

The army of the Bharatas appears to me as already fallen down like a woman troubled and afflicted and struck by one of the long arms.

सम्पूर्णं पूरयन् भूयो धनं पार्थस्य माधवः।

शैनेयः समरे स्थाता बीजवत् प्रवपञ्जरान्॥२२॥

Increasing in strength, what was already full, viz., Yudhishtira's army the son of Shini will stand on the field shooting arrows as one sows the seeds.

सेनामुखे प्रयुद्धानां भीमसेनो भविष्यति।

तं सर्वे संश्रयिष्यन्ति प्राकारमकुतोभयम्॥२३॥

In front of the fighting soldiers Bhimasena will stand and all will be shatered behind him as behind a strong wall, fearlessly.

यदा द्रक्ष्यसि भीमेन कुञ्जरान् विनिपातितान्।

विशीर्णदन्तान् गिर्याभान् भिन्नकुम्भान् सशोणितान्॥

When you will see your elephants, big as mountains, felled down by Bhima with their tusks broken and with blood flowing resembling a broken pot (with water flowing).

तानभिप्रेक्ष्य संग्रामे विशीर्णानिव पर्वतान्।

भीतो भीमस्य संस्पर्शात् स्मर्ताऽसि वचनस्य मे॥२५॥

Beholding them in the field of battle like mountains separated and struck with fear by coming in contract with Bhima, then will you remember my words.

निर्दग्धं भीमसेनेन सैन्यं स्थहयद्विपम्।

गतिमग्नेरिव प्रेक्ष्य स्मर्ताऽसि वचनस्य मे॥२६॥

Beholding your army composed of chariot, horses and elephants burnt up as it were by Bhimasena like the path followed by a fire, will you remember my words.

महद् वो भयमागामि न चेच्छाम्यथ पाण्डवैः।

गदया भीमसेनेन हताः शममुपैष्यथ॥२७॥

A heavy calamity will you meet, if you do not conclude peace with the Pandavas. Killed by Bhimasena with his mace, will you ever remain in peace.

महावनमिवच्छिन्नं यदा द्रक्ष्यसि पातितम्।

बलं कुरूणां भीमेन तदा स्मर्ताऽसि मे वचः॥२८॥

When you will see the army of the Kurus, felled down by Bhima like a large forest torn off, then will you remember my words.

वैशम्पायन उवाच

एतावदुक्त्वा राजा तु सर्वास्तान् पृथिवीपतीन्।

अनुमाष्य महाराज पुनः पप्रच्छ संजयम्॥२९॥

Vaishampayana said

Having said this to all those rulers of the earth, the king, O great king, addressing Sanjaya asked him.

CHAPTER 59

(YANASANDHI PARVA)-Continued

The speech of Krishna

धृतराष्ट्र उवाच

यदब्रूतां महात्मानौ वासुदेवधनंजयौ।

तन्मे ब्रूहि महाप्राज्ञ शुश्रूषे वचनं तव॥१॥

Dhritarashtra said

What the two great-souled ones, the son of Vasudeva and Dhananjaya, said? Tell me that, O exceedingly wise one. I shall hear your words.

संजय उवाच

शृणु राजन् यथा दृष्टौ मया कृष्णधनंजयौ।

ऊचतुश्चापि यद् वीरौ तत् ते वक्ष्यामि भारत॥२॥

Sanjaya said

Listen, O king, how the two, Krishna and Dhananjaya, were seen by me and what the two heroes said. I shall tell you, O Bharata.

पादाङ्गुलीरभिप्रेक्षन् प्रयतोऽहं कृताञ्जलिः।

शुद्धान्तं प्राविशं राजन्नाख्यातुं नरदेवयोः॥३॥

Looking towards my toes and with my hands clasped together and thinking of holy things in my mind, did I enter the inner apartments to meet with those gods among men.

नैवाभिमन्युर्न यमौ तं देशमभियान्ति वै।

यत्र कृष्णौ च कृष्णा च सत्यभामा च भामिनी॥४॥

Neither Abhimanyu nor the twins can go to the place where the two Krishna and Krishna (Draupadi) and the lady Satyabhama reside.

उभौ मध्वासवक्षीबावुभौ चन्दनरूपितौ।

स्रग्विणौ वरवस्त्रौ तौ दिव्याभरणभूषितौ॥५॥

The two were there, cheerful with a drink of the Madri wine; and both had their bodies smeared with sandal; and both also were dressed in excellent attires and wore beautiful ornaments.

नैकरत्नविचित्रं तु काञ्चनं महदासनम्।

विविधास्तरणाकीर्णं यत्रासातामरिंदमौ॥६॥

The two subduer of enemies were seated there on a spacious seat of gold covered with many sorts of carpets.

अर्जुनोत्सङ्गौ पादौ केशवस्योपलक्ष्ये।

अर्जुनस्य च कृष्णायां सत्यायां च महात्मनः॥७॥

On the lap of Arjuna were the feet of Keshava and those of the noble-minded Arjuna rested on Krishna and Satyabhama.

काञ्चनं पादपीठं तु पार्थो मे प्रादिशत् तदा।

तदहं पाणिना स्पृष्ट्वा ततो भूमावुपाविशम्॥८॥

A seat made of gold did the son of Pritha point out to me; after touching which with my hands, I took my seat on the ground.

ऊर्ध्वरिखातलौ पादौ पार्थस्य शुभलक्षणौ।

पादपीठादपहतौ तत्रापश्यमहं शुभौ॥९॥

Two longitudinal lines on the soles of the son of Pritha, the auspicious marks, did I see on his taking away his feet from the seat.

श्यामौ बृहन्नौ तरुणौ शालस्कन्धाविवोदतौ।

एकासनगतौ दृष्ट्वा भयं मां महदाविशत्॥१०॥

Having seen the two young men of black complexion and large stature rising like the trunks of Shala trees, seated on the same seat, a great fear seized me.

इन्द्रविष्णुसमावेतौ मन्दात्मा नावबुद्धयते।

संश्रयाद् द्रोणभीष्माभ्यां कर्णस्य च विकल्थनात्॥११॥

They were like Indra and Vishnu seated together. That one of foolish intellect does not understand that owing to his belief in the power of Drona and Bhishma.

निदेशस्थविमौ यस्य मानसस्तस्य सेत्स्यते।

संकल्पो धर्मराजस्य निश्चयो मे तदाभवत्॥१२॥

The wishes of him who had under his command these two, the desires of the king of virtue were bound to bear fruit such was my belief at the time.

सत्कृतश्चात्रपानाभ्यामासीनो लब्धसक्तिर्यः।

अञ्जलिं मूर्ध्नि संधाय तौ संदेशमचोदयम्॥१३॥

Entertained with food and drink and having my wishes (of beholding the two) gratified, I placed my clasped hands on my head and conveyed to them your message.

धनुर्गुणकिणाङ्केन पाणिना शुभलक्षणम्।

पादमानमयन् पार्थः केशवं समचोदयत्॥१४॥

With his hands, having auspicious signs and marks made by friction with the bow and string, the son of Pritha removing the feet of Keshava asked him to give a suitable reply.

इन्द्रकेतुरिवोत्थाय सर्वाभरणभूषितः।

इन्द्रवीर्योपमः कृष्णः संविष्टो माभ्यभाषत॥१५॥

वाचं स वेदतां श्रेष्ठो ह्यादिनीं वचनक्षमाम्।

त्रासिनीं धार्तराष्ट्राणां मृदुपूर्वा सुदारुणाम्॥१६॥

Then did Krishna of prowess similar to Indra's and adorned with all sorts of ornaments and rising like the banner of Indra speak addressing me, the words of that foremost of the speakers were mild, charming and

conciliatory but were awful and calculated to cause fear in the sons of Dhritarashtra.

वाचं तां वचनार्हस्य शिक्षाक्षरसमन्विताम्।

अश्रौषमहमिष्टार्थां पृष्ठाद्दयहारिणीम्॥१७॥

I then heard the words of that one who is fit to speak, which were rhythmical and calculated to lead to the good of all, though heart-rending in the end.

वासुदेव उवाच

संजयेदं वचो ब्रूया दृतराष्ट्रं मनीषिणम्।

कुरुमुख्यस्य भीष्मस्य द्रोणस्यापि च शृण्वतः॥१८॥

The son of Vasudeva said

O Sanjaya, speak these words to the intelligent Dhritarashtra in the hearing of the foremost of Kurus, Bhishma and Drona.

आवयोर्वचनात् सूत ज्येष्ठानप्यभिवादयन्।

यवीयसश्च कुशलं पृष्ठात् पृष्ट्वैवमुत्तरम्॥१९॥

Before repeating our answer, O Suta, convey our respects to our elders in age and then asking about the health of our younger,

यजध्वं विविधैर्यज्ञैर्विप्रेभ्यो दत्त दक्षिणाः।

पुत्रैर्दारैश्च मोदध्वं महद् वो भयमागतम्॥२०॥

Perform many sorts of sacrificial ceremonies and make many presents to the Brahmanas and make merry with your sons and wives; for a heavy calamity is come on you.

अर्थास्त्यजत पात्रेभ्युः सुतान् प्राप्नुत कामजान्।

प्रियं प्रियेभ्यश्चरत राजा हि त्वरते जये॥२१॥

Distribute wealth among proper recipients; get desirable sons and serve those that are dear to you by doing them good; for the king is anxious for victory.

ऋणमेतत् प्रवृद्धं मे हृदयान्नापसर्पति।

यद् गोविन्देति चुक्रोश कृष्णा मां दूरवासिनम्॥२२॥

That old debt has not yet been wiped off from my mind (for I have not paid it), that is the invocation of me living at a distance by Krishna saying "Govinda".

तेजोमयं दुराक्षर्यं गाण्डीवं यस्य कार्मुकम्।

मदद्वितीयेन तेनेह वैरं वः सव्यसाचिना॥२३॥

Him whose weapon is the invisible Gandiva bow, full of energy and him who has me for his second-of such Savyasachin have you made enemy.

मद्वितीयं पुनः पार्थ कः प्रार्थयितुमिच्छति।

यो न कालपरीतो वायपि साक्षात् पुरंदरः॥२४॥

Who would like to challenge the son of Pritha, having me for his second, unless his time were come, even if he were Purandara himself?

बाहुभ्यामुद्वहेद् भूमिं दहेत् क्रुद्ध इमाः प्रजाः।

पातयेत् त्रिदिवाद् देवान् योऽर्जुनं समरे जयेत्॥२५॥

He who defeats Arjuna in battle bears the earth in his two arms; and when wrathful, he could burn up all creatures and could make the gods fall off from heaven.

देवासुरमनुष्येषु यक्षगन्धर्वभोगिषु।

न तं पश्याम्यहं युद्धे पाण्डवं योऽभ्ययाद् रणे॥२६॥

Among the gods, the Asuras and the human beings and among Yakshas, Gandharvas and Bhogis do I not see him, who could stand against (Arjuna), the son of Pandu, in battle.

यत् तद् विराटनगरे श्रुयते महदद्भुतम्।

एकस्य च बहूनां च पर्याप्तं तन्निदर्शनम्॥२७॥

The greatly wonderful event, which is heard to have taken place in the city of Virata of a fight of one against many, is a sufficient proof of this.

एकेन पाण्डुपुत्रेण विराटनगरे यदा।

भग्नाः पलायत दिशः पर्याप्तं तन्निदर्शनम्॥२८॥

When in the city of Virata you fled in all directions, dispersed by the son of Pandu alone that is sufficient proof of this.

बलं वीर्यं च तेजश्च शीघ्रता लघुहस्तता।

अविषादश्च धैर्यं च पार्थान्नान्यत्र विद्यते॥२९॥

Strength, heroism, prowess, agility, lightness of hand, untiring energy and patience are centered in the son of Pritha and are not present anywhere else.

इत्यब्रवीन्धृषीकेशः पार्थमुद्धर्षयन् गिरा।

गर्जन् समयवर्षीव गगने पाकशासनः॥३०॥

Thus spoke Hrishikesha cheering the spirits of the son of Pritha by his voice and roaring like the instrument which chastised Paka (thunder) in the sky during the rainy season.

केशवस्य वचः श्रुत्वा किरीटी श्वेतवाहनः।

अर्जुनस्तन्महद् वाक्यमब्रवीद् रोमहर्षणम्॥३१॥

Having heard the words of Keshava, Kiritin of white steeds, Arjuna spoke significant words calculated to make the hairs erect.

CHAPTER 60

(YANASANDHI PARVA)-Continued

The speech of Dhritarashtra

वैशम्पायन उवाच

संजयस्य वचः श्रुत्वा प्रज्ञाचक्षुर्जनिश्चरः।

ततः संख्यातुमारेभे तद्वचो गुणदोषतः॥१॥

Vaishampayana said

Hearing the words of Sanjaya, then that lord of men having eyes of wisdom then commenced to count the merits and defects of that speech.

प्रसंख्याय च सौक्ष्म्येण गुणदोषान् विचक्षणः।

यथावन्मतितत्त्वेन जयकामः सुतान् प्रति॥२॥

बलाबलं विनिश्चित्य याथातथ्येन बुद्धिमान्।

शक्तिं संख्यातुमारेभे तदा वै मनुजाधिपः॥३॥

Having skillfully counted the merits and defeats as far as in his power that wise and intelligent king of men, desirous of victory for his sons and having ascertained the strength and weakness of both parties by suitable means, commanded counting the army of each.

देवमानुषयोः शक्त्या तेजसा चैव पाण्डवान्।

कुरुन् शक्त्याल्पतरया दुर्योधनमथाब्रवीत्॥४॥

And having concluded that the Pandavas had strength and prowess, both human and divine on, their side and that the Kurus were weaker in strength, he said to Duryodhana!

दुर्योधनेयं चिन्ता मे शम्भन्न व्युपशाम्यति।

सत्यं ह्येतदहं मन्ये प्रत्यक्षं नानुमानतः॥५॥

O Duryodhana, this thought never leaves my mind; it is very true that I see with my own eyes and do not infer it from my imagination.

आत्मजेषु पुरं स्नेहं सर्वभूतानि कुर्वते।

प्रियाणि चैषां कुर्वन्ति यथाशक्ति हितानि च॥६॥

All creatures have excessive affection for their offsprings; and they also do what is agreeable to the latter to the best of their power and also what leads to their good.

एवमेवोपकर्तॄणां प्रायशो लक्षयामहे।

इच्छन्ति बहुलं सन्तः प्रतिकर्तुं महत् प्रियम्॥७॥

The same is also seen in benefactors generally. Good men always have a great inclination to repay the great good done them and to do what is highly agreeable to their benefactors.

अग्निः साचिव्यकर्ता स्यात् खाण्डवे तत्कृतं स्मरन्।

अर्जुनस्यापि भीमेऽस्मिन् कुरुपाण्डुसमागमे॥८॥

Agni, recollecting the doings of Arjuna at Khandava, will help him and Bhima in this encounter between the Kurus and the Pandavas.

जातिगृह्याभिपन्नाश्च पाण्डवानामनेकशः।

धर्मादयः समेष्यन्ति समाहूता दिवौकसः॥९॥

Out of affection for those born of them Dharma and many other dwellers of the heaven will, when invoked, come on the side of the Pandavas.

भीष्मद्रोणकृपादीनां भयादशनिसंनिभम्।

रिरक्षिषन्तः संरम्भं गमिष्यन्तीति मे मतिः॥१०॥

Desirous of protecting them from the fear of Bhishma, Drona, Kripa and others they will be filled with wrath equal to the thunderbolt (in its effects).

ते देवैः सहिताः पार्था न शक्याः प्रतिवीक्षितुम्।

मानुषेण नरव्याघ्रा वीर्यवन्तोऽस्त्रपारगाः॥११॥

The sons of Pritha, those heroic tigers among men, capable of using the weapons, united with the gods, will be incapable of being even gazed at by a human being.

दुरासदं यस्य दिव्यं गाण्डीवं धनुस्तमम्।

वारुणौ चाक्षयौ दिव्यौ शरपूर्णौ महेषुधी॥१२॥

वानरश्च ध्वजो दिव्यो निःसङ्गो धूमवद्गतिः।

रथश्च चतुरन्तर्या यस्य नास्ति समः क्षितौ॥१३॥

महामेघनिभश्चापि निर्घोषः श्रूयते जनैः।

महाशनिसमः शब्दः शात्रवाणां भयंकरः॥१४॥

यं चातिमानुषं वीर्यं कृत्स्नो लोको व्यवस्यति।

देवानामपि जेतारं यं विदुः पार्थिवा रणे॥१५॥

शतानि पञ्च चैवेषून् यो गृह्णन् नैव दृश्यते।

निमेषान्तरमात्रेण मुञ्चन् दूरं च पातयन्॥१६॥

यमाह भीष्मो द्रोणश्च कृपो द्रौणिस्तथैव च।

मद्राजस्तथा शल्यो मध्यस्था ये च मानवाः॥१७॥

युद्धायावस्थितं पार्थ पार्थिवैरतिमानुषैः।

अशक्यं नरशार्दूलं पराजितुमर्दिमम्॥१८॥

क्षिपत्येकेन वेगेन पञ्च बाणशतानि यः।

सदृशं बाहुवीर्येण कार्तवीर्यस्य पाण्डवम्॥१९॥

तमर्जुनं महेष्वासं महेन्द्रोपेन्द्रविक्रमम्।

निघ्नन्तमिव पश्यामि विमर्देऽस्मिन् महाहवे॥२०॥

He who has the excellent and invincible Gandiva bow and two inexhaustible arrow holders of heavenly make and always filled with shafts, he who has the figure of a monkey on his heavenly banner which can proceed as smoothly as a column of smoke and whose car has no equal in the earth, bounded by the four seas and the sound of which is heard by men, similar to the roaring of a large mass of clouds and which, like death itself, frightens the enemy. He who is known in this world as of superhuman strength and he who is known by the rulers of the earth as the victor over the gods even in battle, he, who unnoticed by others takes up five hundred arrows and but in a moment shoots them and makes them fall at a distance, he, who is said by Bhishma, Drona, Kripa and the son of Drona and by Shalya the king of Madras and by all disinterested persons, to be invisible by superhuman rulers of the earth when standing on the field of battle, as a tiger among car-warriors and a subduer of enemies, he at one effort shoots five hundred arrows and in strength of arms is equal to Kartavirya. In this great battle do I see that great bowmen Arjuna equal in might to Indra united with Upendra working havoc.

इत्येवं चिन्तयत् कृत्स्नमहोरात्राणि भारता।

अनिद्रो निःसुखश्चास्मि कुरूणां शमचिन्तया॥२१॥

Thinking this day and night, O Bharata, am I sleepless and unhappy through anxiety for the good of the Kurus.

क्षयोदयोऽयं सुमहान् कुरूणां प्रत्युपस्थितः।

अस्त चेत् कलहस्यान्तः शमादन्यो न विद्यते॥२२॥

शमो मे रोचते नित्यं पार्थैस्तात न विग्रहः।

कुरुभ्यो हि सदा मन्ये पाण्डवान् शक्तिमत्तरान्॥२३॥

A great cause of the destruction of the Kurus is now come. If there is no other means of an end to this quarrel, than peace, peace seems desirable to me and not war with the sons of Pritha. I have ever been of opinion that the Pandavas are possessed of greater strength than the Kurus.

CHAPTER 61

(YANASANDHI PARVA)-Continued

The speech of Duryodhana

वैशम्पायन उवाच

पितुरेतद् वचः श्रुत्वा धार्तराष्ट्रोऽत्यमर्षणः।

आधाय विपुलं क्रोधं पुनरेवेदमब्रवीत्॥१॥

Vaishampayana said

Having heard these words of his father, the extremely passionate son of Dhritarashtra became highly enraged and again said this -

अशक्यादेवसचिवाः पार्थाः स्युरिति यद् भवान्।

मन्यते तद् भयं व्येतु भवतो राजसत्तमा॥२॥

You think that the sons of Pritha having the gods for their assistants are incapable of being withstood; let this fear of yours be dispelled, O you best among kings.

अकामद्वेषसंयोगलोभाद्गोहृदश्च भारत।

उपेक्षया च भवानां देवा देवत्वमाप्नुवन्॥३॥

From an absence of desire and of hatred and of avarice and of anxiety and for their indifference to worldly property, did the gods obtain their god-ships.

इति द्वैपायनो व्यासो नारदश्च महातपाः।

जामदग्न्यश्च रामो नः कथामकथयत् पुरा॥४॥

Such was the tale told to us in days of yore by the great devotees Dvaipayana, Vyasa, Narayana and Rama the son of Jamadagna.

नैव मानुषवद् देवाः प्रवर्तन्ते कदाचन।

कामात् क्रोधात् तथा लोभाद्द्वेषाच्च भरतर्षभा॥५॥

Never like men do the gods engage themselves in the work out of desire, wrath, avarice, hatred, O bull among the race of Bharata.

यदा ह्यग्निश्च वायुश्च धर्म इन्द्रोऽश्विनावपि।

कामयोगात् प्रवर्तेरन् न पार्था दुःखमाप्नुयुः॥६॥

If Agni (god of fire) or Vayu (god of wind) or Dharma (god of Virtue) or Indra or Ashvina had ever engaged in work out of desire, then the sons of Partha could not have met with unhappiness.

तस्मान्न भवता चिन्ता कार्येषा स्यात् कथंचन।

दैवेष्वपेक्षका ह्येते शम्भुद भावेषु भारत॥७॥

Therefore should anxiety never be indulged in by you, for the gods incline towards objects worthy of them, O Bharata.

अथ चेत् कामसंयोगाद् द्वेषो लोभश्च लक्ष्यते।

देवेषु दैवप्रामाण्यान्नैषां तद् विक्रमिष्यति॥८॥

If however out of contact with desire, envy or avarice is observed in the action of gods; then owing to their own ruling it cannot prevail.

मयाभिमन्त्रितः शम्भुज्जातवेदाः प्रशाम्यति।

दिग्भुः सकलल्लोकान् परिक्षिप्य समन्ततः॥९॥

Incantations being repeated by me, fire will that moment be extinguished, been if, desirous of burning up the worlds, it blazes occupying all directions.

यद् वा परमकं तेजो येन युक्ता दिवौकसः।

ममाप्यनुपमं भूयो देवेभ्यो विद्धि भारत॥१०॥

The divine energy with which the denizens of haven endued is great; but mine, too, is without parallel and so greater than that of the gods; know this, O Bharata.

विदीर्यमाणां वसुधां गिरीणां शिखराणि च।

लोकस्य पश्यतो राजन् स्थापयाम्यभिमन्त्रणात्॥११॥

In the very sight of the world can I reunite, O king by my incantation, the Earth divided into two or the peaks of heavens (divided into two).

चेतनाचेतनस्यास्य जङ्गमस्थावरस्य च।
 विनाशाय समुत्पन्नमहं घोरं महास्वनम्॥१२॥
 अश्मवर्षं च वायुं च शमयामीह नित्यशः।
 जगतः पश्यतोऽभीक्ष्णं भूतानामनुकम्पया॥१३॥

I can at any time before the sight of the entire world put down a roaring downfall of stones or a strong gale produced from the destruction of animate and inanimate things and mobile and immobile beings out of compassion for them.

स्तम्भितास्वप्सु गच्छन्ति मया स्थपदातयः।
 देवासुराणां भावानामहमेकः प्रवर्तिता॥१४॥

Cars and infantry can go over waters solidified by me. I am the only director of the affairs of the gods and Asuras.

अक्षौहिणीभिर्यान् देशान् यामि कार्येण केनचित्।
 तत्रास्त्रा मे प्रवर्तन्ते यत्र यत्राभिकामये॥१५॥

To whatever country I go with my Akshauhinis on any purpose, there my horses move in whatever directions I desire.

भयानकानि विषये व्यालादीनि न सन्ति मे।
 मन्त्रगुप्तानि भूतानि न हिंसन्ति भयंकराः॥१६॥

In my territories there are no terrible snakes and frightful beasts do not injure men who are protected by my incantations.

निकामवर्षी पर्जन्यो राजन् विषयवासिनाम्।
 धर्मिष्ठाश्च प्रजाः सर्वा ईतयश्च न सन्ति मे॥१७॥

To the residents in my territories the clouds shower rains at their (the resident's) will (i.e. showers rains in quantities and at times desired by them). My subjects are attached to virtue; and in my territories the calamities of cultivation do not exist.

अश्विनावथ वाय्वग्नी मरुद्भिः सह वृत्रहा।
 धर्मश्चैव मया द्विष्टान् नोत्सहन्तेऽभिरक्षितुम्॥१८॥

The Asuras, the wind, the fire, the slayer of Vritra with the Marutas and Virtue himself would not dare protect them whom I hate.

यदि ह्येते समर्थाः स्युर्मद्विषस्त्रातुमञ्जसा।
 न स्म त्रयोदश समाः पार्था दुःखमवाप्नुयुः॥१९॥

If these had been capable of rescuing my enemies by their might; then the sons of Pritha would not have met with trouble years.

नैव देवा न गन्धर्वा नासुरा न च राक्षसाः।
 शक्तास्त्रातुं मया द्विष्टं सत्यमेतद् ब्रवीमि ते॥२०॥

Neither the gods and Gandharvas, nor the Asuras and the Rakshasas are capable of rescuing my enemies, I am telling the truth.

यदभिध्याम्यहं शश्वच्छुभं वा यद वाऽशुभम्।
 नैतद् विपन्नपूर्वं मे मित्रेष्वरिषु चोभयोः॥२१॥

Whatever happiness or misery I chose to assign to my friends or foes, I have never before been disappointed in.

भविष्यतीदमिति वा यद् ब्रवीमि परंतप।
 नान्यथा भूतपूर्वं च सत्यवागिति मां विदुः॥२२॥

It will be as I say, O you subduer of enemies, never before have my words been false; and I have been known as the one of truthful speech.

लोकसाक्षिकमेतन्मे महात्म्यं दिक्षु विश्रुतम्।
 आम्नासनार्थं भक्तः प्रोक्तं न श्लाघया नृप॥२३॥

The world is a witness to this greatness of mine, the fame of which has been heard by them. All this has been spoken for consoling you and not by way of self praise, O king.

न ह्यहं श्लाघनो राजन् भूतपूर्वः कदाचन।
 असदाचरितं ह्येतद् यदात्मान् प्रशंसति॥२४॥

I have never, I king, praised myself before; for he who praises himself acts meanly.

पाण्डवांश्चैव मत्स्यांश्च पाञ्चालान् केकयैः सह।
 सात्यकिं वासुदेवं च श्रोतासि विजितान् मया॥२५॥

You will be the hearer of the defeat by me of the Pandavas and Matsyas and the Panchalas with the Kaikeyas and Satyaki and the son of Vasudeva.

सरितः सागरं प्राप्य यथा नश्यन्ति सर्वशः।
 तथैव ते विनश्यन्ति मामासाद्य सहान्वयाः॥२६॥

I am of superior intelligence, of superior might and of superior prowess. My knowledge is superior and my application and concentration are superior to theirs.

परा बुद्धिः परं तेजो वीर्यं च परमं मम।
 परा विद्या परो योगो मम तेभ्यो विशिष्यते॥२७॥

Asuras on falling into the sea are annihilated in every way; so will the Pandavas with others be annihilated on meeting.

पितामहश्च द्रोणश्च कृपः शल्यः शलस्तथा।
अस्त्रेषु यत् प्रजानन्ति सर्वं तन्मयि विद्यते॥२८॥

What is know as to the use of weapons to our grandfather, Drona, Kripa, Shalya and Shala, is all present in me.

इत्युक्ते संजयं भूयः पर्यपृच्छत भारतः।

ज्ञात्वा युयुत्सोः कार्याणि प्राप्तकालमरिन्दम॥२९॥

Saying this that subduer of enemies desirous of war knowing that proper time had come again asked Sanjaya about their doings.

CHAPTER 62

(YANASANDHI PARVA)-Continued

The speech of Karna

वैशम्पायन उवाच

तथा तु पृच्छन्तमतीव पार्थ

वैचित्रवीर्यं तमचिन्तयित्वा।

उवाच कर्णो धृतराष्ट्रपुत्रं

प्रहर्षयन् संसदि कौरवाणाम्॥३०॥

Vaishampayana said

Disregarding Dhritarashtra, the son of Pritha and Vichitravirya who was to ask something, Karna, encouraging that assemblage of Kauravas, said these words to the son of Dhritarashtra -

मिथ्या प्रतिज्ञाय मया यदस्त्रं

रामात् कृतं ब्रह्ममयं पुरस्तात्।

विज्ञाय तेनास्मि तदैवमुक्त-

स्ते नान्तकाले प्रतिपाड्यतीति॥३१॥

When aware of the false pretense on which in the days of your I obtained the Brahma-weapon from Rama, he said to me - "At the time of death, all remembrance of this weapon will leave you."

महापराधे ह्यपि यन्न तेन

महर्षिणाऽहं गुरुणा च शप्तः।

शक्तः प्रदग्धुं ह्यपि तिग्मतेजाः

ससागरामप्यवर्नि महर्षिः॥३२॥

Even for such a great offense I was only cursed by that Rishi my preceptor, that great Rishi of energy, who is capable even of burning up the earth along with the seas.

प्रसादितं ह्यस्य मया मनोऽभू-

च्छुश्रूषया स्वेन च पौरुषेण।

तदस्ति चास्त्रं मम सावशेषं

तस्मात् समर्थोऽस्मि ममैव भारः॥३३॥

He was gratified with me by my acceptable services and by my own bravery; that weapon is still with me and I have still sometime to live; therefore am I capable (of winning a victory). I take this on myself.

निमेषमात्रात् तमृषेः प्रसाद-

मवाप्य पाञ्चालकरुषमत्स्यान्।

निहत्य पार्थान् सह पुत्रपौत्रै-

र्लोकानहं शस्त्रजितान् प्रपत्स्ये॥३४॥

In a moment, the favour of that Rishi having been obtained and after having killed the Panchalas, the Karushas and the Matsyas and the sons Pritha with their sons and grandsons, shall I present you with worlds subdued by my weapon.

पितामहस्तिष्ठतु ते समीपे

द्रोणश्च सर्वे च नरेन्द्रमुख्याः।

यथा प्रधानेन बलेन गत्वा

पार्थान् हनिष्यामि ममैव भारः॥३५॥

Let grandfather stay near you and also Drona and also those foremost among the rulers of men. Going there with the chief warriors of my army, shall I kill the sons of Pritha. I take this on myself.

एवं ब्रुवन्तं तमुवाच भीष्मः

किं कथ्यसे कालपरीतबुद्धे।

न कर्णं जानासि यथा प्रधाने

हते हताः स्युर्धृतराष्ट्रपुत्राः॥३६॥

Bhishma addressed to him who was speaking in this strain - What do you say, O you whose intelligent has been dimmed at the near approach of death? Do you, O Karna, not know that in the death of the chiefs, the sons of Dhritarashtra will be slain.

यत् खाण्डवं दाहयता कृतं हि

कृष्णाद्वितीयेन धनंजयेन।

श्रुत्वैव तत्कर्म नियन्तुमात्मा

युक्तस्त्वया वै सहबान्यवेन॥३७॥

The burning of Khandava, which was done by Krishna with Dhananjaya as his second, hearing of that deed your mind should be, restrained along with that of your friends.

यां चापि शक्तिं त्रिदशाधिपस्ते
ददौ महात्मा भगवान् महेन्द्रः।

भस्मीकृतां तां समरे विशीर्णां
चक्राहतां द्रक्ष्यसि केशवेन॥१॥

The weapon which that foremost of the gods, that great-souled and prosperous Mahendra, gave you will be, as you will see broken and turned into ashes, when struck by the disc of Keshava.

यस्ते शरः सर्पमुखो विभाति
सदाडग्रयमाल्यैर्महितः प्रयत्नात्।
स पाण्डुपुत्राभिहतः शरौघैः
सह त्वया यास्यति कर्ण नाशम्॥१०॥

That arrow having its extremity like the mouth of a serpent which you ever worship with the best of garlands will, struck with the cluster of arrows by the sons of Pandavas and, go to ruin with you, O Karna.

बाणस्य भौमस्य च कर्णं हन्ता
किरीटिनं रक्षति वासुदेवः।
यस्त्वादृशानां च वरीयसां च
हन्ता रिपूणां तुमुले प्रगाढे॥११॥

The son of Vasudeva, the slayer of Vana and Bhumi's son (Naraka or Hell) who has in furious battle killed many enemies like you and superior you, protects Kirita.

कर्ण उवाच
असंशयं वृष्णिपतिर्यथोक्त-
स्तथा च भूयांश्च ततो महात्मा।
अहं यदुक्तः परस्वं तु किञ्चित्
पितामहस्तस्य फलं शृणोतु॥१२॥

Karna said

Undoubtedly the Lord the Vrishnis is, as you say; and what is more, he is greater than that; the grandfather has said some harsh things; let him hear the effects of that.

न्यस्यामि शस्त्राणि न जातु संख्ये
पितामहो द्रक्ष्यति मां सभायाम्।

त्वयि प्रशान्ते तु मम प्रभावं
द्रक्ष्यन्ति सर्वे भुवि भूमिपालाः॥१३॥

I shall lay down my arms and the grandfather will see in court only and not in battle. Yourself being quiet, all the rulers of the earth in world will see my prowess.

वैशम्पायन उवाच

इत्येवमुक्त्वा स महाधनुष्मान्
हित्वा सभां स्वं भवनं जगाम्।
भीष्मस्तु दुर्योधनमेव राजन्
मध्ये कुरूणां प्रहसन्नुवाच॥१४॥

Vaishampayana said

So saying, the great bowman leaving the court went to his own house and Bhishma, amidst those Kurus, said to Duryodhana in a laughing tone.

सत्यप्रतिज्ञः किल सूतपुत्र-
स्तथा स भारं विषहेत कस्मात्।
व्यूहं प्रतिव्यूह्य शिरांसि भित्त्वा
लोकक्षयं पश्यत भीमसेनात्॥१५॥

The son of the Suta is a man who keeps his promise; how will he discharge his responsibility? (Now that he is gone) behold the terrible havoc committed by Bhimasena who arraying his hosts splits up the heads of the soldiers.

आवन्त्यकालिङ्गजयद्वेषेषु
चेदिध्वजे तिष्ठति बाह्निके च।
अहं हनिष्यामि सदा परेषां
सहस्रशश्चायुतशश्च योधान्॥१६॥

The kings of Avanti and Kalinga, Jayadratha, Chedidhvaja and Balhika standing by as witnesses to the scene, I shall again and kill thousands and tens of thousands of the enemies' soldiers (such was his resolve, how will he act up to it)?

यदैव रामे भगवत्यनिन्द्यो ब्रह्म ब्रुवाणः कृतवांस्तदस्त्रम्।
तदैव धर्मश्च तपश्च नष्टं वैकर्तनस्याद्यमपूरुषस्य॥१७॥

At the very moment when he cheated the weapon out of the blameless and holy Rama, by saying that he was a Brahmana, were the

virtue and asceticism of that vile wretch, the son of Vikartana, lost.

वैशम्पायन उवाच

तथोक्तवाक्ये नृपतीन्द्र भीष्मे
निक्षिप्य शस्ताणि गते च कर्णे।
वैचित्रवीर्यस्य सुतोऽल्पबुद्धि-
दुर्योधनः शान्तनवं बभाषे॥१८॥

Karna having thrown away his weapons and Bhishma having addressed these words, O chief along kings, the son of Vichitravirya, Duryodhana, of mean intellect gain to the son of Shantanu.

CHAPTER 63

(YANASANDHI PARVA)-Continued

The speech of Vidura

दुर्योधन उवाच

सदृशानां मनुष्येषु सर्वेषां तुल्यजन्मनाम्।
कथमेकान्ततस्तेषां पार्थानां मन्यसे जयम्॥१॥

Dhritarashtra said

Why do you consider victory to be the sole monopoly of the sons of Pritha who are similar to those of all men.

वयं च तेऽपि तुल्या वै वीर्येण च पराक्रमैः।
समेन वयसा चैव प्रातिभेन श्रुतेन च॥२॥

We and they too are equal in heroism and in prowess, are similar in age, in intelligence and in knowledge of the holy books.

अस्त्रेण योद्युग्या च शीघ्रत्वे कौशले तथा।
सर्वे स्म समजातीयाः सर्वे मानुषयोनयः॥३॥

In weapons, in the science of fighting, in agility and in skill, all are of the same species; all had our birth in human beings.

पितामह विजानीये पार्थेषु विजयं कथम्।
नाहं भवति न द्रोणे न कृपे न च बाह्निके॥४॥

O grandfather, how then do you know victory to go to the son of Pritha? I do not depend on Drona, nor on Kripa, nor on the son of Balhika.

अन्येषु च नरेन्द्रेषु पराक्रम्य समारभे।
अहं वैकर्तनः कर्णो भ्राता दुःशासनश्च मे॥५॥

Nor on the other kings. Myself, Karna the son of Vikartana and my brother Dushasana by our prowess will win.

पाण्डवान् समरे पञ्च हनिष्यामः शितैः शरैः।
ततो राजन् महायज्ञैर्विविधैर्भूरिदक्षिणैः॥६॥

We shall kill the five sons Pandu in battle by means of sharp-edged arrows; then, O king, with a great sacrificial ceremony with large present of many sorts

ब्राह्मणांस्तर्पयिष्यामि गोभिश्चैर्धनेन च।
यदा परिकरिष्यन्ति ऐणेयानिव तन्तुना।
अतरित्रानिव जले बाहुभिर्मामका रणे॥७॥
पश्यन्तस्ते परास्तत्र स्थनागसमाकुलान्।
तदा दर्पेविमोक्षयन्ति पाण्डवाः स च केशवः॥८॥

Shall we worship the Brahmanas and with cows and heroes and wealth. When like deer dragged by a net or men unable to him by water shall our soldiers by means of their arms in the battle, drag the enemies and when they (the enemies) see the vast crowds of chariots and elephants, then will the sons of Pandu leave off their pride and not they alone but Keshava also.

विदुर उवाच

इह निःश्रेयसं प्राहुर्वृद्धा निश्चितदर्शिनः।
ब्राह्मणस्य विशेषेण दमो धर्मः सनातनः॥९॥

Vidura said

Old persons who are unfailing in their predictions say that in this world self-control is excellent; especially in a Brahmana is it an eternal and necessary virtue.

तस्य दानं क्षमा सिद्धिर्यथावदुपपद्यते।
दमो दानं तपो ज्ञानमधीतं चानुवर्तते॥१०॥

He gets success, forgiveness and the fruits of his gifts whose self-control pursues the path of gifts, asceticism, knowledge and study.

दमस्तेजो वर्धयति पवित्रं दम उत्तमम्।
विपाप्मा वृद्धतेजास्तु पुरुषो विन्दते महत्॥११॥

Self-control increases energy; self-control is excellent and holy. Absolved from his sins and having his energy increased (by self-control) a man obtains great results.

क्रव्याद्भ्य इव भूतानामदान्तेभ्यः सदा भयम्।
येषां च प्रतिषेधार्थं क्षत्रं सृष्टं स्वयम्भुवा॥१२॥

Those who are devoid of self-control are ever feared by creatures as Rakshasas, for whose check Kshatriyas were created by Him who is born of Himself.

आश्रमेषु चतुर्ष्वर्हदममेवोत्तमं व्रतम्।
तस्य लिङ्गं प्रवक्ष्यामि येषां समुदयो दमः॥१३॥

For all the four stages of life, self-control is a very good vow; I speak of the characteristics of him whose life is one of self-control.

क्षमा धृतिरहिंसा च समता सत्यमार्जवम्।
इन्द्रियाभिजयो धैर्यं मार्दवं ह्रीरचापलम्॥१४॥

अकार्पण्यमसंरम्भः संतोषः श्रद्धानता।
एतानि यस्य राजेन्द्र स दान्तः पुरुषः स्मृतः॥१५॥

कामो लोभश्च दर्पश्च मन्युर्निद्रा विकल्थनम्।
मान ईर्ष्या च शोकश्च नैतद् दान्तो निषेवते।

अजिह्वामशठं शुद्धमेतद् दान्तस्य लक्षणम्॥१६॥

They are forgiveness, wisdom, benevolence, equality, regard for all virtues, truth, guilelessness, subjugation of the senses, patience, mildness, modesty and steadiness, the reverse of miserliness, mildness, contentment and reverence. Desire, avarice, vanity, envy, sleep, fareness of speech, self-love, jealousy and grief-these are not yielded to by those who have self-control. Simplicity, honesty and purity of mind are the characteristics of a man of self-control.

अलोलुपस्तथाऽल्पेप्सुः कामानामविचिन्तिता।
समुद्रकल्पः पुरुषः स दान्तः परिकीर्तितः॥१७॥

One not given to avarice, who is desirous to obtain little, who is indifferent to objects of desire and who is grave as the sea, is known as the man of self-restraint.

सुवृत्तः शीलसम्पन्नः प्रसन्नात्माऽऽत्मविद् बुधः।
प्राप्येह लोके सम्मानं सुगतिं प्रेत्य गच्छति॥१८॥

That wise man who is of good habits in life of a blameless disposition is satisfied with his soul and knows his own nature and after commanding respect in this world he is well provided for after death.

अभयं यस्य भूतेभ्यः सर्वेषामभयं यतः।
स वै परिणतप्रज्ञः प्रख्यातो मनुजोत्तमः॥१९॥

He that has no fear from other creatures and from whom other creatures have no fear, is a man of ripe wisdom and is known as the best of human beings.

सर्वभूतहितो मैत्रस्तस्मान्नोद्विजते जनः।
समुद्र इव गम्भीरः प्रज्ञातृप्तः प्रशाम्यति॥२०॥

People are not made unhappy by him who makes all creatures his friends and seeks their good; he is calm and grave as the ocean and is pleased (with everything) owing to his wisdom.

कर्मणाऽऽचरितं पूर्वं सद्भिराचरितं च यत्।
तदेवास्थाय मोदन्ते दान्ताः शमपरायणाः॥२१॥

Those who have self-control are of peaceful habits and rejoice, regulating their life by the example of deeds done in olden times and deeds in the present by the honest.

नैष्कर्म्यं वा समास्थाय ज्ञानतृप्तो जितेन्द्रियः।
कालाकाङ्क्षी चरैल्लोके ब्रह्मभूयाय कल्पते॥२२॥

Or living in this world and renouncing all work, the man of self-control, pleased with all by his wisdom, roams about in the world, waiting for death and annihilating into Brahma.

शकुनीनामिवाकाशे पदं नैवोपलभ्यते।
एवं प्रज्ञानतृप्तस्य मुनेर्वर्त्म न दृश्यते॥२३॥

As the passage of birds soaring in the sky cannot be observed, so also the path of that sage who is contented in consequence of his wisdom is not observed.

उत्सृज्यैव गृहान् यस्तु मोक्षमेवाभिमन्यते।
लोकास्तेजोमयास्तस्य कल्पन्ते शाश्वता दिवि॥२४॥

He who desirous of emancipation leaves his home has in heaven bright regions assigned to him forever.

CHAPTER 64

(YANASANDHI PARVA)-Continued

The speech of Vidura

विदुर उवाच

शकुनीनामिहार्थाय पाशं भूमावयोजयत्।
कश्चिच्छाकुनिकस्तात पूर्वेषामिति शुश्रुमा॥१॥

Vidura said

For the capture of birds did a certain fowler set his net in this world. O Sire, so we have heard from old men.

तस्मिन् तौ शकुनौ बद्धौ युगपत् सहचारिणौ।

तावुपादाय तं पाशं जग्मतुः खचरावुभौ॥२॥

There were two birds, companions to each other, captured in that net and they both went up into the air with that net.

तौ विहायसमाक्रान्तौ दृष्ट्वा शाकुनिकस्तदा।

अन्वधावदनिर्विण्णो येन येन स्म गच्छतः॥३॥

The fowler seeing them fly up in the air without losing his senses followed them in the direction they took.

तथा तमनुधावन्तं मृगयुं शकुनार्थिनम्।

आश्रमस्थो मुनिः कश्चिद् ददर्शाय कृतह्निकः॥४॥

A certain Rishi living in a hermitage, who had finished his daily worship I saw that fowler following the birds, still in the hope of getting hold of the birds.

तावन्तरिक्षगौ शीघ्रमनुयान्तं महीचरम्।

श्लोकेनानेन कौरव्य पप्रच्छ स मुनिस्तदा॥५॥

Then did the anchoring address, O Kauravya, that denizen of the earth following the wanderers of the sky in this couplet.

विचित्रमिदमाश्चर्यं मृगहन् प्रतिभाति मे।

प्लमानौ हि खचरौ पदातिरनुधावसि॥६॥

O Slayer of animals, it seems to me wonderfully strange that you who move by your feet in this earth are following wanderers of the sky.

शाकुनिक उवाच

पाशमेकमुभावेतौ सहितौ हरतो मम।

यत्र वै विवदिष्येते तत्र मे वशमेष्यतः॥७॥

The fowler said

These two united are taking that one net of mine but they will come under my control where they will quarrel.

विदुर उवाच

तौ विवादमनुप्राप्तौ शकुनौ मृत्युसंधितौ।

विग्रह च सुदुर्बद्धी पृथिव्यां सनिपेतुः॥८॥

Vidura said

The two birds who were doomed to death quarreled; and having quarrelled the two fools fell to the earth.

तौ युध्यमानौ संरब्धौ मृत्युपाशवशानुगौ।

उपसृत्यापरिज्ञातो जग्राह मृगहा तदा॥९॥

The slayer of animals then approaching those two fighting with each other, subject to the trap of death, without their knowledge caught hold of them.

एवं ये ज्ञातयोऽर्थेषु मिथो गच्छन्ति विग्रहम्।

तेऽमित्रवशमायान्ति शकुनाविव विग्रहात्॥१०॥

In the same way those cousins who quarrel in matters of wealth are brought under the control of enemies like the birds owing to their quarrel.

सम्भोजनं संकथनं सम्प्रश्नोऽथ समागमः।

एतानि ज्ञातिकार्याणि न विरोधः कदाचन॥११॥

Dining in one another's company and conversing among, one another, inquiring about one another's health and living together, these are the duties of cousins and quarrel is never.

ये स्म काले सुमनसः सर्वे वृद्धानुपासते।

सिंहगुप्तमिवारण्यमप्रवृष्ट्या भवन्ति ते॥१२॥

Those who in proper season serve the old men out of pure motives, become invincible like a forest protected by lions.

येऽर्थं संततमासाद्य दीना इव समासते।

श्रियं ते समप्रयच्छन्ति द्विषद्भ्यो भरतर्षभ॥१३॥

Those, who attaining to prosperity behave like the mean-minded contribute to the prosperity of their despisers, O you bull among the race of Bharata.

धूमायन्ते व्यपेतानि ज्वलन्ति सहितानि च।

धृतराष्ट्रोल्मुकानीव ज्ञातयो भरतर्षभ॥१४॥

Cousins, O you bull among the race of Bharata, smoke when quarrelling and blaze up when like charcoals.

इदमन्यत् प्रवक्ष्यामि यथा दृष्टं गिरौ मया।

श्रुत्वा तदपि कौरव्य यथा श्रेयस्तथा कुरु॥१५॥

I shall speak of something else, which was seen by me in a mountain and hearing that too, O son of Kuru, do whatever is good.

वयं किरातैः सहिता गच्छामो गिरिमुत्तरम्।
ब्राह्मणैर्देवकल्पैश्च विद्याजम्भकवार्तिकैः॥१६॥

We want to the Northern mountains accompanied by hunters and godlike Brahmanas fond of conversations or incantations and medicines.

कुञ्जभूतं गिरिं सर्वमभितो गन्धमादनम्।
दीप्यमानौषधिगणं सिद्धगन्धर्वसेवितम्॥१७॥

The Gandhamadana mountain was like a grove (owing to tress growing on it) in every way. It was shining, as it were, with cluster of medicinal plants and inhabited by ascetics and the Gandharvas.

तत्रापश्याम वै सर्वे मधु पीतकमाक्षिकम्।
मरुप्रपाते विषमे निविष्टं कुम्भसम्पितम्॥१८॥

There we all saw some honey of a yellow colour inside a pot placed at a very high point of the mountain.

आशीविषै रक्ष्यमाणं कुबैरदयितं भृशम्।
यत् प्राप्य पुरुषो मर्त्योऽध्वमरत्नं नियच्छति॥१९॥

This was guarded by snakes, the favourite drink of Kubera, as it was drinking which even an earthly man gets immortality.

अचक्षुर्लभते चक्षुर्वृद्धो भवति वै युवा।
इति ते कथयन्ति स्म ब्राह्मणा जम्भसाधकाः॥२०॥

Those without eyes get eyes; and the old become young. There was the honey described by the Brahmanas conversant with incantations.

ततः किरातास्तद् दृष्ट्वा प्रार्थयन्तो महीपते।
विनेशुर्विषमे तस्मिन् ससर्पे गिरिगह्वरे॥२१॥

Then did the hunters, seeing that strive to obtain it, O king and were destroyed in that frightful mountain cavern full of snakes.

तथैव तव पुत्रोऽयं पृथिवीमेक इच्छति।
मधु पश्यति सम्मोहात् प्रपातं नानुपश्यति॥२२॥

Thus does this son of yours desire to be the one supreme individual in this world; out of loss of his senses, does he see only the honey and not the fall.

दुर्योधनो योद्धुमनाः समरे सव्यसाचिना।
न च पश्यामि तेजोऽस्य विक्रमं वा तथाविधम्॥२३॥

Duryodhana is desirous of a fight with Savyasachin; but I do not see in him the strength or energy necessary for that purpose.

एकेन रथमास्थाय पृथिवी येन निर्जिता।
भीष्मद्रोणप्रभृतयः संत्रस्ताः साधुयायिनः॥२४॥

That Savyasachin, who alone in his car has brought the earth under his control and who inspired dared into Bhishma, Drona and others accompanied by their hosts.

विराटनगरे भग्नाः किं तत्र तव दृश्यताम्।
प्रतीक्षमाणो यो वीरः क्षमते वीक्षितं तव॥२५॥

They were routed at the city of Virata - see what occurred there. That hero looking at your face and waiting to see your movements will forgive you still.

द्रुपदो मत्स्यराजश्च संकुब्धश्च धनंजयः।
न शेषयेयुः समरे वायुयुक्ता इवान्नयः॥२६॥

Drupada, the king of the Matsyas and Dhananjaya, fired with wrath, will leave no trace (of your army) like a conflagration urged on by the wind.

अङ्गे कुरुष्व राजानं धृतराष्ट्र युधिष्ठिरम्।
युध्यतोर्हि द्वयोर्युद्धे नैकान्तेन भवेज्जयः॥२७॥

O Dhritarashtra, take the king Yudhishtira on your lap; for by a struggle between you two none can get an absolute victory.

CHAPTER 65

(YANASANDHI PARVA)-Continued

The speech of Dhritarashtra

धृतराष्ट्र उवाच

दुर्योधन विजानीहि यत् त्वां वक्ष्यामि पुत्रका।
उत्पथं मन्यसे मार्गमनभिज्ञ इवाध्वगः॥१॥

Dhritarashtra said

O Duryodhana, think well on what I am telling you, my dear son. You think the wrong way to be the right one like an inexperienced wayfarer.

पञ्चानां पाण्डुपुत्राणां यत् तेजः प्रजिहीर्षसि।
पञ्चानामिव भूतानां महतां लोकघराणाम्॥१॥

The energy of the five sons of Pandu, which you are desirous of eclipsing, is like the energy of the five elements in their subtle state supporting the universe.

युधिष्ठिरं हि कौन्तेयं परं धर्ममिहास्थितम्।
परां गतिसम्प्रेत्य न त्वं जेतुमिहार्हसि॥३॥

Yudhishtira, the son of Kunti, is established on sound and strict virtue in this world. You are not fit to vanquish him without losing your life.

भीमसेनं च कौन्तेयं यस्य नास्ति समो बले।
रणान्तकं तर्जयसे महावातमिव द्रुमः॥४॥

Bhimasena too whose equal there is none in strength, you are roaring at this one who is equal to Yama himself in battle.

सर्वशस्त्रभृतां श्रेष्ठं मेरुं शिखरिणमिव।
युधि गाण्डीवधन्वानं को नु युध्येत बुद्धिमान्॥५॥

The foremost of the wielder of weapons, that Meru among the mountains, what intelligent man would fight with that wielder of the Gandiva bow.

धृष्टद्युम्नश्च पाञ्चाल्यः कमिवाद्य न ज्ञातयेत्।
शत्रुमध्ये शरान् मुञ्चन् देवराडशनीमिव॥६॥

What man is there in this world whom Dhrishtadyumna cannot vanquish, shooting arrows among the enemy like the king of the gods hurling his thunderbolt.

सात्यकिश्चापि दुर्धर्षः सम्मतोऽय्यकवृष्णिषु।
ध्वंसयिष्यति ते सेनां पाण्डवेयहिते रतः॥७॥

Satyaki, too, that one hard to be vanquished, who is respected among the Andhakas and the Vrishnis, will destroy your host; for he is ever attached to what is good for the Pandavas.

यः पुनः प्रतिपानेन त्रीन्लोकानतिरिच्यते।
तं कृष्णं पुण्डरीकाक्षं को नु युध्येत बुद्धिमान्॥८॥

Then again, he who in measure of strength surpasses the three worlds, what intelligent man would fight with that Krishna, whose eyes are like lotuses.

एकतो ह्यस्य दाराश्च ज्ञातयश्च सबान्धवाः।
आत्मा च पृथिवी चेयमेकतश्च धनंजयः॥९॥

Krishna considers his wives, cousins and his friends, his soul and the earth on one side equal to Dhananjaya on the other.

वासुदेवोऽपि दुर्धर्षो यतात्मा यत्र पाण्डवः।
अविषह्यं पृथिव्यापि तद् बलं यत्र केशवः॥१०॥

The son of Vasudeva too who is relied on by the son of Pandu, is hard to be vanquished and the army in which Keshava takes part is invincible even by the whole world.

तिष्ठ तात सतां वाक्ये सुहृदामर्थवादिनाम्।
वृद्धं शान्तनवं भीष्मं तितिक्षस्व पितामहम्॥११॥

Abide then, my dear, by what your friends who tell you to do only what is conducive to your interests say. Accept the old Bhishma, the son of Shantanu and your grandfather as your guides.

मां च ब्रुवाणं शुश्रूष कुरूणामर्थदर्शिनम्।
द्रोणं कृपं विकर्णं च महाराजं च बाह्लिकम्॥१२॥

Listen therefore to what these seekers of good to the Kurus - Drona, Kripa, Vikarna and the great king Bahlika, say and to myself as well.

एते ह्यपि यथैवाहं मनुमर्हसि तांस्तथा।
सर्वे धर्मविदो ह्येते तुल्यस्नेहाश्च भारता॥१३॥

These stand in the same relation to you as I myself and it is proper that you should regard them in the same light. All of them know what virtue is and have the same degree of affection for you, O Bharata.

यत् तद् विराटनगरे सह भ्रातृभिरग्रतः।
उत्सृज्य गाः सुसंत्रस्तं बलं ते समशीर्यत॥१४॥

Your host headed by your brothers fled from that city of Virata leaving the king to surrender.

यच्चैव नगरे तस्मिञ्कूयते महदद्भुतम्।
एकस्य च बहूनां च पर्याप्तं तन्निदर्शनम्॥१५॥

This tall story that we hear of what occurred in that city-the struggle between one and many is sufficient proof (of what I say regarding their superiority).

अर्जुनस्तत् तथाकार्षीत् किं पुनः सर्व एव ते।
स भ्रातृन्भिजानीहि वृत्त्या तं प्रतिपादय॥१६॥

Such was the feat of Arjuna single; what
will they all united not do? Treat them as your
own brothers and give them their rights.

CHAPTER 66

(YANASANDHI PARVA)-Continued

The speech of Sanjaya

वैशम्पायन उवाच

एवमुक्त्वा महाप्राज्ञो धृतराष्ट्रः सुयोधनम्।
पुनरेव महाभागः संजयं पर्यपृच्छत॥१॥

Vaishampayana said

The very wise Dhritarashtra of great
prosperity having thus addressed Suyodhana
again asked of Sanjaya -

ब्रूहि संजय यच्छेषं वासुदेवादनन्तरम्।
यदर्जुन उवाच त्वां परं कौतूहलं हि मे॥२॥

Tell me, O Sanjaya, the remaining part,
after the speech of Vasudeva, viz., what Arjuna
said to you. I have great curiosity for it.

संजय उवाच

वासुदेववचः श्रुत्वा कुन्तीपुत्रो धनंजयः।
उवाच काले दुर्धर्षो वासुदेवस्य शृण्वतः॥३॥

Sanjaya said

Having heard the speech of Vasudeva,
Dhananjaya the son of Kunti and hard to be
vanquished said at the proper time within the
hearing of Vasudeva.

पितामहं शान्तनवं धृतराष्ट्रं च संजय।
द्रोणं कृपं च कर्णं च महाराजं च बाह्लिकम्॥४॥
द्रौणिं च सोमदत्तं च शकुनिं चापि सौबलम्।
दुःशासनं शलं चैव पुरुमित्रं विविशतिम्॥५॥
विकर्णं चित्रसेनं च जयत्सेनं च पार्थिवम्।
विन्दानुविन्दावावन्यौ दुर्मुखं चापि कौरवम्॥६॥
सैन्धव दुःसहं चैव भूरिश्रवसमेव च।
भगदत्तं च राजानं जलसन्धं च पार्थिवम्॥७॥
ये चाप्यन्ये पार्थिवास्तत्र योद्धुं
समागताः कौरवाणां प्रियार्थम्।

मुमूर्खवः पाण्डवानौ प्रदीप्ते
समानीता धार्तराष्ट्रेण हेतुम्॥८॥

Our grand-father, the son of Shantanu and
Dhritarashtra too, O Sanjaya and Drona and
Kripa and Karna and the Balhika and the son
of Drona and Somadatta and Shakuni and the
son of Subala and Dushasana and Shala and
Purumitra and Vivingshati and Vikarna and
Chitrasena and the ruler of the earth Jayatsena
and the two chiefs of Avanti, Vindu and
Anuvindu and the Kaurava Durmukha and the
king of Sindhu and Dusaha and Bhurishravas
and the king Bhagadatta and the ruler of the
earth Jarasandha and the other rulers of the
earth, who have assembled to fight on that side
in the interests of the sons of Kuru, are about to
die. They have been brought together by the
son of Dhritarashtra as offerings for the blazing
fire of the sons of Pandu.

यथान्यायं कौशलं वन्दनं च

समागता मद्बचनेन वाच्याः।

इदं ब्रूयाः संजय राजमध्ये

सुयोधनं पापकृतां निधानम्॥९॥

The assembled ones are to be asked in my
name about their health each in terms suitable
to his rank and the proper greetings are to be
presented. Tell this, O Sanjaya, in the midst of
those kings to the foremost of sinners,
Suyodhana.

अमर्षणं दुर्मतिं राजपुत्रं

पापात्मानं धार्तराष्ट्रं सुलुब्धम्।

सर्वं ममैतद् वचनं समग्रं

सहामात्यं संजय श्रावयेथाः॥१०॥

Make that wrathful prince of wicked
intellect, that covetous son of Dhritarashtra of
vicious soul hear all these words of mine, O
Sanjaya, in the midst of all his ministers and
parties.

एवं प्रतिष्ठाप्य धनंजयो मां

ततोऽर्थवद् धर्मवच्चापि वाक्यम्।

प्रोवाचेदं वासुदेवं समीक्ष्य

पार्थो धीमौल्लोहितान्तायताक्षः॥११॥

Saying this by way of an introduction,
Dhananjaya the wise son of Pritha then looking

at the son of Vasudeva with distended eyes with red corners, spoke these words consistent with both righteousness and morality to me.

यथा श्रुतं ते वदतो महात्मनो
मधुप्रवीरस्य वचः समाहितम्।
तथैव वाच्यं भवता हि मद्वचः
समागतेषु क्षितिपेषु सर्वशः॥१२॥

You have heard the measured speech of the high-souled hero of Madhu's race. You are to say the same thing to all the assembled rulers of the earth as my words.

शरान्निधूमे रथनेमिनादिते
धनुःस्रुवेणास्त्रवलप्रसारिणा।
यथा न होमः क्रियते महामूढे
समेत्य सर्वे प्रयतस्त्वमादृताः॥१३॥

Let them act in such a way that offerings may not have to be made to the smoky fire of arrows in the great sacrificial ceremony with the rattles of the car-wheels as substituting for incantations and the bow-string which will neutralize the effects of their arms as that for the ladle.

न चेत् प्रयच्छस्वमित्रघातिनो
युधिष्ठिरस्य शममीप्सितं स्वकम्।
नयामि वः साश्वपदातिकुञ्जरान्
दिशं पितृणामशिवां शितैः शरैः॥१४॥

If you do not return to Yudhishtira, the slayer of his enemies, his own share which he desires; then shall I conduct you with your horses, foot soldiers and elephants to the inauspicious regions of departed spirits by my sharp arrows.

ततोऽहमामन्त्र्य तदा धनंजयं
चतुर्भुजं चैव नमस्य सत्वरः।
जवेन सम्प्राप्त इहामरद्युते
तवान्तिकं प्रापयितुं वचो महत्॥१५॥

Then quickly bidding farewell to Dhananjaya and the One with four arms and bowing down to them, have I come here with speed to tell you this great news, O you of the luster of immortals.

CHAPTER 67

(YANASANDHI PARVA)-Continued

Arrival of Vyas and Gandhari

वैशम्पायन उवाच

दुर्योधने धार्तराष्ट्रे तद् वचो नाभिनन्दति।
तूष्णीम्भूतेषु सर्वेषु समुत्तस्थुर्नरर्षभाः॥१॥

Vaishampayana said

On Duryodhana; the son of Dhritarashtra, not minding this speech much and all the others remaining dumb those bulls among men rose up (and departed).

उत्थितेषु महाराज पृथिव्यां सर्वराजसु।
रहिते संजयं राजा परिप्रष्टुं प्रचक्रमे॥२॥
आशंसमानो विजयं तेषां पुत्रवशानुगः।
आत्मनश्च परेषां च पाण्डवानां च निश्चयम्॥३॥

After all the kings of the earth have stood up, the great king (Dhritarashtra) began to enquire of Sanjaya in secret, the resolves of his own party and of his enemies and Pandavas, after the one who was subject to wishes of his son had wished them (the kings) success.

गावल्गणे ब्रुहि नः सारफल्गु
स्वसेनायां यावदिहास्ति किञ्चित्।
त्वं पाण्डवानां निपुणं वेत्थ सर्वं
किमेषां ज्यायः किमु तेषां कनीयः॥४॥

Dhritarashtra said

O son of Gavgani, tell me of the little superiority that exists in our own army. You know the affairs of the Pandavas fully, in what points they are superior and in what inferior.

त्वमेतयोः सारवित् सर्वदर्शी
धर्मार्थयोर्निपुणो निश्चयज्ञः।
स मे पृष्टः संजय ब्रूहि सर्वं
युध्यमानाः कतरेऽस्मिन् न सन्ति॥५॥

You know the points of superiority of these two armies. You know everything and can foresee them. You are well conversant with what is conducive to righteousness and worldly profit. You, who are such, O Sanjaya, asked by

me, tell me which of the parties, in the event of war between them, will cease to exist.

संजय उवाच

न त्वां ब्रूयां रहिते जातु किञ्चि-
दसूया हि त्वां प्रविशेत राजन्।
आनयस्व पितरं महाव्रतं
गायारीं च महिषीमाजयीढ॥६॥

Sanjaya said

I shall not tell you any thing in secret, for then ill felling against me may enter within you, O king. Have our sire of great vows and queen Gandhari brought here, O Ajamida.

तौ तेऽसूयां विनयेतां नरेन्द्र
धर्मज्ञौ तौ निपुणौ निश्चयज्ञौ।
तयोस्तु त्वां संनिधौ तद् वदेयं
कृत्स्नं मतं केशवपार्थयोर्यत्॥७॥

They will be able to remove any ill feeling, O chief among men, (you may harbour against me), acquainted as they are with virtue and skilled as they are in foresight. In their presence shall I tell you everything about the purposes determined on by Keshava and the son of Pritha.

वैशम्पायन उवाच

इत्युक्तेन च गायारी व्यासश्चात्राजगाम ह।
आनीतौ विदुरेणेह सभां शीघ्रं प्रवेशितौ॥८॥

Vaishampayana said

Gandhari and Vyasa were brought there by him, who was then spoken to. Conducted by Vidura, they quickly entered the Council Chamber.

ततस्तन्मतमाज्ञाय संजयस्यात्मजस्य च।
अभ्युपेत्य महाप्राज्ञः कृष्णद्वैपायनोऽब्रवीत्॥९॥

. And knowing that intention of Sanjaya and of his son, the exceedingly wise Krishna Dvaipayana after coming there said-

व्यास उवाच

सम्पृच्छते धृतराष्ट्राय संजय
आचक्ष्व सर्वं यावदेषोऽनुयुङ्क्ते।

सर्वं यावद् वेत्थ तस्मिन् यथावद्
द्याथातथ्यं वासुदेवेऽर्जुने च॥१०॥

Vyasa said

To Dhritarashtra, who is asking, O Sanjaya, tell everything that he wants to know. Tell everything to him about the son of Vasudeva and Arjuna, as you know them.

CHAPTER 68

(YANASANDHI PARVA)-Continued

Sanjay's description of lord Krishna's greatness to Dhritarashtra

संजय उवाच

अर्जुनो वासुदेवश्च धन्विनौ परमार्चितौ।
कामादन्यत्र सम्भूतौ सर्वभावाय सम्मितौ॥१॥

Sanjaya said

Arjuna and the son of Vasudeva, the two very adorable wielders of the bow, born in a region other than their own out of their own will are equal to each other in every detail of their nature.

व्यामान्तरं समास्थाय यथामुक्तं मनस्विनः।

चक्रं तद् वासुदेवस्य मायया वर्तते विभो॥२॥

That disc of the son of Vasudeva exists, as illusion, O lord though five cubits in diameter it can be hurled by that intelligent in any form he likes.

सापह्वं कौरवेषु पाण्डवानां सुसम्मतम्।

सारासारबलं ज्ञातुं तेजःपुञ्जावभासितम्॥३॥

(That disc) is the destroyer of the Kurus and therefore dear to the Pandavas. Shining with effulgence, it is the best measure for forming an idea of points of strength and weakness.

नरकं शम्बरं चैव कंसं चैद्यं च माधवः।

जितवान् घोरसंकाशान् क्रीडन्निव महाबलः॥४॥

That descendant of Madhu, of great strength, as if in play, conquered Naraka, Shambara, Kansa and the king of the Chedis in terrific battle.

पृथिवीं चान्तरिक्षं च द्वां चैव पुरुषोत्तमः।

मनसैव विशिष्टात्मा नयत्यात्मवशं वशीः॥५॥

That foremost men, of a superior soul, can by mere force of his will bring under control the earth, the sky and the heavens.

भूयो भूयो हि यद् राजन् पृच्छसे पाण्डवान् प्रति।
सारासारबलं ज्ञातुं तत् समासेन मे शृणु॥६॥

Again and again, have you, O king, asked me about the Pandavas with a view to know their strength and the points of their superiority and inferiority. Listen to that from me in brief:

एकतो वा जगत् कृत्स्नमेकतो वा जनार्दनः।
सारतो जगतः कृत्स्नादतिरिक्तो जनार्दनः॥७॥

If the entire world be placed on one side and Janardana on the other; then will the entire world be surpassed by Janardana in point of strength.

भस्म कुर्याज्जगदिदं मनसैव जनार्दनः।
न तु कृत्स्नं जगच्छक्तं भस्म कर्तुं जनार्दनम्॥८॥

The entire world is not able to reduce Janardana to ashes; while Janardana can reduce the world into ashes.

यतः सत्यं यतो धर्मो यतो ह्रीरार्जवं यतः।
ततो भवतो गोविन्दो यतः कृष्णस्ततो जयः॥९॥

Where there is truth, where there is righteousness, where there is modesty and where there is humanity, there is Govinda. Where there is Krishna; there is victory.

पृथिवीं चान्तरिक्षं च दिवं च पुरुषोत्तमः।
विचेष्टयति भूतात्मा क्रीडन्निव जनार्दनः॥१०॥

The earth, the sky and the heavens are guided by Janardana, that foremost among men, who is as it were, the soul of all creatures, as if in play.

स कृत्वा पाण्डवान् सत्रं लोकं सम्मोहयन्निव।
अधर्मनिरतान् मूढान् दम्भुमिच्छति ते सुतान्॥११॥

He, making the Pandavas his instruments, desires to consume your foolish sons, who are attached to vice, sleeping the world in illusion.

कालचक्रं जगच्चक्रं युगचक्रं च केशवः।
आत्मयोगेन भगवान् परिवर्तयतेऽनिशम्॥१२॥

The wheel of time, the wheel of the world and the wheel of the Yuga (i.e. the wheel of work leading to births and rebirths) does that

prosperous being ever cause to revolve by application of his soul.

कालस्य च हि मृत्योश्च जङ्गमस्थावरस्य च।
ईशते भगवानेकः सत्यमेतद् ब्रवीमि ते॥१३॥

That prosperous Being alone is lord over Time, Death and over all mobile and immobile beings. I tell you the truth.

ईशन्नपि महायोगी सर्वस्य जगतो हरिः।
कर्माण्यारभते कर्तुं कीनाश इव वर्धनः॥१४॥

Though larding over the entire world, Hari, that great anchorite, has recourse to work, as a cultivator tills the soil.

तेन वञ्चयते लोकान् मायायोगेन केशवः।
ये तमेव प्रपद्यन्ते न ते मुह्यन्ति मानवाः॥१५॥

By such illusion does Keshava deceive the world; but those men that have understood him are not deceived.

CHAPTER 69

(YANASANDHI PARVA)-Continued

The speech of Sanjaya

धृतराष्ट्र उवाच

कथं त्वं माधवं वेत्थ सर्वलोकमहेश्वरम्।
कथमेनं न वेदाहं तन्माचक्ष्व संजय॥१॥

Dhritarashtra said

How have you come to know, Madhava, the great lord of all the worlds; and how is it that I do not know him? Tell me that, O Sanjaya.

संजय उवाच

शृणु राजन् न ते विद्या मम विद्या न हीयते।
विद्याहीनस्तपोध्वस्तो नाभिजानाति केशवम्॥२॥

Sanjaya said

Listen, O king; you have no knowledge and my knowledge has diminished (since my last birth). You being without knowledge and steeped in ignorance, do not know Keshava.

विद्यया तात जानामि त्रियुगं यद्भुसूदनम्।
कर्तारमकृतं देवं भूतानां प्रभवाप्ययम्॥३॥

By my knowledge, O dear, I do know the slayer of Madhu to be the combination of the

there (the cause, the subtle and the gross), that he is the creator of all, though himself created by none and that he is the God by Whom all creatures are created and to Whom they are all lost they are lost in the end.

धृतराष्ट्र उवाच

गावल्गणेऽत्र का भक्तिर्या ते नित्या जनार्दने।
यथा त्वमभिजानासि त्रियुगं मधुसूदनम्॥४॥

Dhritarashtra said

O son of Gavalgani, what is the extent of the belief you ever have in Janardana, by which you Janardana, who is the union of the three.

संजय उवाच

मायां न सेवे भद्रं ते न वृथा धर्ममाचरे।
शुद्धभाव गतो भक्त्या शास्त्राद् वेद्मि जनार्दनम्॥५॥

Sanjaya said

I do not care much for illusion (worldly matters); nor do I practice useless things (religious ceremonies in form without faith in the Supreme Being). Good betide you! With the aid of faith derived from purity of mind, do I know Janardana from the holy books.

धृतराष्ट्र उवाच

दुर्योधन हृषीकेशं प्रपद्यस्व जनार्दनम्।
आप्तो नः संजयस्तात शरणं गच्छ केशवम्॥६॥

Dhritarashtra said

O Duryodhana, have recourse to Hrishikesha or Janardana. Sanjaya, my dear, ever seeks our interests; do you therefore seek refuge under Keshava.

दुर्योधन उवाच

भगवान् देवकीपुत्रो लोकांश्चेन्निहनिष्यति।
प्रवदन्नजुने सख्यं नाहं गच्छेऽद्य केशवम्॥७॥

Duryodhana said

If the son of Devaki, that divine Being, destroys the worlds the worlds, having recourse to the co-operation of Arjuna; even then shall I not seek refuge under Keshava.

धृतराष्ट्र उवाच

अवाग् गान्धारि पुत्रस्ते गच्छत्येष सुदुर्मतिः।
ईर्ष्यदुरात्मा मानी च श्रेयसां वचनातिगः॥८॥

Dhritarashtra said

O Gandhari, this wicked-minded son of yours would precipitate himself in misery. This evil-souled one, of an envious disposition and vain, he would not listen to the advice of his elders.

गान्धार्युवाच

ऐश्वर्यकाम दुष्टात्मन् वृद्धानां शासनातिग।
ऐश्वर्यजीविते हित्वा पितरं मां च बालिशः॥९॥

Gandhari said

O you desiring supremacy, O you of wicked soul, who do not listen to the advice of your elders and who do not pay regard to your father and myself, after losing your position during your life time.

वर्धयन् दुर्हृदां प्रीतिं मां च शोकेन वर्धयन्।
निहतो भीमसेनेन स्मर्ताऽसि वचनं पितुः॥१०॥

And enhancing the Joy of wicked hearted person as also my grief, when you will be slain by Bhimasena, you will remember the words of your father.

व्यास उवाच

प्रियोऽसि राजन् कृष्णस्य धृतराष्ट्र निबोध मे।
यस्य ते संजयो दूतो यस्त्वां श्रेयसि योक्ष्यते॥११॥

Vyasa said

You are, O king, dear to Krishna, O Dhritarashtra; listen to me; since Sanjaya has acted as your ambassador, he will do what is conducive to your interests.

जानात्येष हृषीकेशं पुराणं यच्च वै परम्।
शुश्रूषमाणमेकाग्र्यं मोक्षयते महतो भयात्॥१२॥

This man knows the ancient and blessed Being Hrishikesha. Listening to him with earnestness, you free from even the greatest dangers.

वैचित्रवीर्यं पुरुषाः क्रोधहर्षसमावृताः।
सिता बहुविधैः पाशैर्ये न तुष्टाः स्वकैर्धनैः॥१३॥

यमस्य वशमायानि काममूढाः पुनः पुनः।

अन्धनेत्रा यथैवाद्या नीयमानाः स्वकर्मभिः॥१४॥

O son of Vichitravirya, men are surrounded with joy and wrath and so they are entangled in several sorts of trap. Those, who are not satisfied with their own wealth and those fools who act by desire, again and again come under the influence of the god of death in consequence of their own acts like those of blind eyes (falling again and again into pits) when led by the blind.

एष एकायनः पन्था येन यान्ति मनीषिणः।

तं दृष्ट्वा मृत्युमत्येति महांस्तत्र न सज्जति॥१५॥

That one is the only path by which the wise man goes (with a view to attain Brahma) and by aiming at that path a superior man overcomes death and attains the object of his ambition.

धृतराष्ट्र उवाच

अङ्ग संजय मे शंस पन्थानमकुतोभयम्।

येन गत्वा हृषीकेशं प्राप्नुयां सिद्धिमुत्तमाम्॥१६॥

Dhritarashtra said

Let me know, O Sanjaya, of that path, devoid of fears, going by which I shall obtain Hrishikesh and eternal salvation.

संजय उवाच

नाकृतात्मा कृतात्मानं जातु विद्याज्जनार्दनम्।

आत्मनस्तु क्रियोपायो नान्यत्रेन्द्रियनिग्रहात्॥१७॥

Sanjaya said

A man who has not his soul under control cannot know Janardana, who has his soul under control. The performance of sacrifices and other ceremonies, without being accompanied by a control of the senses, is not the proper way to go by for a man.

इन्द्रियाणामुदीर्णानां कामत्यागोऽप्रमादतः।

अप्रमादोऽविहिंसा च ज्ञानयोनिरसंशयम्॥१८॥

The renunciation of the objects of our desire, due to an excitement of the senses, arises from true knowledge. True knowledge and benevolence have their origin in wisdom, there is no doubt about it.

इन्द्रियाणां यमे यत्तो भव राजन्नतन्द्रितः।

बुद्धिश्च ते मा च्यवतु नियच्छैनं यतस्ततः॥१९॥

Therefore, O king, employ yourself in the controlling of your senses with wakefulness; and let not your intellect take the wrong course and keep it aloof from everything save the true path.

एतज्ज्ञानं विदुर्विप्रा ब्रुवमिन्द्रियधारणम्।

एतज्ज्ञानं च पन्थाश्च येन यान्ति मनीषिणः॥२०॥

The control of the senses is known by Brahmanas to be certainly the true wisdom; and true wisdom is the path along which an intelligent man goes.

अप्राप्यः केशवो राजन्निन्द्रियैरजितैर्नृभिः।

आगमाधिगमाद् योगाद् वशी तत्त्वे प्रसीदति॥२१॥

Keshava is unattainable, O king, by men who have not controlled their senses. One who has his soul under control is pleased with true knowledge, gained by devotion and intimate knowledge of the holy books.

CHAPTER 70

(YANASANDHI PARVA)-Continued

The speech of Sanjaya

धृतराष्ट्र उवाच

भूयो मे पुण्डरीकाक्षं संजयाचक्ष्व पृच्छतः।

नामकर्मार्थवित् तात प्राप्नुयां पुरुषोत्तमम्॥१॥

Dhritarashtra said

Repeat to me, who am asking, all that you have said regarding the Lotus-eyed (Krishna), so that by knowing the meaning of his names and his action I may attain to that best among male beings.

संजय उवाच

श्रुतं मे वासुदेवस्य नामनिर्वचनं शुभम्।

यावत् तत्राभिजानेऽहमप्रमेयो हि केशवः॥२॥

Sanjaya said

The blessed list of name of the son of Vasudeva has been heard by me, from which it seems, so far as I can judge, that Keshava is immeasurable.

वसनात् सर्वभूतानां वसुत्वाद् देवयोनितः।

वासुदेवस्ततो वेद्यो बृहत्त्वाद् विष्णुरुच्यते॥३॥

From his covering all creatures with illusion, from his being the support of the world and from his being of divine origin, he is known as Vasudeva. He is called Vishnu, owing to the fact of his pervading everything.

मौनाद् ध्यानाच्च योगाच्च विद्धि भारत माधवम्।

सर्वतत्त्वमयत्वाच्च मधुहा मधुसूदनः॥४॥

From his practice of asceticism, from the application of his energy to the supreme truth and from his asceticism know him to be Madhava. O Bharata; and from his having within himself the essence of everything and from the fact of his killing Madhu, he is called Madhusudana.

कृषिर्भूवाचकः शब्दो गणश्च निर्वृतिवाचकः।

विष्णुस्तद्भावयोगाच्च कृष्णो भवति सात्वतः॥५॥

Krishni is a word denotes existence; and may denotes eternal tranquility. From the combination of these two states is Vishnu, born of the Satvata race, called Krishna.

पुण्डरीकं परं धाम नित्यमक्षयमव्ययम्।

तद्भावात् पुण्डरीकाक्षो दस्युत्रासाज्जनार्दनः॥६॥

Pundarika means the eternal regions; and Akshya ever means that which has no waste. From a combination of these two states is he called Pundarikaksha; and from his causing fear in wicked beings is he Janardana.

यतः सत्त्वान्न च्यवते यच्च सत्त्वान्न हीयते।

सत्त्वतः सात्वतस्तस्मादार्धभाद् वृषभेक्षणः॥७॥

Since he is never dissociated from Sattva and since also Sattva is never dissociated from him; therefore is he called Sattavata. Owing to (the knowledge of) the Vedas being the eyes by which he is seen and the Vedas being the eyes through which he sees, he is called Vrishabha (Vedas) and Ikshana (eyes).

न जायते जनित्राऽयमजस्तस्मादनीकजित्।

देवानां स्वप्रकाशत्वाद् दमाद् दामोदरो विभुः॥८॥

Not being born in the usual way, that conqueror of armies is called Aja; and from his being conspicuous among the gods and from his self-control is the Lord called Damodara.

हर्षात् सुखात् सुखैश्वर्याद्दृषीकेशत्वमश्नुते।

बाहुभ्यां रोदसी बिभ्रन्महाबाहुरिति स्मृतः॥९॥

From the combination of the words, eternal happiness (hrishika) and the attributes of divinity (isha) is he called Hrishiksha. He is known as Mahabahu in the Smritis, as by his two arms he supports the earth and the sky.

अथो न क्षीयते जातु यस्मात् तस्मादधोक्षजः।

नराणामयनाच्चापि ततो नारायणः स्मृतः॥१०॥

Since he never falls down; nor he is wasted away; therefore, he is called Adhokshaja; and he is known as Narayana in the Smritis, as he is the refuge of human beings.

पूरणात् सदानाच्चापि ततोऽसौ पुरुषोत्तमः।

असतश्च सतश्चैव सर्वस्य प्रभवाप्ययात्॥११॥

From his creating and preserving beings (Parva) and from destroying them (Sa) is he called Purushottama, as also from his being the creator of causes and effects which are also lost in him in the end.

सर्वस्य च सदा ज्ञानात् सर्वमेतं प्रचक्षते।

सत्ये प्रतिष्ठितः कृष्णः सत्यमत्र प्रतिष्ठितम्॥१२॥

Owing to his constant knowledge of everything is he called Sarva. Krishna is established on truth and truth is established on him.

सत्यात् सत्यं तु गोविन्दस्तस्मात् सत्योऽपि नामतः।

विष्णुर्विक्रमणाद् देवो जयनाज्जिष्णुरुच्यते॥१३॥

The name of Govinda is truth; because he is Truth of truths. Owing to his strength he is called Vishnu; and owing to his victory over the gods he is called Jishnu.

शाश्वतत्वादनन्तश्च गोविन्दो वेदनाद् गवाम्।

अतत्त्वं कुस्ते तत्त्वं तेन मोहयते प्रजाः॥१४॥

Owing to his eternity is he called Ananta; and Govinda, owing to his control over the senses. He can make the unreal appear as the real, by which he deceives all creatures.

एवंविधो धर्मनित्यो भगवान् मधुसूदनः।

आगन्ता हि महाबाहुरानुशंस्यार्थमच्युतः॥१५॥

The divine slayer of Madhu, who has these qualities and who ever is attached to virtue, that being with long arms, who under goes no waste, will come here to see that there is no unnecessary slaughter.

CHAPTER 71

(YANASANDHI PARVA) Continued

The speech of Sanjaya

धृतराष्ट्र उवाच

चक्षुष्मतां वै स्पृहयामि संजय
द्रक्ष्यन्ति ये वासुदेव समीपे।
विभ्राजमानं वपुषा परेण
प्रकाशयन्तं प्रदिशो दिशश्च॥१॥

Dhritarashtra said

I envy those who have eyes, O Sanjaya
and who will see before them the son of
Vasudeva with his body shining with great
lustre in the cardinal points of the earth and in
the points between them.

ईरयन्तं भारतीं भारताना-
मभ्यर्चनीयां शङ्करीं सृजयानाम्।
बुभूषद्भिर्ग्रहणीयामनिन्दां
परासूनामग्रहणीयरूपाम्॥२॥

And uttering blessed words which ought
to be listened to with all respect by the
Bharatas, words that are for the good of the
Sanjayas, unexceptionable words that ought to
be accepted by those praying for prosperity and
incapable of being acted up to by those who
are about to meet their end.

समुद्यन्तं सात्वतमेकवीरं
प्रणेतारमृषभं यादवानाम्।
निहन्तारं क्षोभणं शत्रवाणां
मुञ्चन्तं च द्विषतां वै यशसि॥३॥

Who (Krishna) is ever full of energy,
eternal and the one hero in the world; who is
the leader of the Yadavas and the bull among
them; who is the slayer of his enemies and the
cause of terror among them and the destroyer
of the fame of his foes.

द्रष्टारो हि कुरवस्तं समेता
महात्मानं शत्रुहणं वरेण्यम्।
बुधन्तं वाचमनुशंसरूपां
वृष्णिश्रेष्ठं मोहयन्तं मदीयान्॥४॥

The sons of Kuru, assembled together,
will see that worshipful slayer of his foes, of
high soul, that foremost among the Vrishnis,
speaking words full of benevolence and thus
winning over my party.

ऋषिं सनातनतमं विपश्चितं
वाचः समुद्रं कलशं यतीनाम्।
अरिष्टनेमिं गरुडं सुपर्णं
हरिं प्रजानां भुवनस्य धाम॥५॥
सहस्रशीर्षं पुरुषं पुराण-
मनादिमध्यान्तमनन्तकीर्तिम्।
शुक्रस्य धातारमजं च नित्यं
परं परेषां शरणं प्रपद्ये॥६॥

With that ascetic who is eternal and who
has the knowledge of self, the ocean of words
easily obtainable by anchorites, with that
Arishta bird with beautiful wings, that
destroyer of creatures, that refuge of the
universe, that being with a thousand heads, that
ancient Being who has neither beginning, nor
end, nor middle, whose fame has no end who is
the cause of the universal seed, who is without
birth, who is eternity itself, shall I take refuge.

त्रेलोक्यनिर्माणकरं जनित्रं
देवासुराणामथ नागरक्षसाम्।
नराधिपानां विदुषां प्रधान-
मिन्द्रानुजं तं शरणं प्रपद्ये॥७॥

I shall take refuge under the creator of the
three worlds, the creator of the gods, Asuras,
Nagas and Rakshasas, the chief among the
rulers of men and learned men and that
younger brother of Indra.

CHAPTER 72

(BHAGAVAD-YANA PARVA)

Dialogue between Yudhishtira and
Krishna

वैशम्पायन उवाच

संजये प्रतियाते तु धर्मराजो युधिष्ठिरः।
अभ्यभाषत दाशार्हमृषभं सर्वसात्वताम्॥१॥

Vaishampayana said

On the return of Sanjaya, Yudhishtira, the king of virtue, said to the scion of the Dhritarashtra race (Krishna), that bull among all the Sattvatas.

अयं स कालः सम्प्राप्तो मित्राणां मित्रवत्सल।

न च त्वदन्यं पश्यामि यो न आपत्सु तारयेत्॥२॥

This is the time arrived for friends (to show that they are so), O you devoted to the interests of your friends. Any other save yourself I do not see, who could get us through this difficulty.

त्वां हि माधवमाश्रित्य निर्भया मोघदर्पितम्।

धार्तराष्ट्रं सहामात्यं स्वयं समनुयुङ्क्ष्महे॥३॥

Depending on you, Madhava, we have without fear asked back our share (of the kingdom) from the son of Dhritarashtra and all his followers, who are filled with vain pride.

यथा हि सर्वास्वापत्सु पासि वृष्णीनरिदमा।

तथा ते पाण्डवा रक्ष्याः पाह्यस्मान् महतो भयात्॥४॥

As you get through the Vrishnis out of all difficulties, O chastiser of chastiser of foes; so are the Pandavas, the proper party, to be protected by you. Get them through this great difficulty.

श्रीभगवानुवाच

अयमस्मि महाबाहो ब्रूहि यत् ते विवक्षितम्।

करिष्यामि हि तत् सर्वं यत् त्वं वक्ष्यसि भारत॥५॥

The blessed Krishna of divine attributes said

Here am I, O you with long arms. Speak what you want to say. I shall do all that you will ask me to do, O Bharata.

युधिष्ठिर उवाच

श्रुतं ते धृतराष्ट्रस्य सपुत्रस्य चिकीर्षितम्।

एतद्धि सकलं कृष्ण संजयो मां यदब्रवीत्॥६॥

Yudhishtira said

You have heard what Dhritarashtra with his son intends to do. It is, O Krishna, exactly as Sanjaya told me.

तन्मतं धृतराष्ट्रस्य सोऽस्यात्मा विद्वतन्तरः।

यथोक्तं दूत आचष्टे वध्यः स्यादन्यथा ब्रुवन्॥७॥

Such are the intentions of Dhritarashtra; for Sanjaya knows the heart and is as his very

soul, so to say. As an ambassador is instructed, so dose he speak; and if he speaks otherwise he should be killed.

अप्रदानेन राज्यस्य शान्तिमस्मासु मार्गति।

लुब्धः पापेन मनसा चरन्नसममात्मनः॥८॥

Without restoring to us our kingdom he wants peace with us; and the covetous man behaves by his sinful heart without impartiality towards those whose interests should be looked after by him equally.

यत् तद् द्वादश वर्षाणि वनेषु ह्युषिता वयम्।

छद्मना शरदं चैकां धृतराष्ट्रस्य शासनात्॥९॥

For twelve years have the forests been inhabited by us; and at the command of Dhritarashtra have we lived in disguise for another year.

स्थाता नः समये तस्मिन् धृतराष्ट्र इति प्रभो।

नाहास्म समयं कृष्ण तद्धि नो ब्राह्मणा विदुः॥१०॥

So that Dhritarashtra might abide by those pledges of ours, O lord; the Brahmanas, O Krishna, in our company know that we did not break our pledges.

गृद्धो राजा धृतराष्ट्रः स्वधर्मं नानुपश्यति।

वश्यत्वात् पुत्रगृद्धित्वान्मन्दस्यान्वेति शासनम्॥११॥

The avaricious king Dhritarashtra dose not follow the Path of virtue of his class; and out of affection for his son and with a desire to please him he follows the course marked out by that fool.

सुयोधनमते तिष्ठन् राजाऽस्मासु जनार्दन।

मिथ्या चरति लुब्धः सन् चरन् हि प्रियमात्मनः॥१२॥

The king listening to the advice of Suyodhna, O Janardana, behaves deceitfully towards his own interests.

इतो दुःखतरं किं नु यदहं मातरं ततः।

संविधातुं न शक्नोमि मित्राणां वा जनार्दना॥१३॥

What is more regrettable than this that I am unable to be of any good to my mother or to my friends, O Janardana.

काशिभिश्चेदिपञ्चालैर्मत्स्यैश्च मधुसूदना।

भवता चैव नाथेन पञ्च ग्रामा वृता मया॥१४॥

Five villages were only asked by me, who have the Kashis, the Chedis, the Panchalas and

the Matsyas for my supporters and your exalted self for my lord.

अविस्थलं वृकस्थलं माकन्दी वारणावतम्।

अवसानं च गोविन्द कञ्चिदेवात्र पञ्चमम्॥१५॥

(The villages were) Avisthala, Vrikasthala, Makandi, Varanavata and any other, O Govinda, for the last or the fifth.

पञ्च नस्तात दीयन्तां ग्रामा वा नगराणि वा।

वसेम सहिता येषु मा च नो भरता नश्नु॥१६॥

Give as, O Sire, (so we said) five villages or towns where we may reside united together; for we do not desire the destruction of the Bharatas.

न च तानपि दुष्टात्मा धर्ताराष्ट्रोऽनुमन्यते।

स्वायमात्मनि मत्वाऽसावतो दुःखतरं नु किम्॥१७॥

Not this even dose the wicked-souled son of Dhritarashtra grant, thinking the proprietary rights of the entire earth to be vested in him. What is there more regrettable than this.

कुले जातस्य वृद्धस्य परवित्तेषु गृह्यतः।

लोभ प्रज्ञानमाहन्ति प्रज्ञा हन्ति श्रियम्॥१८॥

The avarice of man born in a noble family yet desiring to possess himself the wealth of others nullifies his wisdom; and the wisdom being destroyed, the sense of shame dose nowhere exist.

श्रीर्हता बाधते धर्मं धर्मो हन्ति हतः श्रियम्।

श्रीर्हता पुरुषं हन्ति पुरुषस्याधनं वधः॥१९॥

Sense of shame being lost, desire of virtue is weakened; and the destruction of virtue causes the decline of prosperity. Prosperity being lost, the man meets with death; for poverty is death to a man.

अधनाद्धि निवर्तन्ते ज्ञातयः सुहृदो द्विजाः।

अपुष्पादफलाद् वृक्षाद् यथा कृष्ण पतत्रिणः॥२०॥

Form a man stricken with property do cousins, friends and Brahmanas turn away; as from a tree without flowers and fruits the winged creatures turn away.

एतच्च मरणं तात यन्मत्तः पतितादिवा।

ज्ञातयो विनिवर्तन्ते प्रेतसत्त्वादिवासवः॥२१॥

This I regard as death to me, O Sire, since from me the cousins away as from a fallen

creature or breath forsakes an animal that is dead.

नातः पापीयसीं काञ्चिदवस्थां शम्बरोऽब्रवीत्।

यत्र नैवाद्य न प्रातर्भोजनं प्रतिदृश्यते॥२२॥

Shambara was of opinion that there was no condition of life which could be more woeful than that in which a man cannot see what his food is to be tomorrow.

धनमाहुः परं धर्मं धने सर्वं प्रतिष्ठितम्।

जीवन्ति धनिनो लोके मृता ये त्वधना नराः॥२३॥

Wealth is said to be the best virtue. Everything is established on wealth; and wealthy men are living in this world and men without wealth are dead.

ये धनादपकर्षन्ति नरं स्वबलमास्थिताः।

ते धर्ममर्थं कामं च प्रमथन्ति नरं च तम्॥२४॥

Those, who by force of their physical strength, deprived a man of his wealth, destroy the virtue, profit and pleasure of that man.

एतामवस्थां प्राप्यैके मरणं वव्रिरे जनाः।

ग्रामायैके वनायैके नाशायैके प्रवव्रजुः॥२५॥

Having reached this condition (i.e. poverty) one class of men prefer death; another retire to villages (from cities); a third to the wilderness; while the fourth rove about with a view to meet speedy death.

उन्मादमेके पुष्यन्ति यान्त्यन्ये द्विषतां वशम्।

दास्यमेके च गच्छन्ति परेषामर्थहेतुना॥२६॥

One class of men become insane; another go under the control of their enemies; and a third become slaves for the sake of getting the wealth of others.

आपदेवास्य मरणात् पुरुषस्य गरीयसी।

श्रियो विनाशस्तद्व्यस्य निमित्तं धर्मकामयोः॥२७॥

Poverty is a more potent evil to a man than death; for it destroys his prosperity. Wealth is the source of a man's virtue well as his pleasure.

यदस्य धर्म्यं मरणं शान्तरं लोकवर्त्म तत्।

समन्तात् सर्वभूतानां न तदत्येति कञ्चन॥२८॥

The natural death of a man is like the ever recurring point of the wheel of this world. It is

the unavoidable path of all creatures and none can avoid it.

न तथा बाध्यते कृष्ण प्रकृत्या निर्धनो जनः।

यथा भद्रां श्रियं प्राप्य हीनः सुखैधितः॥२९॥

A man without wealth from his very birth does not suffer so much, O Krishna, as one who after the possession of great prosperity and a life of great happiness is deprived of it.

स तदाऽऽत्मापराधेन सम्प्राप्तोव्यसनं महत्।

सेन्द्रान् गर्हयते देवान् नात्मानं च कथञ्चन॥३०॥

The man steeped in gigantic difficulties by his own short comings blames the gods with Indra and rarely himself.

न चास्य सर्वशास्त्राणि प्रभवन्ति निर्वहणे।

सोऽभिक्रुध्यति भृत्यानां सुहृदश्चाप्यसूयति॥३१॥

His intimacy with all the holy books cannot procure him a mitigation of his sufferings. Sometimes he feels wrathful towards his servants; and afterwards he envies his friends.

तं तदा मन्युरेवैति स भूयः सम्प्रमुह्यति।

स मोहवशमापन्नः क्लूरं कर्म निषेवते॥३२॥

Ever subject to outbursts of passion, he sometimes loses his senses and getting himself under the control of his folly he attaches himself to the performance of evil deeds.

पापकर्मतया चैव संकरं तेन पुष्यति।

संकरो नरकायैव सा काष्ठा पापकर्मणाम्॥३३॥

From his evil deeds spring confusion of castes; and a mixing up of castes is the way to hell, for it is the very culminating point of sinful deeds.

न चेत् प्रबुध्यते कृष्ण नरकायैव गच्छति।

तस्य प्रबोधः प्रज्ञैव प्रज्ञाचक्षुस्तरिष्यति॥३४॥

If he does not awake, he goes to hell O Krishna, wisdom alone is his awakening; the eyes of wisdom alone can rescue him.

प्रज्ञालाभे हि पुरुषः शास्त्राण्येवान्वेक्षते।

शास्त्रनिष्ठः पुनर्धर्मं तस्य हीरङ्गमुत्तमम्॥३५॥

A man on obtaining the gift of wisdom follows the holy books. Observance of what is enjoyed in the holy books is the best virtue and

modesty is the beautiful accompaniment of such a life.

हीमान् हि पापं प्रदेष्टि तस्य श्रीरभिवर्धते।

श्रीमान् स यावद् भवति तावद् भवति पूरुषः॥३६॥

A man endued with a senses of shame despises sins and his prosperity ever increases. When he becomes endued with prosperity, then he is a man.

धर्मनित्यः प्रशान्तात्मा कार्ययोगवहः सदा।

नाधर्मं कुस्ते बुद्धिं न च पापे प्रवर्तते॥३७॥

That clam soul, ever engaged in the practice of virtue and ever attached to action after mature thought, never turns his mind towards vice, nor ever turns to sin.

अहीको वा विमूढो वा नैव स्त्री न पुनः पुमान्।

नास्याधिकारो धर्मेऽस्ति यथा शूद्रस्तथैव सः॥३८॥

The one without a sense of shame is neither a women nor a man. He has no claims upon virtue; he is as a Shudra.

हीमानवति देवांश्च पितृनात्मानमेव च।

तेनामृतत्वं व्रजति सा काष्ठा पुण्यकर्मणाम्॥३९॥

The man endued with a sense of shame pleases the gods, the Pitris and his own self; and by this does he obtain immortality which is the goal of men attached to virtuous acts.

तदिदं मयि ते दृष्टं प्रत्यक्षं मधुसूदना।

यथा राज्यात् परिभ्रष्टो वसामि वसतीरिमाः॥४०॥

All this has been seen by you in me, O slayer of Madhu, namely, how I have lived these years, deprived of our kingdom.

ते वयं न श्रियं हातुमलं न्यायेन केनचित्।

अत्र नो यत्तमानानां वधश्चेदपि साधु तत्॥४१॥

There is no need for us to abandon that prosperity. In this case the death of ourselves, struggling to obtain back our prosperity, would be better.

तत्र नः प्रथमः कल्पो यद् वयं ते च माधवा।

प्रशान्ताः समभूताश्च श्रियं तामश्नुवीमहि॥४२॥

With regard to that our intention the first thing is to enjoy that prosperity, themselves and ourselves united in peace and with the same interests, O Madhava.

तत्रैषा परमा काष्ठा रौद्रकर्मक्षयोदया।

यद् वयं कौरवान् हत्वा तानि राष्ट्राण्यवाप्नुमः॥४३॥

It is the greatest of all vicious deeds for us to prosper after this destruction—that we should obtain the kingdoms after slaying the sons of Kuru.

ये पुनः स्युरसम्बद्धा अनार्याः कृष्ण शत्रवः।

तेषामप्यवधः कार्यः किं पुनर्ये स्युरीदृशाः॥४४॥

Those that are not related to us, O Krishna, those dishonourable foes—the refrainment of slaying them too is our duty. What then is our duty towards those who are so closely related to us.

ज्ञातयश्चैव भूयिष्ठाः सहाया गुरवश्च नः।

तेषां वधोऽतिपापीयान् किं नो युद्धेऽस्ति शोभनम्॥४५॥

We have many cousins; and our elders are our supporters (on both sides). Their destruction is extremely vicious. What then is the good in engaging in battle?

पापः क्षत्रियधर्मोऽयं वयं च क्षत्रबन्धवः।

स नः स्वधर्मोऽधर्मो वा वृत्तिरन्या विगर्हिता॥४६॥

These practices of the Kshatriyas are sinful; but, alas, we are born in Kshatriya families and whether such practices are virtuous or the reverse; any other course of life would not be right!

शूद्रः करोति शुश्रूषां वैश्या वै पण्यजीविकाः।

वयं वधेन जीवामः कपालं ब्राह्मणैर्वृतम्॥४७॥

A Shudra serves (the other classes); a Vaishya lives by trade and commerce; we live by massacre; and the wooden plate (profession of begging) has been selected by the Brahmanas.

क्षत्रियः क्षत्रियं हन्ति मत्स्यो मत्स्येन जीवति।

श्वा श्वानं हन्ति दाशार्हं पश्य धर्मो यथागतः॥४८॥

A Kshatriya kills another Kshatriya; a fish lives on another fish; a dog kills another dog. See how each follows his rule of life, O you of the Dasharha race.

युद्धे कृष्ण कलिर्नित्यं प्राणां सीदन्ति संयुगे।

वलं तु नीतिमाधाय युध्ये जयपराजयौ॥४९॥

In battle, O Krishna, Kali is ever present; in a battle lives are lost; but, in spite of fixed policy applied to fighting, success and defeat.

नात्मच्छन्देन भूतानां जीवितं मरणं तथा।

नाप्यकाले सुखं प्राप्यं दुःखं वापि यदूतम्॥५०॥

Are not dependent on the will (of the combatants); as life and death are independent of the will of creatures. Until the right time happiness cannot be attained, nor misery, O you best of the Yadu race.

एको ह्यपि बहून् हन्ति घ्नन्त्येकं बहवोऽप्युता।

शूरं कापुरुषो हन्ति अयशस्वी यशस्विनम्॥५१॥

One man kills many; and many also united kill one. A coward kills a real hero, known to fame, a renowned warrior.

जयो नैवोभयोर्दृष्टो नोभयोश्च पराजयः।

तथैवापचयो दृष्टो व्यपयाने क्षयव्ययौ॥५२॥

Both parties cannot live to behold victory nor can both parties live to see defeat but the waste and the loss may be seen to be on both sides. To a man attempting to fly there come both loss (of life) and expense.

सर्वथा वृजिनं युद्धं को घ्नन् न प्रतिहन्यते।

हतस्य च हृषीकेश समौ जयपराजयौ॥५३॥

In all cases fight is an evil. Who that strikes is not struck in return? But victory and defeat, O Hrishikesha, are of the same moment to one that is killed.

पराजयश्च मरणान्मन्ये नैव विशिष्यते।

यस्य स्याद् विजयः कृष्ण तस्याप्यपचयो ध्रुवम्॥५४॥

Defeat is not very much better than death I think; he on whose side victory is declared, O Krishna, also has surely to meet with a loss.

अन्ततो दयितं घ्नन्ति केचिदप्यपरे जनाः।

तस्याङ्गं बलहीनस्य पुत्रान् भ्रातृनपश्यतः॥५५॥

At least the men on the other side kill some one who is dear; and a man, thus rendered weak, O adorable one and not seeing his sons and brothers.

निर्वेदो जीविते कृष्ण सर्वतश्चोपजायते।

ये ह्येव धीरा हीमन्त आर्याः करुणवेदिनः॥५६॥

त एव युद्धे हन्यन्ते यवीयान् मुच्यते जनः।

हत्वाप्यनुशयो नित्यं परानपि जनार्दन॥५७॥

Lives on, O Krishna, as if in unconsciousness and his purposes are foiled at every step. Those who are modest, prudent, honourable, kind and wise are killed in battle; while a wicked avoids defeat. Even after killing the enemy we become a prey to repentance, O Janardana.

अनुबन्धश्च पापोऽत्र शेषश्चाप्यवशिष्यते।

शेषो हि बलमासाद्य न शेषमनुशेषयेत्॥५८॥

In the end the result is that a survivor gives a lot of troubles and in the end collecting an army puts an end to what remains.

सर्वोच्छेदे च यतते वैरस्यान्तविधित्सया।

जयो वैरं प्रसृजति दुःखमास्ते पराजितः॥५९॥

One makes attempts at putting an end to everything through a desire to settle the dispute. Victory gives birth to enmity; and that which has met with defeat lives in misery.

सुखं प्रशान्तः स्वपिति हित्वा जयपराजयौ।

जातवैश्च पुरुषो दुःखं स्वपिति नित्यदा॥६०॥

A man peacefully enjoys lives in the case of leaving aside all thoughts of victory and defeat; but a man who has created an enemy ever sleeps in misery.

अनिवृत्तेन मनसा ससर्प इव वेश्मनि।

उत्सादयति यः सर्वं यशसा स विमुच्यते॥६१॥

Without calmness in his mind as if he lives in a house infested by snakes. He who puts an end to everything (of the enemy in battle) gets no fame.

अकीर्तिं सर्वभूतेषु शाश्वतीं सोऽधिगच्छति।

न हि वैराणि शाम्यन्ति दीर्घकालवृत्तान्यपि॥६२॥

And he gets the reverse of fame from all beings throughout his life. Enmity though kept alive for a long time is never brought to an end.

आख्याताश्च विद्यन्ते पुमांश्चेद् विद्यन्ते कुले।

न चापि वैरं वैरेण केशव व्युपशाम्यति॥६३॥

There should be no story-teller (to remind him of his wrongs) so long as there is a man alive in the enemy's family. Enmity, is never turned into peace by enmity, O Keshava.

हविषाग्निर्यथा कृष्ण भूय एवाभिवर्धते।

अतोऽन्यथा नास्ति शान्तिर्नित्यमन्तरमन्ततः॥६४॥

But it increases as fire fed by clarified butter. There is no exception to this; and peace is ever only obtainable by total annihilation.

अन्तरं लिप्समानानामयं दोषो निरन्तरः।

पौरुषे यो हि बलवानाधिर्हृदयबाधनः।

तस्य त्यागेन वा शान्तिर्परणेनापि वा भवेत्॥६५॥

Defects may always be found on either side, by which advantage is sought to be obtained. Manly strength is ever the source of pain in the innermost heart of a man; and peace is attainable only by leaving aside war or by death.

अथवा मूलघातेन द्विषतां मधुसूदना।

फलनिर्वृत्तिरिद्धा स्यात् तद्दृशंसतरं भवेत्॥६६॥

By putting an end to the enemy to the roots, O slayer of Madhu, we can attain to our object; but it is most cruel.

या तु त्यागेन शान्तिः स्यात् तदूते वध एव सः।

संशयाच्च समुच्छेदाद् द्विषतामात्मनस्तथा॥६७॥

The peace that we can obtain by foregoing our claim to the kingdom is in effect the same thing as the total extinction of ourselves and the enemy or the uncertainty of victory.

न च त्यक्तुं तदिच्छामो न चेच्छामः कुलक्षयम्।

अत्र या प्रणिपातेन शान्तिः सैव गरीयसी॥६८॥

We do not wish to give up that (kingdom); nor do you wish death of our family; and in such a case that peace which we can obtain through bending ourselves to the will of the other side is preferable.

सर्वथा यतमानानामयुद्धमभिकाङ्क्षताम्।

सान्त्वे प्रतिहते युद्धं प्रसिद्धं नापराक्रमः॥६९॥

When all the attempts of those, who are trying to obtain the kingdom by all means without war, fail; then war is proper for them and not a show of weakness.

प्रतिघातेन सान्त्वस्य दारुणं सम्प्रवर्तते।

तच्छुनामिव सम्पाते पण्डितैरुपलक्षितम्॥७०॥

On the event of these (attempts at obtaining the desired object without war), the results that follow are terrible. All these have been observed by wise men in a war between dogs.

लाङ्गूलचालनं श्वेडा प्रतिवाचो विवर्तनम्।
दन्तदर्शनमारावस्ततो युद्धं प्रवर्तते॥७१॥

First there comes the wagging of tails, then the bark, then the replying back, then the turning of one round the other, then the show of teeth, then the roaring and then comes the commencement of the fight.

तत्र यो बलवान् कृष्ण जित्वा सोऽस्ति तदामिषम्।
एवमेव मनुष्येषु विशेषो नास्ति कश्चन॥७२॥

In the fight the one, who is stronger, O Krishna, gains the victory and eats the other's flesh. Such is the case with men; there is no difference whatever.

सर्वथा त्वेतदुचितं दुर्बलेषु बलीयसाम्।
अनादरोऽविरोधश्च प्रणिपाती हि दुर्बलः॥७३॥

It should always be the duty of a strong man not to crush hostility with the weak; and the weak should be deferential to the strong.

पिता राजा च वृद्धश्च सर्वथा मानमर्हति।
तस्मान्मान्यश्च पूज्यश्च धृतराष्ट्रो जनार्दन॥७४॥

It is proper that the father, the king and the aged should be treated always with respect; therefore is Dhritarashtra the object of our worship and respect, O Janardana.

पुत्रस्नेहश्च बलवान् धृतराष्ट्रस्य माधवा।
स पुत्रवशमापन्नः प्रणिपातं प्रहास्यति॥७५॥

The feeling of affection for his son is stronger in Dhritarashtra, O Madhava. Subject to the will of his son, he will laugh away our respectful submission.

तत्र किं मन्यसे कृष्ण प्राप्तकालमनन्तरम्।
कथमर्थाच्च धर्माच्च न हीयेमहि माधवा॥७६॥

What then do you think, O Krishna, to be suitable to the occasion. By what means shall I not deviate from virtue and from worldly good, O Madhava.

ईदृशेऽत्यर्थकृच्छ्रेऽस्मिन् कमन्यं मधुसूदन।
उपसम्राष्ट्रमर्हामि त्वापृते पुरुषोत्तम॥७७॥

In such a difficulty whom other, O slayer of Madhu, but yourself is it proper for us to consult, O best among men.

प्रियश्च प्रियकामश्च गतिज्ञः सर्वकर्मणाम्।

को हि कृष्णास्ति नस्त्वादक् सर्वनिश्चयवित् सुहृत्॥७८॥

Who is there, O Krishna, who is so dear a friend to ourselves, who desires our welfare so much, who knows so well the course of all acts and who is so well acquainted with the results of everything.

वैशम्पायन उवाच

एवमुक्तः प्रत्युवाच धर्मराजं जनार्दनः।
उभयोरेव वामर्थं यास्यामि कुरुसंसदम्॥७९॥

Vaishampayana said

Thus addressed, Janardana said to the king of virtue in reply. For the good For the good cause of both to you shall I go to the encampment of the Kurus.

शमं तत्र लभेयं चेद् युष्मदर्थमाहापयन्।
पुण्यं मे सुमहद् राजंश्चरितं स्यान्महाफलम्॥८०॥

If I succeed in ensuring peace there without a sacrifice of our interests, then will an act of great virtue and of large fruits be done by me, O king.

मोचयेयं मृत्युपाशात् संरब्धान् कुरुसंजयान्।
पाण्डवान् धार्तराष्ट्रान् सर्वां च पृथिवीमिमाम्॥८१॥

Then shall I free the band of the fated Kurus and Pandavas from the trap of death, as also this earth and all the sons of Dhritarashtra.

युधिष्ठिर उवाच

न ममैतन्मतं कृष्णं यत् त्वं यायाः कुरुन् प्रति।
सुयोधनः सूक्तमपि न करिष्यति ते वचः॥८२॥

Yudhishtira said

It is not my wish, O Krishna, that you should go to the Kurus. For Suyodhana, though spoken in a most friendly manner and for his own good, will not listen to your words.

समेतं पार्थिवं क्षत्रं दुर्योधनवशानुगम्।
तेषां मध्यावतरणं तव कृष्ण न रोचये॥८३॥

It is not proper for you, O Krishna, to go into the midst of that assembly of Kshatriya rulers of the earth, who follow the lead of Duryodhana.

न हि नः प्रीणयेद् द्रव्यं न देवत्वं कुतः सुखम्।
न च सर्वामरैश्वर्यं तव द्रोहेण माधवा॥८४॥

The gain of our object will not make us cheerful and what happiness shall we obtain from god-ship or the lordship over the immortals, if any ill happens to you.

श्रीभगवानुवाच

जानाम्येतां महाराज धार्तराष्ट्रस्य पापताम्।

अवाच्यास्तु भविष्यामः सर्वलोके महीक्षिताम्॥८५॥

The blessed God said

I know the vicious nature, O great king, of that son of Dhritarashtra; but (by doing as I say) shall we not be spoken ill of in all these worlds in the universe.

न चापि मम पर्याप्ताः सहिताः सर्वपार्थिवाः।

क्रुद्धस्य संयुगे सिंहस्येवेतरे मृगाः॥८६॥

All the rulers of the earth united together are not powerful enough to stand before me in battle when I am angry, like all other animals before a lion.

अथ चेत् ते प्रवर्तन्ते मयि किञ्चिदसाम्प्रतम्।

निर्दह्यं कुरून् सर्वानिति मे धीयते मतिः॥८७॥

If they offer insult to me desiring for their good, I shall consume all the Kurus - such is my intention.

न जातु गमनं पार्थ भवेत् तत्र निरर्थकम्।

अर्थप्राप्तिः कदाचित् स्यादन्ततो वायवाच्यता॥८८॥

O son of Pritha, my going there shall not be without results. There will be some gain in going there, at least we shall not be blamed by others.

युधिष्ठिर उवाच

यत् तुभ्यं रोचते कृष्ण स्वस्ति प्राप्नुहि कौरवान्।

कृतार्थं स्वस्तिमन्तं त्वां द्रक्ष्यामि पुनरागतम्॥८९॥

Yudhishthira said

As you please, O Krishna. May all that is good come out of it. Go to the sons of Kuru. May I see you return with your object gained and in health.

विष्वक्सेन कुरून् गत्वा भरताञ्छमयन् प्रभो।

यथा सर्वे सुमनसः सह स्याम सुचेतसः॥९०॥

Going to the Kurus, establish such peace among the sons of Bharata, O Lord, that we

may live with all of them with cheerful minds and in contentment.

भ्राता चासि सखा चासि बीभत्सोर्मम च प्रियः।

सौहृदेनाविशङ्क्योऽसि स्वस्ति प्राप्नुहि भूतये॥९१॥

You are my brother and you are my friend dear to me as Vibhatsa. Relying on your friendship we are not at all anxious. May all that is good attend you, who are going for our interests.

अस्मान् वेत्थ परान् वेत्थ वेत्थार्थान् वेत्थ भाषितुम्।

यद् यदस्मद्विषं कृष्ण तत्तद् वाच्यः सुयोधनः॥९२॥

You know us and you know our enemy; you know what is conducive to our interests and you know what to say. Suyodhana should be addressed in such a way as will be for our benefit.

यद्यधर्मेण संयुक्तमुपपद्येद्विषं वचः।

तत्तत् केशव भाषेथाः सान्त्वं वा यदि वेतरत्॥९३॥

Even if words that are beneficial (to both parties) do not strictly conform to virtue (e.g. peace even by our getting only five villages, which is a sin) or whatever they are (e.g. even if I am to play at a game of dice again) should be spoken by you, O Keshava.

CHAPTER 73

(YANASANDHI PARVA)-Continued

Speech of Krishna

श्रीभगवानुवाच

संजयरथ श्रुतं वाक्यं भवतश्च श्रुतं मया।

सर्वं जानाम्यभिप्रायं तेषां च भवतश्च यः॥९४॥

The blessed God said

The words of Sanjaya have been listened to by me as also your words. I know all their intentions and also those of yours.

तव धर्माश्रिता बुद्धिस्तेषां वैराग्रया मतिः।

यद्युद्धेन लभ्येत तत् ते बहुमतं भवेत्॥९५॥

Your intentions are established on virtue; while their purposes are based on malice. What is gained by not having recourse to war, is much in your estimate.

न चैवं नेष्टिकं कर्म क्षत्रियस्य विशाम्पते।

आहुराश्रमिणः सर्वे न भैक्षं क्षत्रियश्चरेत्॥९६॥

A life-long practice of Brahmacharya vow is not the proper course of life for a Kshatriya, O lord of the universe. All the householders have said that a Kshatriya should not gain his livelihood by begging.

जयो वधो वा संग्रामे धात्राऽऽदिष्टः सनातनः।

स्वधर्मः क्षत्रियस्यैव कार्पण्यं न प्रशस्यते॥४॥

Victory or death has been originally fixed by the Father of the universe. The proper course of life for a Kshatriya is this (war) and it is not proper to show a humiliating spirit in this course.

न हि कार्पण्यमास्थाय शक्या वृत्तिर्युधिष्ठिर।

विक्रमस्व महाबाहो जहि शत्रून् परंतप॥५॥

Earning one's livelihood is not possible by a policy based on a humiliating spirit, O Yudhishtira; show your strength, O you with long arms and conquer your enemies, O you chastiser of your enemies.

अतिगृद्धाः कृतस्नेहा दीर्घकालं सहोषिताः।

कृतमित्राः कृतबला धार्तराष्ट्राः परंतप॥६॥

The exceedingly avaricious son of Dhritarashtra, has, O chastiser of your enemies, lived for too long a time united with other, enjoying their affection and their friendship and supported by them.

न पर्यायोऽस्ति यत् साम्यं त्वयि कुर्युर्विशाम्पते।

वलवतां हि मन्यन्ते भीष्मद्रोणकृपादिभिः॥७॥

The peace of the Kurus with you is therefore not expedient or desirable (they think), O lord of the universe. They think themselves strong having on their side Bhishma, Drona, Kripa and others.

यावच्च मार्दवेनैतान् राजन्नुपचरिष्यसि।

तावदेते हरिष्यन्ति तव राज्यमरिदम्॥८॥

So long as you treat these, O king, with kindness, they will deprive you of your kingdom, O you chastiser of your foes.

नानुक्रोशान्न कार्पण्यान्न च धर्माथकाराणात्।

अलं कर्तुं धार्तराष्ट्रास्तव काममरिदम्॥९॥

Not out of kindness, nor out of cowardice and not even from a desire to gain virtue or profit will the son of Dhritarashtra do as you wish, O you chastiser of your foes.

एतदेवं निमित्तं ते पाण्डवास्तु यथा त्वयि।

नान्वतप्यन्त कौपीनं तावत् कृत्वापि दुष्करम्॥१०॥

This is an example of the feeling they bear you, O son of Pandu. They are not even sorry for making you wear the Kaupinas (a strip of cloth - a sign of a mendicant and undergoing all these hardships).

पितामहस्य द्रोणस्य विदुरस्य च धीमतः।

ब्राह्मणानां च साधूनां राज्ञश्च नगरस्य च॥११॥

पश्यतां कुरुमुख्यानां सर्वेषामेव तत्त्वतः।

दानशीलं मृदुं दान्तं धर्मशीलमनुव्रतम्॥१२॥

यत् त्वामुपधिना राजन् द्यूते वञ्चितवांस्तदा।

न चापत्रपते तेन नृशंसः स्वेन कर्मणा॥१३॥

When before the very eyes of the grandfather (Bhishma), Drona, the wise Vidura and the Brahmanas, holy men and the entire city and before all the chiefs among the Kurus, he, O king, by means of deceit, defeated you at a game of dice, you who are attached to the habit of making gifts, who are of virtuous habits and life of austere vows, he was not ashamed of his cruel act.

तथाशीलसमाचारे राजन् मा प्रणयं कृथाः।

वध्यास्ते सर्वलोकस्य किं पुनस्तव भारता॥१४॥

With one who is of such habits of life, do not, O king, contract a friendship; they are fit to be killed by any man; then why not by you, O Bharata.

वाग्भिस्त्वप्रतिरूपाभिरनुदत् त्वां सहानुजम्।

श्लाघमानः प्रहृष्टः सन् ध्रातृभिः सह भाषते॥१५॥

With improper speeches against you did they boast rejoicingly with their brothers, at yourself and your younger.

एतावद् पाण्डवानां हि नास्ति किञ्चिदिह स्वकम्।

नामधेयं च गोत्रं च तदप्येषां न शिष्यते॥१६॥

He said - Now have the sons of Pandu nothing to call their own in this world. Their very names and the name of their family even no longer exist.

कालेन महता चैषां भविष्यति पराभवः।

प्रकृतिं ते भजिष्यन्ति नष्टप्रकृतयो मयि॥१७॥

As great time rolls on, they will meet with defeat. Your subjects no longer yours will now adhere to me.

दुःशासनेन पापेन तदा द्यूते प्रवर्तिते।

अनाथवत् तदा देवी द्रौपदी सुदुरात्मना॥१८॥

By the vicious and exceedingly wicked-souled Dushasana, while the game of dice was yet going on, was the lady Draupadi like one having none to protect her.

आकृष्य केशे रुदती सभायां राजसंसदि।

भीष्मद्रोणप्रमुखतो गौरिति व्याहृता मुहुः॥१९॥

Dragged by the hair weeping in the assembly of kings in the council; and in the very presence of Bhishma and Drona they called her cow again and again.

भवता वारिताः सर्वे भ्रातरो भीमविक्रमाः।

धर्मपाशनिबद्धाश्च न किञ्चित् प्रतिपेदिरे॥२०॥

All your brothers of terrible strength dissuaded by you and tied by the trap of virtue did absolutely nothing at this.

एताश्चान्याश्च परुषा वाचः स समुदीरयन्।

श्लाघते ज्ञातिमध्ये स्म त्वयि प्रव्रजिते धनम्॥२१॥

He pronounced these cruel words and others and he expressed plea are among his cousins at your being exiled into the forest.

ये तत्रासन् समानीतास्ते दृष्ट्वा त्वामनागसम्।

अश्रुकण्ठा रुदन्तश्च सभायामासते तदा॥२२॥

Those who were assembled there, seeing you without any fault at the time sat in the council weeping with choked voices.

न चैनमभ्यनन्दस्ते राजानो ब्राह्मणैः सह।

सर्वे दुर्योधनं तत्र निन्दन्ति स्म सभासदः॥२३॥

Those kings along with the Brahmanas did not praise him for this; and all the courtiers there spoke ill of Duryodhana.

कुलीनस्य च या निन्दा वधो वाऽमित्रकर्शना

महागुणो वधो राजन् न तु निन्दा कुजीविका॥२४॥

Blame to one born in a high family is death itself, O you chastiser of your foes. Worthless life with blame attached is death many times over, O king.

तदैव निहतो राजन् यदैव निरपत्रपः।

निन्दितश्च महाराज पृथिव्या सर्वराजभिः॥२५॥

Since that time is he dead, when he was without shame, though blamed by all the kings on earth, O great king.

ईषत् कार्यो वधस्तस्य यस्य चास्त्रिमीदृशम्।

प्रस्कन्देन प्रतिस्तथश्छिन्नमूल इव द्रुमः॥२६॥

He whose character is of this description can be killed with very little effort like a tree with all its roots cut asunder and standing only on its principal root.

वध्यः सर्प इवानार्यः सर्वलोकस्य दुर्मतिः।

जह्नेन त्वमित्रघ्न मा राजन् विचिकित्सिथाः॥२७॥

Like a serpent is that dishonourable and wicked-souled wretch fit to be slain by everyone. Kill him therefore, O you slayer of your foes; and do not hesitate, O king.

सर्वथा त्वत्क्षमं चैतद् रोचते च ममानघ।

यत् त्वं पितरि भीष्मे च प्रणिपातं समाचरेः॥२८॥

It is proper by all means and my wish, too, that you should pay proper respects to him who is like a father to you, as also to Bhishma.

अहं तु सर्वलोकस्य गत्वा छेतस्यामि संशयम्।

येषामस्ति द्विधाभावो राजन् दुर्योधनं प्रति॥२९॥

I, too, going there, shall remove the doubts of all men, who are of one opinion and now of another regarding Duryodhana, O king.

मध्ये राज्ञामहं तत्र प्रातिपौरुषिकान् गुणान्।

तव संकीर्तयिष्यामि ये च तस्य व्यतिक्रमाः॥३०॥

In the midst of the kings shall I describe all your good qualities among men, as also defects.

ब्रुवतस्तत्र मे वाक्यं धर्मार्थसहितं हितम्।

निशम्य पार्थिवाः सर्वे नानाजनपदेश्वराः॥३१॥

Hearing me, speak beneficial words conducive to both virtue and worldly good. All the rulers of the earth, the lords of the different provinces,

त्वयि सम्प्रतिपत्स्यन्ते धर्मात्मा सत्यवागिति।

तस्मिंश्चाधिगमिष्यन्ति यथा लोभादवर्तताः॥३२॥

Will know you to be virtuous shouted and truthful of speech and will know how avariciously inclined he is.

गर्हयिष्यामि चैवैनं पौरजानपदेष्वपि।

वृद्धबालानुपादाय चातुर्वर्ण्यं समागतेः॥३३॥

I shall speak of his defects before both people of towns and villages, before both old

and young and before all the members of the four orders assembled there.

शमं वै याचमानस्त्वं नाधर्मं तत्र लप्स्यसे।
कुरुन् विगर्हयिष्यन्ति धृतराष्ट्रं च पार्थिवाः॥३४॥

You will not be called sinful there; for you ask peace and the rulers of the earth will blame the Kurus and Dhritarashtra.

तस्मिँल्लोकपरित्यक्ते किं कार्यमवशिष्यते।
हे दुर्योधने राजन् यदन्यत् क्रियतामिति॥३५॥

When he is forsaken by men, what shall there be left to be done and Duryodhana is killed; do whatever remains to be accomplished.

यात्वा चाहं कुरुन् सर्वान् युष्मदर्थमहापयन्।
यतिष्वे प्रशमं कर्तुं लक्षयिष्ये च चेष्टितम्॥३६॥

Going to all the Kurus, I shall seek to effect peace without any sacrifice of your interests; and shall observe their intentions.

कौरवाणां प्रवृत्तिं च गत्वा युद्धाधिकारिकाम्।
निशम्य विनिवर्तिष्ये जयाय तव भारत॥३७॥

Having observed and made out the intentions of the sons of Kuru and their preparations for war I shall come back to make victory yours, O Bharata.

सर्वथा युद्धमेवाहमाशंसामि परैः सह।
निमित्तानि हि सर्वाणि तथा प्रादुर्भवन्ति मे॥३८॥

I anticipate war with the enemy by all means. It seems to me that all the signs indicate the same.

मृगाः शकुन्ताश्च वदन्ति घोरां
हस्त्यश्चमुख्येषु निशामुखेषु।
घोराणि रूपाणि तथैव चान्नि-
वर्णान् वहून् पुष्यति घोररूपान्॥३९॥

The birds and beasts are making loud sounds; and the best of elephants and horses assume terrible appearances at the approach of night. Fire too assumes many terrific looking colours.

मनुष्यलोकक्षयकृत् सुघोरो
नो चेदनुप्राप्त इहान्तकः स्यात्।
शस्त्राणि यन्त्रं कवचा रथांश्च
नागान् हयांश्च प्रतिपादयित्वा॥४०॥

योधाश्च सर्वे कृतनिश्चयास्ते
भवन्तु हस्त्यश्चरथेषु यत्ताः।
सांग्रामिकं ते यदुपार्जनीयं
सर्वं समग्रं कुरु तन्नरेन्द्र॥४१॥

If the cause of waste among men and the world generally were not near at hand, these omens indicating evils would never have been here. Keeping ready for use their arms, machines, helmets, cars, elephants and horses, let all your soldiers be prepared for battle; and let them be careful about their horses, elephants and chariots. O chief of men, collect together all that ought to be kept ready for the battle.

दुर्योधनो न ह्यलमद्य दातुं
जीवंस्तवैतन्नृपते कथंचित्।
यत्ते पुरस्तादभवत् समृद्धं
द्यूते हतं पाण्डवमुख्य राज्यम्॥४२॥

Duryodhana, O lord of men, will not be able to return you any portion of your prosperous territories which were yours in days of old and which he stole from you at a game of dice.

CHAPTER 74

(BHAGAVAD-YANA PARVA)-Continued

Speech of Bhima

भीम उवाच

यथा यथैव शान्तिः स्यात् कुरूणां मधुसूदन।
तथा तथैव भाषेथा मा स्म युद्धेन भीषयेः॥१॥

Bhima said

In such a way that there may be peace among the Kurus, O slayer of Madhu, should you speak. Do not frighten them with the prospect of war.

अमर्षी जातसंरम्भः श्रेयोद्वेषी महामनाः।
नोग्रं दुर्योधनो वाच्यः सामैवैनं समाचरेः॥२॥

Resentful wrathful, not accepting what is for his good and of a vain disposition, Duryodhana should not be spoken to in harsh terms. He should be treated with courtesy.

प्रकृत्या पापसत्त्वश्च तुल्यचेतास्तु दस्युभिः।
ऐश्वर्यमदमत्तश्च कृतवैरश्च पाण्डवैः॥३॥

He is by nature of a wicked disposition and has a heart equal to that of the robbers; he is vain with the sense of possession of prosperity and an enemy of the Pandavas.

अदीर्घदर्शी निधूरी क्षेप्ता क्रूरपराक्रमः।

दीर्घमन्युरनेयश्च पापात्मा निकृतिप्रियः॥४॥

He is without foresight and cruel; and he has the habit of finding fault with others; and he is of crooked prowess, of malice which lasts for a long time and does not permit himself to be led by others, of a wicked soul and fond of deceit.

प्रियेतापि न भज्येत् नैव जहात् स्वकं मतम्।

तादृशेन शमः कृष्ण मन्ये परमदुष्करः॥५॥

Even if he dies he would not tender his submission, nor give up or alter his own opinions. Peace with such an one, O Krishna, I consider to be difficult of effecting.

सुहृदामप्यवाचीनस्त्यक्तधर्मा प्रियानृतः।

प्रतिहन्येव सुहृदां वाचश्चैव मनांसि च॥६॥

He does not listen to even the words of his well-wishers, destitute of virtue, fond of falsehood and always goes against the advice and intentions of his well-wishers.

स मन्युवशमापन्नः स्वभावं दुष्टमास्थितः।

स्वभावात् पापमभ्येति तृणैश्चन्न इवोरगः॥७॥

Depending on his own natural wickedness and subject to the impulse of wrath, he as if by nature, acts sinfully like a serpent hid among the grass.

दुर्योधनो हि यत्सेनः सर्वथा विदितस्तवा।

यच्छीलो यत्स्वभावश्च यद्वलो यत्पराक्रमः॥८॥

The extent and numbers of the army of Duryodhana are all known to you, as also the nature of his conduct; and his habits of life and the measure of his strength and prowess.

पुरा प्रसन्नाः कुरवः सहपुत्रास्तथा वयम्।

इन्द्रज्येष्ठा इवाभूम मोदमानाः सबाण्डवाः॥९॥

In days of old the Kurus along with their sons were cheerful at heart and so were we, rejoicing with our kinsmen like the younger brothers of Indra himself.

दुर्योधनस्य क्रोधेन भरता मधुसूदना।

धक्ष्यन्ते शिशिरापाये वनानीव हुताशनैः॥१०॥

Owing to the spite of Duryodhana, the Bharatas, O slayer of Madhu, will be burnt up like the forest by fire at the close of winter.

अष्टादशेमे राजानः प्रख्याता मधुसूदना।

ये समुच्चिच्छिदुर्ज्ञातीन् सुहृदश्च सबाण्डवान्॥११॥

These eighteen kings are well known, O destroyer of Madhu, who annihilated their cousins, friends all well-wishers.

असुराणां समृद्धानां ज्वलतामिव तेजसा।

पर्यायकाले धर्मस्य प्राप्ते कलिरजायता॥१२॥

हैहयानां मुदावर्तो नीपानां जनमेजयः।

बहुलस्तालजंधानां कृमीणामुद्धतो वसुः॥१३॥

अजबिन्दुः सुवीराणां सुराष्ट्राणां रुषर्द्धिकः।

अर्कजश्च बलीहानां चीनानां धौतमूलकः॥१४॥

हयग्रीवो विदेहानां वरयुश्च महौजसाम्।

बाहुः सुन्दरवंशानां दीपाक्षणां पुरुरवाः॥१५॥

सहजश्चेदिमत्स्यानां प्रवीराणां वृषध्वजः।

धारणश्चन्द्रवत्सानां मुकुटानां विगाहनः॥१६॥

शमश्च नन्दिवेगानामित्येते कुलपांसनाः।

युगान्ते कृष्ण सम्भूताः कुले कुपुरुषाधमाः॥१७॥

As when Dharma reached the end of his time, Kali was born resplendent with energy in the prosperous race of Asuras; so were born Mudavarta among Haihayas, Janamejaya among the Nipas, Bahula among the Talajanghas and the proud Vasu among the Krimis and Ajabindu among the Suviras, Rushardhika among the Surashttras, Arkaja among the Balih, Dhautamulaka among the Chinas, Hayagriva among the Videhas, Varayu among the Mahonjasas, Bahu among the Sundaravansas, Pururava among the Diptakshas, Sahaja among the Chedis and Matsyas, Vrishadhvasa among the Praviras, Dharana among the Chandravatsas, Vigahanu among the Mukutas and Shama among the Nandivegas. These wicked beings in each family were born, O Krishna, at the end of each Yuga for the destruction of their own family.

अध्ययं नः कुरूणां स्याद् युगान्ते कालसम्भृतः।

दुर्योधनः कुलाङ्गारो जघन्यः पापपूरुषः॥१८॥

So has this Duryodhana been born at the end of this Yuga in our family—that of the Kurus - that wicked individual, the vilest and most despicable of his race, for the extinction of his race.

तस्मान्मृदु शनैर्बुध्या धर्मार्थसहितं हितम्।

कामानुबद्धबहुलं नोग्रमुग्रपराक्रमः॥१९॥

There should he be spoken slowly and mildly in words conducive to our interests and to virtue and worldly good and going fully into the subject, so as to attract his heart towards us and not in harsh words, O you of terrific strength.

अपि दुर्योधनं कृष्ण सर्वे वयमध्वजराः।

नीचैर्भूत्वानुयास्यामो मा स्म नो भरतानश्न॥२०॥

We would rather, O Krishna, follow the lead of Duryodhana and be under his control; but let not the Bharatas be destroyed.

अप्युदासीनवृत्तिः स्याद् यथा नः कुरुभिः सह।

वासुदेव तथा कार्यं न कुरुननयः स्पृशेत्॥२१॥

O Son of Vasudeva, act in such a way that we may live as strangers to the Kurus; but let not the sin of annihilating men touch the Kurus.

वाच्यः पितामहो वृद्धो ये च कृष्ण सभासदः।

भ्रातृणामस्तु सौभ्रात्रं धार्तराष्ट्रः प्रशाम्यताम्॥२२॥

Our grandfather and those courtiers, who are aged, O Krishna, should be spoken to. Let there be brotherly feeling among the brothers and peace to the son of Dhritarashtra.

अहमेतद् ब्रवीम्येवं राजा चैव प्रशंसति।

अर्जुनो नैव युद्धार्थी भूयसी हि दयाऽर्जुन॥२३॥

I say this; and the king approves of this. Arjuna is never for war; there is great kindness in Arjuna.

CHAPTER 75

(BHAGAVAD-YANA PARVA)-Continued

Speech of Krishna

वैशम्पायन उवाच

एतच्छ्रुत्वा महाबाहुः केशवः प्रहसन्निव।

अभूतपूर्वं भीमस्य मार्दवोपहितं वचः॥१॥

गिरेरिव लघुत्वं तच्छीतत्वमिव पावके।

मत्वा रामानुजः शौरिः शार्ङ्गधन्वा वृकोदरम्॥२॥

संतेजयंस्तदा वाग्भिर्मातृशिखेव पावकम्।

उवाच भीममासीनं कृपयाऽभिरिपुतम्॥३॥

Vaishampayana said

The long-armed Keshava heard with a glad heart these words fraught with mildness from Bhima. Being of opinion that such words from Bhima were as unusual as lightness of a mountain or coldness in fire, the younger brother of Rama, born in the race of Shura and wielding the Sharang bow, then encouraged Vrikodara with his words like wind encouraging flames and said to Bhima, who was seated and who was overwhelmed with his kindness.

श्रीभगवानुवाच

त्वमन्यदा भीमसेन युद्धमेव प्रशंससि।

वधाभिनन्दिनः क्लृप्तान् धार्तराष्ट्रान् मिमर्दिषुः॥४॥

The blessed God said

O Bhimasena, at other times you approving of war rejoiced at the prospect of killing the crooked minded sons of Dhritarashtra, who oppress others.

न च स्वपिषि जागर्षि न्युब्जः शेषे परंतप।

घोरामशान्तां रुषतीं सदा वाचं प्रभाषसे॥५॥

You do not sleep but are awake with your face bent downwards, O you chastiser of your enemies; and you always speak terrible and wrathful words inclined towards war.

निःश्वसन्नग्नित्वत् तेन संतप्तः स्वेन मन्युना।

अप्रशान्तमना भीम सधूम इव पावकः॥६॥

With your own worth, your breath is hot like fire and, O Bhima, your mind is not calm like fire with smoke.

एकान्ते निःश्वसज्जेषे भारार्तं इव दुर्बलः।

अपि त्वां केचिदुन्मत्तं मन्यन्तेऽतद्विदो जनाः॥७॥

Alone and by yourself you sign in a corner like one labouring under a load; and those not aware of the cause thereof consider you to be insane.

आरुन्ध्य वृक्षान् निर्मूलान् गजः परिरूजन्निव।

निघ्नन् पद्भिः क्षितिं भीम निघ्नन् परिधावसि॥८॥

Like an elephant breaking into pieces the uprooted trees which he has himself felled down and beating the earth with its feet, you too run about drawing sighs.

नास्मिञ्जनेऽभिरमसे रहः क्षिपसि पाण्डव।

नान्यं निशि दिवा चापि कदाचिदभिनन्दसि॥९॥

Here you are not pleased with the company of men, but spend your time, O son of Pandu, in solitude; and nothing else ever delights you by day and by night.

अकस्मात् स्मयमानश्च रहस्यास्से रुदन्निव।

जान्त्वोर्मूर्धानमाधाय चिरमास्से प्रमीलितः॥१०॥

Sometimes you laugh aloud all on a sudden; and sometimes you sit weeping in a secluded spot; and sometimes again you are seated for a long time with your head between your two knees and with your eyes closed.

भ्रुकुटिं च पुनः कुर्वन्नोष्ठौ च विदशन्निव।

अभीक्ष्णं दृश्यसे भीम सर्वं तन्मन्युकारितम्॥११॥

Other times with your eye-brows contracted and your lips firmly pressed against each other, you gaze at objects before you for a long time. All this is the work of wrath.

यथा पुरस्तात् सविता दृश्यते शुक्रमुच्चरन्।

यथा च पश्चान्निर्मुक्तो द्रुवं पर्येति रश्मिवान्॥१२॥

तथा सत्यं ब्रवीम्येतन्नास्ति तस्य व्यतिक्रमः।

हन्ताहं गदयाभ्येत्य दुर्योधनममर्षणम्॥१३॥

इति स्म मध्ये भ्रातॄणां सत्येनालभसे गदाम्।

तस्य ते प्रशमे बुद्धिर्ध्रियतेऽद्य परंतप॥१४॥

As surely the sun is seen in the east rising and blazing forth his radiance and as surely that body of light afterwards sets after revolving round Meru; so truly shall I kill wrathful Duryodhana with a blow of this mace.

I speak this truly and there will be no swerving from this oath of mine. With this oath at one time did you handle the mace in the midst of your brothers. At this time however the inclinations of you, O chastiser of your enemies, who are such; point towards peace.

अहो युद्धाभिकाङ्क्षाणां युद्धकाल उपस्थिते।

चेतांसि विप्रतीपानि यत् त्वां भीर्भीम विन्दति॥१५॥

Alas! at the approach of the time for fight the hearts of those who are inclined towards war will be swerved away; since fear penetrates you.

अहो पार्थ निमित्तानि विपरीतानि पश्यसि।

स्वप्नान्ते जागारान्ते च तस्मात् प्रशममिच्छसि॥१६॥

Alas, O son of Pritha, you see in your mind's eye the omens unfavourable to you, whether you are asleep or awake. Therefore do you desire peace!

अहो नाशंससे किञ्चित् पुंस्त्वंक्लीब इवात्मनि।

कश्मलेनाभिपन्नोऽसि तेन ते विकृतं मनः॥१७॥

Alas, you do not evince any manliness in you like an eunuch. You are overpowered by extreme fear; and therefore is your mind swerving from the right path.

उद्वेपते ते हृदयं मनस्ते प्रतिसीदति।

ऊरुस्तम्भगृहीतोऽसि तस्मात् प्रशममिच्छसि॥१८॥

Your heart shakes with fear; your mind is filled with despair; and your thighs tremble; and therefore do you desire peace.

अनित्यं किल मर्त्यस्य पार्थ चित्तं चलाचलम्।

वातवेगप्रचलिता अष्टीला शाल्मलेरिव॥१९॥

O son of Pritha, the hearts of earthly men are inconstant and susceptible of change like a young Shalmali tree moved by the force of wind.

तद्वैषा विकृता बुद्धिर्गवां वागिव मानुषी।

मनांसि पाण्डुपुत्राणां मज्जयत्यप्लवानिव॥२०॥

This perverted intention of yours is as unusual as the human faculties in a cow. The minds of the (other) sons of Pandu will sink (in an ocean of despair) like those without a race (and yet struggling in the waters).

इदं मे महादृष्ट्यै पर्वतस्येव सर्पणम्।
यदीदृशं प्रभाषेथा भीमसेनासमं वचः॥२१॥

It is to me as great a wonder as the lifting up of a mountain that you should speak worlds in this strain so unlike Bhimasena.

स दृष्ट्वा स्वानि कर्माणि कुले जन्म च भारता।
उत्तिष्ठिस्व विषादं मा कृथा वीर स्थिरो भव॥२२॥

Looking back on your own deeds and the family in which you are born, O Bharata, rise up and do not yield to grief. O hero, be calm.

न चैतदनुरूपं ते यत् ते ग्लानिरिदमा।
यदोजसा न लभते क्षत्रियो न तदश्नुते॥२३॥

This dullness which you evince is not fit for you; for a Kshatriya does not keep that which he does not win by force of his own might.

CHAPTER 76

(BHAGAVAD-YANA PARVA)-Continued

Speech of Bhima

वैशम्पायन उवाच

तथोक्तो वासुदेवेन नित्यमनुरमर्षणः।
सदश्वत् समाधावद् बभाषे तदनन्तरम्॥१॥

Vaishampayana said

Thus spoken by the son of Vasudeva, the one who was ever wrathful and who was accustomed to return insults immediately woke up like a good horse and instantly said reply -

भीमसेन उवाच

अन्यथा मां चिकीर्षन्तमन्यथा मन्यसेऽच्युत।
प्रणीतभावमत्यर्थं युधि सत्यपराक्रमम्॥२॥

Bhimasena said

You regard me, who desire to act in a certain way, in a different light, O Acchyuta. I am in an exceedingly cheerful state of mind at the prospect of war. I am of true prowess.

वेत्सि दाशार्हं सत्यं मे दीर्घकालं सहोषितः।

उत वा मां न जानासि प्लवन् हृद इवाप्लवे॥३॥

You know the truth of this, O you of the Dasharha race, owing to your living for a long time with me; or it is possible that you do not

know me like one swimming in a lake not knowing its depth.

तस्मादनभिरूपाभिर्वाग्भिर्मा त्वं समच्छसि।
कथं हि भीमसेनं मां जानन् कश्चन माधवा॥४॥

For this reason you find fault with me in words that I do not deserve. Who, knowing me to be Bhimasena.

ब्रूयादप्रतिरूपाणि यथा मां वक्तुमर्हसि।
तस्मादिदं प्रवक्ष्यामि वचनं वृष्णिनन्दन॥५॥

Would dare speak in such unbecoming language as you have deemed fit to address me? Therefore, O you delighted of the Vrishni race, I tell you these words.

आत्मनः पौरुषं चैव बलं च न समं परैः।
सर्वथानार्यकर्मैतत् प्रशंसा स्वयमात्मनः॥६॥

Regarding the manly strength of myself and the might, which are not equalled by my enemies. At all times this is a dishonourable act for a man to praise himself.

अतिवादापविद्धस्तु वक्ष्यामि बलमात्मनः।
पश्येमे रोदसी कृष्ण ययोरासन्निभाः प्रजाः॥७॥

Yet being pierced with excessive blame, I speak out of my own strength. Look at these two, O Krishna, the earth and the heaven, from which have proceeded all creatures.

अचले चाप्रतिष्ठे चाप्यनन्ते सर्वमातरौ।
यदीमे सहसा क्रुद्धे समेयातां शिले इवा॥८॥

Which are immovable, immense and without end and which are, as it were, the mothers of all beings. If these two, out of anger, suddenly come against each other like two mountains,

अहमेते निगृह्णीयां बाहुभ्यां सचराचरे।
पश्यैतदन्तरं बाह्वोर्महापरिघयोरिव॥९॥

Then I could by my two arms keep them apart with all their mobile and immobile beings. Behold the distance between the two arms, which coming together are like a great circle.

य एतत् प्राप्य मुच्येत न तं पश्यामि पूरुषम्।
हिमवांश्च समुद्रश्च वज्री वा बलभित् स्वयम्॥१०॥

I do not see the man who can free himself after once getting within them. The Himavat,

the ocean and the wielder of the thunder-bolt and the grinder of Bala himself.

मयाभिपन्नं त्रायेरन् बलमास्थाय न त्रयः।

युद्धार्हान् क्षत्रियान् सर्वान् पाण्डवेष्वाततायिनः॥११॥

These three together cannot by their joint strength rescue a man in my power. All the Kshatriyas, who are fit for battle and who oppose the Pandavas.

अथः पादतलेनैतानधिष्ठास्यामि भूतले।

न हि त्वं नाभिजानासि मम विक्रममच्युत॥१२॥

I shall fell them down to the earth and trample them with the soles of my feet. You, O Acchyuta, are not unfamiliar with my strength.

यथा मया विनिर्जित्य राजानो वशगाः कृताः।

अथ चेन्मा न जानासि सूर्यस्येवोद्यतः प्रभाम्॥१३॥

विगाढे युधि सम्बाधे वेत्स्यसे मां जनार्दन।

परुषैराक्षिपसि किं व्रणं पूतिमिवोन्नयन्॥१४॥

And the manner in which after conquering the kings, brought them under subjection. If it is a fact that you do not know my strength, which is like the resplendent sun, you will know then me in the fierce turmoil of battle, O Janardana. You cause me pain by your harsh words like the pain felt in opening a long standing boil.

यथामतिं ब्रवीम्येतद् विद्धि मामधिकं ततः।

द्रष्टासि युधि सम्बाधे प्रवृत्ते वैशसेऽहनि॥१५॥

Know me to be possessed of greater strength than what I have described of my own will. On the day in which the fierce battle begins, you will see me.

मया प्रणुन्नान् मातङ्गान् रथिनः सादिनस्तथा।

तथा नरानभिक्रुद्धं निघ्नन्तं क्षत्रियर्षभान्॥१६॥

And you will see the elephants, car-warriors and horse soldiers struck down by me; and you will see me moved by rage killing men, who are as bulls among the Kshatriyas.

द्रष्टा मां त्वं च लोकश्च विकर्षन्तं वरान् वरान्।

न मे सीदन्ति मज्जानो न ममोद्वेपते मनः॥१७॥

You will see and the world will see me cutting down the foremost warriors. The marrow of my bones is not wasted away; nor does my mind shake with fear!

सर्वलोकादभिक्रुद्धात्र भयं विद्यते मम।

किं तु सौहृदमेवैतत् कृपया मधुसूदना।

सर्वास्तिक्ष्णे संवलेषान् मा स्म नो भरता नशन्॥१८॥

I have no fear from all the worlds moved with wrath against me. But I am evincing these good wishes only out of mercy, O destroyer of Madhu. I can bear all sorts of troubles, if the Bharatas are not annihilated.

CHAPTER 77

(BHAGAVAD-YANA PARVA)-Continued

Speech of Krishna

श्रीभगवानुवाच

भावं जिज्ञासमानोऽहं प्रणयादिदमब्रुवम्।

न चौक्षेपान्न पाण्डित्यान्न क्रोधान्न विवक्षया॥१॥

The blessed God said

Desiring to know your intentions, I said this of affection and out of a desire to find fault with you, nor out of a desire to show my learning, not from anger, nor from a desire of saying something.

वेदाहं तव माहात्म्यमुत ते वेद यद् बलम्।

उत ते वेद कर्माणि न त्वां परिभवाभ्यहम्॥२॥

I know the greatness of your soul; and I know what strength you possess; and I know also your deeds; and I do not find fault with you.

यथा चात्मनि कल्याणं सम्भावयसि पाण्डव।

सहस्रगुणमप्येतत् त्वयि सम्भावयाम्यहम्॥३॥

What good you yourself consider possible to do to the Pandavas, I consider it possible for you to do a thousand times of that.

यादृशे च कुले जन्म सर्वराजाभिपूजिते।

बन्धुमिश्र सुहृद्भिश्च भीम त्वयसि तादृशः॥४॥

You along with your friend and well-wishers, are just what you ought to be, being born in such a family worshipped by all the kings.

जिज्ञासन्तो हि धर्मस्य संदिग्धस्य वृकोदरा।

पर्यायं नाध्यवस्यन्ति देवमानुषयोर्जनाः॥५॥

O Vrikodara, those men, who enquire after the certainty of the consequence of virtue

and vice in the next world in a spirit of doubt any matter regarding god or man, can never arrive at the right conclusion.

स एव हेतुर्भुत्वा हि पुरुषस्यार्थसिद्धिषु।

विनाशेऽपि स एवास्य संदिग्धं कर्म पौरुषम्॥६॥

The same thing which is the cause of the attainment of the object of man is (sometimes) also the cause of his ruin. The effect of human acts therefore is doubtful.

अन्यथा परिदृष्टानि कविभिर्दोषदर्शिभिः।

अन्यथा परिवर्तन्ते वेगा इव नभस्वतः॥७॥

The act recommended to be followed by wise men competent to foresee the evil effects of actions have consequences other than those foreseen, like the winds from heaven (the direction taken by which no one can predict).

सुमन्त्रितं सुनीतं च न्यायतश्चोपपादितम्।

कृतं मानुष्यकं कर्म दैवेनापि विरुध्यते॥८॥

The acts performed by a man well advised, well controlled and done in a way not injurious to any body has contrary effect by the dispensations of Providence.

दैवमप्यकृतं कर्म पौरुषेण विहन्यते।

शीतमुष्णं तथा वर्षं क्षुत्पिपासे च भारता॥९॥

Then, again, the dispensation of the gods, that are not the results of any particular actions, are neutralized by the actions of men; as for instance cold, heat and rain and hunger and thirst, O Bharata.

यदन्यद् दिष्टभावस्य पुरुषस्य स्वयं कृतम्।

तस्मादनुपरोक्षश्च विद्यते तत्र लक्षणम्॥१०॥

Over and above the actions that a man is destined to perform, he can do away with others as well at his will; which the Shastras testify.

लोकस्य नान्यतो वृत्तिः पाण्डवान्यत्र कर्मणः।

एवंबुद्धिः प्रवर्तेत फलं स्यादुभयान्वये॥११॥

Since, O son of Pandu, there is no other way for than action. A man should engage in acts with this knowledge; and the result will be brought about by both preordainment and action.

य एवं कृतबुद्धिः स कर्मस्वेव प्रवर्तते।

नासिद्धो व्यथते तस्य न सिद्धौ हर्षमश्नुते॥१२॥

He who engages in action with this knowledge is not annoyed at failure; nor is he elated with success.

तत्रेयमनुमात्रा मे भीमसेन विवक्षिता।

नैकान्तसिद्धिर्वक्तव्या शत्रुभिः सह संयुगे॥१३॥

In this sense, O Bhimasena, did I speak; and I did not mean that in a battle with the enemy; success would be absolutely theirs.

नातिप्रहीणरश्मिः स्यात् तथा भावविपर्यये।

विषादमर्च्छेद् ग्लानि वायेतमर्थं ब्रवीमि ते॥१४॥

I am speaking all this to you; as when a man's intellect is confused, he should not be wholly devoid of cheerfulness; nor yield wholly to sadness or dullness.

श्रोभूते धृतराष्ट्रस्य समीपं प्राप्य पाण्डवा।

यतिष्ये प्रशमं कर्तुं युष्मदर्थमहापयन्॥१५॥

At the dawn of day, going near Dhritarashtra, O son of Pandu, shall I try to effect peace without a sacrifice of your interests.

शमं चेत् ते करिष्यन्ति ततोऽनन्तं यशोमम।

भवतां च कृतः कामस्तेषां च श्रेय उत्तमम्॥१६॥

If they consent to peace, then unending fame will be mine; while your desires will be fulfilled and advantage will accrue to them.

ते चेदभिनिवेक्ष्यन्ते नाभ्युपैष्यन्ति मे वचः।

कुरवो युद्धमेवात्र घोरं कर्म भविष्यति॥१७॥

If however they stick to their resolve and not listen to my advice, in that case there will be a terrible war among the sons of Kuru.

अस्मिन् युद्धे भीमसेन त्वयि भारः समाहितः।

धूरजुनिन धार्या स्याद् वोढव्य इतरो जनः॥१८॥

In this battle, O Bhimasena, the responsibility of guiding the car of war rests on you; while Arjuna will draw the car, on which will be seated other persons.

अहं हि यन्ता बीभत्सोर्भविता संयुगे सति।

धनंजयस्यैव कामो न हि युद्धं न कामये॥१९॥

The war taking place, I shall drive Vibhatsu's car; for such is the desire of

Dhananjaya and not because I myself am desirous of fight.

तस्मादाशङ्कमानोऽहं वृकोदर मतिं तवा

गदतः क्लीबया वाचा तेजस्ते समदीदृपम्॥२०॥

Therefore did I, fearful of the direction your inclination might follow from your words which were like those of an eunuch, rekindle your energy, O Vrikodara.

CHAPTER 78

(BHAGAVAD-YANA PARVA) Continued

Speech of Arjuna

अर्जुन उवाच

उक्तं युधिष्ठिरेणैव यावद् वाक्यं जनार्दन।

तव वाक्यं तु मे श्रुत्वा प्रतिभाति परंतप॥१॥

Arjuna said

By Yudhishtira has been uttered all that ought to be spoken, O Janardana; but hearing your words, O chastiser of foes, it seems to me.

नैव प्रशममत्र त्वं मन्यसे सुकरं प्रभो।

लोभाद् वा धृतराष्ट्रस्य दैन्याद् वा समुपस्थितात्॥२॥

That you do not consider peace to be easily obtainable in this instance, O Lord, owing either to avarice on the part of Dhritarashtra or the weakness of ourselves.

अफलं मन्यसे वाऽपि पुरुषस्य पराक्रमम्।

न चान्तरेण कर्माणि पौरुषेण फलोदयः॥३॥

You consider, too, that human strength (alone) is without avail and that human desires are fruitless save when attended with action.

तदिदं भाषितं वाक्यं तथा च न तथैव तत्।

न चैतदेवं द्रष्टव्यमसाध्यमपि किंचन॥४॥

These words spoken by you may or may not be true; but there is nothing which ought to be regarded as incapable of attainment.

किं चैतन्मन्यसे कृच्छ्रमस्माकमवसादकम्।

कुर्वन्ति तेषां कर्माणि येषां नास्ति फलोदयः॥५॥

You consider peace to be improbable owing to our weakness; but they are doing deeds, which do not seem to bear fruits.

सम्पाद्यमानं सम्यक् च स्यात् कर्म सफलं प्रभो।

स तथा कृष्ण वर्तस्व यथा शर्म भवेत् परैः॥६॥

Done in a proper way, however, our object may be successful, O lord, therefore, O Krishna, act in such a way that there may be peace with the enemy.

पाण्डवानां कुरूणां च भवान् नः प्रथमः सुहृत्।

सुराणामसुराणां च यथा वीर प्रजापतिः॥७॥

You are the best well-wisher of ourselves, of both the Kurus and the Pandavas; as the hero Prajapati was of the Suras and the Asuras.

कुरूणां पाण्डवानां च प्रतिपत्स्व निरामयम्।

अस्मद्विमतमनुष्ठानं मन्ये तव न दुष्करम्॥८॥

Do, therefore, that which is conducive to the interests of both the Kurus and the Pandavas. I think that the accomplishment of what is for our good is not difficult for you; and this is a work which is the proper thing for you to do, O Janardana.

एवं च कार्यतामेति कार्यं तव जनार्दन।

गमनादेवमेव त्वं करिष्यसि जनार्दन॥९॥

You will accomplish this, as soon as you go there, O Janardana; and, O hero, if any other treatment of that evil-souled one is derived by you; it will be as you wish, whether it is to be peace with them or not or whatever is desired by you.

चिकीर्षितमथान्यत् ते तस्मिन् वीर दुरात्मनि।

भविष्यति च तत् सर्वं यथा तवचिकीर्षितम्॥१०॥

O Krishna, whatever you desire after mature deliberation will be accepted by us with due respect. Is not death proper for that evil-minded one, as well as for his friends and sons?

शर्म तैः सह वा नोऽस्तु तव वा यच्चिकीर्षितम्।

विवार्यमाणो यः कामस्तव कृष्ण स नो गुरुः।

न स नार्हति दुष्टात्मा वयं ससुतबान्धवः॥११॥

By whom was seen the beauty of prosperity established on the son of Dharma; and who on seeing that had no righteous means (of winning the kingdom) O slayer of Madhu.

येन धर्मसुते दृष्टा न सा श्रीरूपमर्षिता।

यच्चाप्यपश्यतोपायं धर्मिष्ठं मधुसूदन॥१२॥

They robbed us (of our kingdom) by the cruel and sinful means of a deceitful game at

dice. Where is the wielder of the bow, who though born in a Kshatriya family.

उपायेन नृशंसेन हता दुर्बुध्दतदेविना।

कथं हि पुरुषो जातः क्षत्रियेषु धनुर्धरः॥१३॥

When challenged (for battle) turns back even when death stares on him? Seeing ourselves defeated by deceit and while wandering in the woods.

समाहूतो निवर्तेत प्राणत्यागेऽप्युपस्थिते।

अधर्मेण जितान् दृष्ट्वा वने प्रव्रजितास्तथा॥१४॥

वध्यतां मम वार्ष्णेय निर्गतोऽसौ सुयोधनः।

न चैतदद्भुतं कृष्ण मित्रार्थं यच्चिकीर्षसि।

क्रिया कथं च मुख्या स्यान्मुदुना चेतरेण वा॥१५॥

Did I think that Suyodhana ought to be slain by me when I came out of the forest, O you of the Vrishini race; but what you desire to do on behalf of your friends is not strange, O Krishna, though how that is capable of accomplishment by mildness or by other means (I do not see).

अथवा मन्यसे ज्यायान् वधस्तेषामनन्तरम्।

तदेव क्रियतामाशु न विचार्यमतस्त्वया॥१६॥

If you consider their immediate destruction better, do that instantly for there is nothing to be considered about in this matter.

जानासि हि यथैतेन द्रौपदी पापबुद्धिना।

परिक्लिष्टा सभामध्ये तच्च तस्योपमर्षितम्॥१७॥

You know, how by that evil-minded one Draupadi was troubled and annoyed in the midst of the Council and that act of his was borne with difficulty.

स नाम सम्यग् वर्तेत पाण्डवेच्चिति माधवा।

न मे संजायते बुद्धिर्वीजमुप्तमिवोषरे॥१८॥

That he should treat the Pandavas justly, O Madhava, does not seem possible to me. Good counsel to him will give the same result as seed thrown on barren lands.

तस्माद् यन्मन्यसे युक्तं पाण्डवानां हितं च यत्।

तथाऽऽशु कुरु वार्ष्णेय यन्नः कार्यमनन्तरम्॥१९॥

There for what you consider proper and beneficial for Kurus, What ought to be done next by us, do immediately.

CHAPTER 79

(BHAGAVAD-YANA PARVA) Continued

Speech of Krishna

श्रीभगवानुवाच

एवमेतन्महाबाहो यथा वदसि पाण्डवा।

पाण्डवानां कुरुणां च प्रतिपत्स्ये निरामयम्॥१॥

The blessed God said

O you of long arms, it will be as you say, O Pandava. I shall accomplish what would be for the well being of the Pandavas and for the Kurus.

सर्वं त्विदं ममायत्तं बीभत्सो कर्मणोर्द्वयोः।

क्षेत्रं हि रसवच्छुद्धं कर्मणैवोपपादितम्॥२॥

Everything about these two acts (peace and war) is within my power. Land is moistened and purified (i.e. all weeds are rooted out of it) by action.

ऋते वर्षान्न कौन्तेय जातु निर्वर्तयेत् फलम्।

तत्र वै पौरुषं ब्रूयुरासेकं यत्र कारितम्॥३॥

But without rain, O son of Kunti, it cannot be made to yield crops. In that case (i.e. if there is no rain) it is said that irrigation, which can be done men, ought to be resorted to.

तत्र चापि ध्रुवं पश्येच्छोषणं दैवकारितम्।

तदिदं निश्चितं बुद्ध्या पूर्वैरपि महात्मभिः॥४॥

But there even (i.e. even in artificial irrigation) you will surely behold draught brought on by divine agency (if He so will it). Knowing this to be the case, the great-souled ones of old.

दैवे च मानुषे चैव संयुक्तं लोककारणम्।

अहं हि तत् करिष्यामि परं पुरुषकारतः॥५॥

Have said that human affairs are accomplished both by divine providence and by exertion on the part of man. This shall do only that which is capable of being done by human beings.

दैवं तु न मया शक्यं कर्म कर्तुं कथंचन।

स हि धर्मं च लोकं च त्यक्त्वा चरति दुर्मतिः॥६॥

What can be done only by divine agency can never be done by me. That wicked-minded

one acts without any regard to righteousness or to the world.

न हि संतप्यते तेन तथारूपेण कर्मणा।

तथापि बुद्धि पापिष्ठा वर्षयन्त्यस्य मन्त्रिणः॥७॥

And he does not regret for doing that sort of acts; and his inclinations which are so vicious are supported by his advisers.

शकुनिः सूतपुत्रश्च भ्राता दुःशासनस्तथा।

स हि त्यागेन राज्यस्य न शमं समुपैष्यति॥८॥

(Who are) Shakuni, the son of Suta (Karna) and his brother Dushasana? He will not effect peace by giving up (any portion of) the kingdom.

अन्तरेण वधं पार्थ सानुबन्धः सुयोधनः।

न चापि प्रणिपातेन त्यक्तुमिच्छति धर्मराट्।

याच्यमानश्च राज्यं स न प्रदास्यति दुर्मतिः॥९॥

Without the slaying of Suyodhana and his kinsmen, O son of Pritha, he does not desire to give up (the kingdom), not even by our surrendering to him, O virtuous king. That evil-minded one will not give you the kingdom by your asking for it.

न तु मन्ये स तद् वाच्यो यद् युधिष्ठिरशासनम्।

उक्तं प्रयोजनं यत् तु धर्मराजेन भारता॥१०॥

I think that Yudhishtira's message ought to be conveyed to him; what is necessary and proper has already been said by the virtuous king, O Bharata.

तथा पापस्तु तत् सर्वं न करिष्यति कौरवः।

तस्मिंश्चाक्रियमाणेऽसौ लोके वध्यो भविष्यति॥११॥

The one who is such vicious inclinations will not do even that in its entirety, O son of Kuru; and he, refusing compliance with that will deserve death in this world.

मम चापि स वध्यो हि जगत्त्रापि भारता।

येन कौमारके यूयं सर्वे विप्रकृताः सदा॥१२॥

(In that case) he would deserve death at my hands and at the hands of the entire world. By him you all in your youth were ever persecuted.

विप्रलुप्तं च वो राज्यं नृशंसेन दुरात्मना।

न चोपशाम्यते पापः श्रियं दृष्ट्वा युधिष्ठिरे॥१३॥

(And since) your kingdom has been wrested by means of deceit by that evil-souled one, who would not obtain peace at seeing prosperity in Yudhishtira.

असकृच्चाप्यहं तेन त्वत्कृते पार्थ भेदितः।

न मया तद् गृहीत् च पापं तस्य चिकीर्षितम्॥१४॥

I, too, O son of Pritha, was sought to be withdrawn from four side by that vicious one; but that evil counsel of his was not accepted by me.

जानासि हि महाबाहो त्वमप्यस्य परं मतम्।

प्रियं चिकीर्षमाणं च धर्मराजस्य मामपि॥१५॥

You, too, know, O you of long of arms, his dearly cherished intentions and purposes; and that the good of the king of virtue is ever desired to be accomplished by me.

संजानंस्तस्य चात्मानं मम चैव परं मतम्।

अजानन्नैव मां कस्मादर्जुनद्याभिश्ङ्कसे॥१६॥

Knowing then his purposes and my dearly cherished intentions, why do you, O Arjuna, seem to be afraid of me, as if you did not know them.

यच्चापि परमं दिव्यं तच्चाप्यनुगतं त्वया।

विधानं विहितं पार्थ कथं शर्म भवेत् परैः॥१७॥

The one prime object, that has been ordained in Heaven, is known to you. How then can your advice of peace with the enemy be followed?

यत् तु वाचा शक्यं कर्मणा वाऽपि पाण्डव।

करिष्ये तदहं पार्थ न त्वाशंसे शमं परैः॥१८॥

Whatever is capable of being done by me, by speech or by deed, O Pandava, shall be done by me, O son of Pritha, but do not expect peace with the enemy;

कथं गोहरणे ह्युक्तो नैतच्छर्म तथा हितम्।

याच्यमानो हि भीष्मेण संवत्सरगतेऽध्वनिः॥१९॥

Why was not this very peace, which is so beneficial, proposed by Bhishma and humbly besought by him at the time of attacking the cattle of Virata, which is now a year since, concluded?

तदैव ते पराभूता यदा संकल्पितास्त्वया।

लवशः क्षणशश्चापि न च तुष्टः सुयोधनः॥२०॥

At that moment have they been vanquished, when their defeat has been determined on by you. Suyodhana is not satisfied at the prospect of parting with a small part of his kingdom for even a very brief period.

सर्वथा तु मया कार्यं धर्मराजस्य शासनम्।
विषादं तस्य भूयश्च कर्म पापं दुरात्मनः॥२१॥

The instructions of the king of virtue will always be attended to by me; and the wicked acts of that evil-souled one will have again to be considered by me.

CHAPTER 80

(BHAGAVAD-YANA PARVA) Continued

Speech of Nakula

नकुल उवाच

उक्तं बहुविधं वाक्यं धर्मराजेन माधवा।
धर्मज्ञेन वदान्येन श्रुतं चैव हि तत् त्वया॥१॥

Nakula said

Words of different degrees of worth have been said by the just king, O Madhava, who knows what righteousness is and who is benevolent; and they have all been heard by you.

मतमाज्ञाय राज्ञश्च भीमसेनेन माधवा।
संशयो बाहुवीर्यं च ख्यापितं माधवात्मनः॥२॥

Bhimasena, having ascertained the wishes of the king, has dwelt on peace as well as on his own strength of arms, O Madhava.

तथैव फाल्गुनेनापि यदुक्तं तत् त्वया श्रुतम्।
आत्मनश्च मतं वीरं कथितं भवता सकृत्॥३॥

In the same way what has been said by Falguna has been heard by you; and your own opinions, O hero have been expressed by you.

सर्वमेतदतिक्रम्य श्रुत्वा परमतं भवान्।
यत् प्राप्तकालं मन्येथास्ततं कुर्याः पुरुषोत्तम॥४॥

Shutting your mind to all this and hearing what the intentions of the enemy are, do that what you consider to be opportune, O foremost among men.

तस्मिन्तस्मिन् निमित्तं हि मतं भवति केशव।
प्राप्तकालं मनुष्येण क्षमं कार्यमरिन्दम॥५॥

Different conclusions are arrived at in different matters, O Keshava, but with a view to success, O chastiser of your enemies, a thing ought to be done by man at the right moment.

अन्यथा चिन्तितो ह्यर्थः पुनर्भवति सोऽन्यथा।
अनित्यमतयो लोके नराः पुरुषसत्तम॥६॥

An object, settled on in a particular way, again becomes different, when the conditions are changed; therefore man cannot stick to the same opinions in this world, O you foremost among men.

अन्यथा बुद्ध्या ह्यासन्नस्मासु वनवासिषु।
अदृश्येष्वन्यथा कृष्ण दृश्येषु पुनरन्यथा॥७॥

While residing in the wood, we were of a different inclination; and while in concealment we came to be of other inclination. But now when we are out of concealment, when we can expose ourselves to the view of others, our inclinations are again changed.

अस्माकमपि वार्ष्णेय वने विचरतां तदा।
न तथा प्रणयो राज्ये यथा सम्प्रति वर्तते॥८॥

O you of the Vrishni race, the love of kingdom, which now exists among us, did not exist to the same degree when we wandered in the woods.

निवृत्तवनवासान् नः श्रुत्वा वीर समागताः।
अक्षौहिण्यो हि सप्तेमस्त्वत्प्रसादाज्जनार्दन॥९॥

Hearing that, we are returned from our exile in the woods, O hero. These seven Akshauhini have gathered round us through your grace, O Janardana.

इमान् हि पुरुषव्याघ्रानचिन्त्यबलपौरुषान्।
आत्तशस्त्रान् रणे दृष्ट्वा न व्यथेदिह कः पुमान्॥१०॥

What man is there who, seeing these tigers among men of inconceivable strength and prowess and ready for battle with all their arms, will not be struck with fear?

स भवान् कुरुष्वे तं सान्त्वपूर्वं भयोत्तरम्।
ब्रूयाद् वाक्यं यथा मन्दो न व्यथेत सुयोधनः॥११॥

Therefore do you in the midst of the Kurus speak words fraught with mildness, so that the

foolish Suyodhana may not be struck with fear; and then (when these have failed) use threats.

युधिष्ठिरं भीमसेनं भीमत्सुं चापराजितम्।
सहदेवं च मां चैव त्वां च रामं च केशवा॥१२॥
सात्यकिं च महावीर्यं विराटं च सहात्मजम्।
द्रुपदं च सहामात्यं धृष्टद्युम्नं च माधवा॥१३॥
काशिराजं च विक्रान्तं धृष्टकेतुं च चेदिपम्।
मांसशोणितभृन्मर्त्यः प्रतियुध्येत को युधि॥१४॥

Yudhishtira, Bhimasena, Vibhatsu, Aparajita, Sahadeva, myself Rama and yourself, O Keshava, Satyaki, Virat of great strength with his son, Drupada with his minister and Dhrishtadyumna, O Madhava, the king of Kashi of great strength and Dhrishtaketu, the lord of the Chedis - what earthly mortal is there of flesh and blood, who fight against these in battle.

स भवान् गमनादेव साध्विष्यत्यसंशयम्।
इष्टमर्थं महाबाहो धर्मराजस्य केवलम्॥१५॥

Therefore you will the moment you go there, accomplish without doubt the only object desired by the virtuous king, O you of long arms.

विदुरश्चैव भीष्मश्च द्रोणश्च सहबाह्लिकः।

श्रेयः समर्था विज्ञातुमुच्यमानास्त्वयानघ॥१६॥

Vidura, Bhishma and Drona with Bahlika are capable of understanding yourself and of speaking words of wisdom which are beneficial at the same time.

ते चैनमनुनेष्यन्ति धृतराष्ट्रं जनाधिपम्।

तं च पापसमाचारं सहामात्यं सुयोधनम्॥१७॥

And they too will lead Dhritarashtra, the lord of men and that Suyodhana of wicked nature with his ministers to do as you bid.

श्रोता चार्थस्य विदुरस्त्वं च वक्ता जनार्दन।

कमिवार्थं निवर्तन्तं स्थापयेतां न वर्तनि॥१८॥

When you, O Janardana, speak and Vidura hears on subjects conducive to their interests; what subject is there in the world which you cannot turn smooth and clear.

CHAPTER 81

(BHAGAVAD-YANA PARVA) Continued

Speech of Sahadeva and Satyaki

सहदेव उवाच

यदेतत् कथितं राज्ञा धर्म एष सनातनः।
यथा च युद्धमेव स्यात् तथा कार्यमरिदम्॥१॥

Sahadeva said

All this which has been said by the king is eternal virtue; but, O chastiser of foes, should act in that way by which there shall be war.

यदि प्रशमयिच्छेयुः कुरवः पाण्डवैः सह।
तथापि युद्धं दाशार्हं योजयेथाः सहैव तैः॥२॥

If even the sons of Kuru desire peace with the sons of Pandu, still do you provoke war with them, O you of the Dasharha race.

कथं नु दृष्ट्वा पाञ्चालीं तथा कृष्ण सभागताम्।
अवधेन प्रशाम्येत मम मन्युः सुयोधनेः॥३॥

Having seen the princess of Panchala come in the assembly, O Krishna, annoyed in that fashion, how can my wrath towards Suyodhana be appeased without killing him?

यदि भीमार्जुनौ कृष्ण धर्मराजश्च धार्मिकः।
धर्ममुत्सृज्य तेनाहं योद्धुमिच्छामि संयुगे॥४॥

If Bhima and Arjuna, O Krishna and the virtuous king are virtuous, then I leading the path of virtue desire to fight with him in battle.

सात्यकिरुवाच

सत्यमाह महाबाहो सहदेवो महामतिः।
दुर्योधनवधे शान्तिस्तस्य कोपस्य मे भवेत्॥५॥

Satyaki said

Sahadeva of large mind has spoken the truth, O you of long arms. His wrath and mine will be appeased only by killing Duryodhana.

न जानासि यथा दृष्ट्वा चीराजिनधरान् वने।
तथापि मन्युरुद्धूतो दुःखितान् प्रेक्ष्य पाण्डवान्॥६॥

Do you not know that you, too seeing the Pandavas clad in rags and deer skin in the forest, felt very sorry and your wrath was kindled

तस्मान्माद्रीसुतः शूरो यदाह रणकर्कशः।
वचनं सर्वयोधानां तन्मतं पुरुषोत्तम॥७॥

Therefore what the heroic son of Madri terrific in battle has said is the opinion of all the soldiers, O you foremost of men.

वैशम्पायन उवाच

एवं वदति वाक्यं तु युयुधाने महामतौ।
सुभीमः सिंहनादोऽभूद् योधानां तत्र सर्वशः॥८॥

Vaishampayana said

While Suyodhana of large mind was yet speaking such, a terrible roar like that of a lion came from all the soldiers assembled there.

सर्वे हि सर्वशो वीरास्तद्वचः प्रत्यपूजयन्।
साधु सध्विति शैनेयं हर्षयन्तो युयुत्सवः॥८॥

And all the heroes accepted and honoured these words of his in every way saying-Well done, well done; and the soldiers desirous of battle expressed their joy.

CHAPTER 82

(BHAGAVAD-YANA-PARVA)-Continued

Speech of Krishna

वैशम्पायन उवाच

राज्ञस्तु वचनं श्रुत्वा धर्मार्थसहितं हितम्।
कृष्णा दाशार्हमासीनमब्रवीच्छोककशिता॥१॥
सुता द्रुपदराजस्य स्वसितायतमूर्धजा।
सम्पूज्य सहदेवं च सात्यकिं च महारथम्॥२॥

Vaishampayana said

Hearing the king's words which were beneficial as well as conducive to morality and worldly good, Krishna, the daughter of king Drupada, of long and very black tresses, afflicted with grief, said to the scion of the Dasharha race, who was seated there, after having given due respects to Sahadeva and the great car-warrior Satyaki.

भीमसेनं च संशान्तं दृष्ट्वा परमदुर्गताः।
अश्रुपूर्णेक्षणा वाक्यमुवाचेदं मनस्विनी॥३॥

Seeing Bhimasena inclined towards peace, that intelligent lady with a sense of her wrongs said these words with tears in her eyes:

विदितं ते महाबाहो धर्मज्ञ मधुसूदन।

यथा निकृतिमास्थाय भ्रंशिताः पाण्डवाः सुखात्॥४॥

O you of long arms, this is known to you. O slayer of Madhu, how the Pandavas were deprived of all happiness through deceit.

धृतराष्ट्रस्य पुत्रेण सामात्येन जनार्दना।

यथा च संजयो राज्ञा मन्त्रं रहसि श्रावितः॥५॥

By the son of Dhritarashtra within ministers, O Janardana; and what message was covered through Sanjaya in private by the king.

युधिष्ठिरस्य दाशार्हं तच्चापि विदितं तवा।

यथोक्तः संजयश्चैव तच्च सर्वं श्रुतं त्वया॥६॥

Yudhishtira, that too is known to you of the Dasharha race and by you has been heard all what Sanjaya said.

पञ्च नस्तात दीयन्तां ग्रामा इति महाद्युते।

अविस्थलं वृकस्थलं माकन्दीं वारणावतम्॥७॥

अवसानं महाबाहो कञ्चिदेकं च पञ्चमम्।

इति दुर्योधनो वाच्यः सुहृदश्चास्य केशवा॥८॥

O you of great luster, (this was the message) give us, O sire, five villages namely, Avisthala, Vrikasthala, Makandi, Varanavata and any one for the last or the fifth, O you of long arms. In these terms was Duryodhana to be addressed and his friends too, O Keshava.

न चापि ह्यकारोद् वाक्यं श्रुत्वा कृष्ण सुयोधनः।

युधिष्ठिरस्य दाशार्हं श्रीमतः संधिमिच्छतः॥९॥

Suyodhana, though he heard these words of Yudhishtira endued with prosperity and desirous if peace, did not act up to them, O you of the Dasharha race.

अप्रदानेन राज्यस्य यदि कृष्ण सुयोधनः।

संधिमिच्छेन्न कर्तव्यं तत्र गत्वा कथञ्चन॥१०॥

If, O Krishna, Suyodhana desires peace without returning the kingdom; then it is by no means proper that you should go there.

शक्यन्ति हि महाबाहो पाण्डवाः संजयैः सह।

थार्तराष्ट्रबलं घोरं कुब्धं प्रतिसमासितुम्॥११॥

O you of long arms, the Pandavas supported by the Srinjayas will be able to fight with the terrible army of Dhritarashtra excited with rage.

न हि साम्ना न दानेन शब्दयोऽर्थस्तेषु कश्चना
तस्मात् तेषु न कर्तव्या कृपा ते मधुसूदना॥१२॥

Not by peaceful means, nor by surrender can our object be gained from them; therefore, O destroyer of Madhu, mercy ought not to be shown to them by you.

साम्ना दानेन वा कृष्ण ये न शाम्यन्ति शत्रवः।
योक्तव्यस्तेषु दण्डः स्याज्जीवितं परिरक्षता॥१३॥

Those enemies, who do not assume an attitude of peace by words of humility or by surrender, ought to be visited with punishment by him who cares to preserve his life.

तस्मात् तेषु महादण्डः क्षेप्तव्यः क्षिप्रमच्युत।
त्वया चैव महाबाहो पाण्डवैः सह संजयैः॥१४॥

Therefore should heavy punishment fall on them from yourself, O Acchyuta of long arms, supported by the Pandavas and the Srinjayas.

एतत् समर्थं पार्थानां तव चैव यशस्करम्।
क्रियमाणं भवेत् कृष्ण क्षत्रस्य च सुखावहम्॥१५॥

This would be just the thing for the son of Pritha to do; and will also redound to your glory; and the accomplishment will be, O Krishna, the source of happiness to the entire Kshatriya race.

क्षत्रियेण हि हन्तव्यः क्षत्रियो लोभमास्थितः।
अक्षत्रियो वा दाशार्हं स्वधर्ममनुतिष्ठता॥१६॥

A Kshatriya who is avaricious ought to be killed by a Kshatriya who is desirous of proving true to his our religion; and even if the covetous man is not a Kshatriya he ought to be slain.

अन्यत्र ब्राह्मणात् तात सर्वपापेष्ववस्थितात्।
गुरुर्हि सर्ववर्णानां ब्राह्मणः प्रसृताग्रभुक्॥१७॥

An exception should be made, O Sire, in the case of a Brahmana, though he be addicted to all sorts of vices; for a Brahmana is the preceptor of all the other classes and he is allowed precedence in everything.

यथावध्ये वध्यमाने भवेद् दोषो जनार्दना।
स वध्यस्यावधे दृष्ट इति धर्मविदो विदुः॥१८॥

The sin, that accrues from killing from one that ought but to be killed, is the fame as that which accrues him not slaying one that

deserves death. Such has been the instructions of those conversant with the rulers of virtue.

यथा त्वां न स्पृशेदेव दोषः कृष्ण तथा कुरु।
पाण्डवैः सह दाशार्हैः संजयैश्च ससैनिकैः॥१९॥

Do that, O Krishna, so that this sin may not touch you along with the Pandavas, O you of the Dasharha race and the Srinjayas and their armies.

पुनरुक्तं च वक्ष्यामि विश्रम्भेण जनार्दना।
का तु सीमन्तिनी मादृक् पृथिव्यामस्ति केशवा॥२०॥

Out of excessive confidence on you, O Janardana, that I repeat what has been already repeated again and again. What woman is there in this world equal to me?

सुता द्रुपदराजस्य वेदिमध्यात् समुत्थिता।
वृष्टद्युम्नस्य भगिनी तव कृष्ण प्रिया सखी॥२१॥

The daughter of king Drupada born of the sacrificial altar, sister of Dhrishtadyumna and your dear friend, O Krishna.

आजमीढकुलं प्राप्ता सुषा पाण्डोर्महात्मनः।
महिषी पाण्डुपुत्राणां पञ्चेन्द्रसमवर्चसाम्॥२२॥

I have become a member of the Ajamida race; and the daughter-in-law of the high-souled Pandu and the chief queen of the sons of Pandu, who in splendor are equal to five Indra's.

सुता मे पञ्चभिर्वीरैः पञ्च जाता महारथाः।
अभिमन्युर्यथा कृष्ण तथा ते तव धर्मतः॥२३॥

By the five heroes are born of me five sons, great car-warriors, who morally bear the same relation with you, O Krishna, as Abhimanyu.

साहं केशग्रहं प्राप्ता परिक्लिष्टा सभां गता।
पश्यतां पाण्डुपुत्राणां त्वयि जीवति केशवा॥२४॥

When I, who am such, coming to the Council Chamber was caught hold of by the extremity of my hairs and annoyed within the range of vision of the Pandu's sons and during your life time, O Keshava.

जीवत्सु पाण्डुपुत्रेषु पञ्चालेष्वथ वृष्णिषु।
दासीभूतास्मि पापानां सभामध्ये व्यवस्थिता॥२५॥

During the life time of the Pandu's, the Panchalas and the Vrishnis I was treated like a

maid-servant and made to stand in the Council Chamber of those incarnations of vice.

निरभर्वेष्वचेष्टेषु प्रेक्षमाणेषु पाण्डुषु।

पाहि मामिति गोविन्द मनसा चिन्तितोऽसि मे॥२६॥

The sons of Pandu, gazing at me, without any wrath and without any efforts to extricate me, O Govinda, were thought of by me, saying- "save me."

यत्र मां भगवान् राजा श्वशुरो वाक्यमब्रवीत्।

वरं वृणीष्व पाञ्चालि वरार्हाऽसि मता मम॥२७॥

On this the prosperous king (Dhritarashtra), my father-in-law, said these words - "chose a boon, O Princess of Panchala, in my opinion you are the proper recipient of a boon."

अदासाः पाण्डवाः सन्तु सरथाः सायुधा इति।

मयोक्ते यत्र निर्मुक्ता वनवासाय केशवा॥२८॥

"Let the Pandavas be liberated with their chariots and soldiers" was the boon I asked for; and at my solicitation were they liberated and sent to exile in the forest, O Keshava.

एवंविधानां दुःखानामभिज्ञोऽसि जनार्दन।

त्रायस्व पुण्डरीकाक्ष सभर्तृज्ञातिवाच्यवान्॥२९॥

You, O Janardana, are very well aware of such-like troubles; and save us, O you with eyes like lotus, along with my husbands, kinsmen and friends.

नन्वहं कृष्ण भीष्मस्य धृतराष्ट्रस्य चोभयोः।

स्नुषा भवामि धर्मेण साहं सादीकृता बलात्॥३०॥

I am, morally speaking, O Krishna, the daughter-in-law of both Bhishma and Dhritarashtra; and yet I, who am such, was made a slave by force.

धिक्पार्थस्य धनुष्पतां भीमसेनस्य धिक् बलम्।

यत्र दुर्योधनः कृष्ण मुहूर्तमपि जीवति॥३१॥

Shame to the skill in archery of the son of Pritha and shame to the strength of Bhimasena! that Duryodhana, O Krishna, should be alive for one single moment.

यदि तेऽहमनुग्राह्या यदि तेऽस्ति कृपा मयि।

धार्तराष्ट्रेषु वै कोपः सर्वः कृष्ण विधीयताम्॥३२॥

If I am fit to be favored by you, if there is mercy in you for me; then direct all your wrath on the sons of Dhritarashtra.

वैशम्पायन उवाच

इत्युक्त्वा मृदुसंहारं वृजिनाग्रं सुदर्शनम्।

सुनीलमसितापाङ्गी सर्वगन्धाधवासितम्॥३३॥

सर्वलक्षणसम्पन्नं महाभुजगवर्चसम्।

केशपक्षं वरारोहा गृह्य वामेन पाणिना॥३४॥

पद्माक्षी पुण्डरीकाक्षमुपेत्य गजगामिनी।

अश्रुपूर्णेक्षणा कृष्णा कृष्णं वचनमब्रवीत्॥३५॥

Vaishampayana said

Saying this, pretty Krishna having lotus-like eyes, of a black colour and the gait of an elephant and possessed of beautiful hips, taking hold of her beautiful ringlets with curls at their ends and of a deep blue colour, perfumed with all sorts of scents, with all the auspicious marks and very soft though bound up in a braid by her left hand, approached the lotus-eyed Krishna; and with eyes full of tears said these words.

अयं ते पुण्डरीकाक्ष दुःशासनकरोद्धतः।

स्मर्तव्यः सर्वकार्येषु परेषां संधिमिच्छता॥३६॥

O you with lotus-like eyes, desirous of peace with the enemy, you should remember in all your acts that these (tresses) were seized by the hands of Dushasana.

यदि भीमार्जुनौ कृष्ण कृपणौ संधिकामौ।

पिता मे योत्स्यते वृद्धः सह पुत्रैर्महार्थैः॥३७॥

If Bhima and Arjuna, O Krishna, are so mean as to desire peace, then my old father will fight along with his sons who are great car-warriors.

पञ्च चैव महावीर्याः पुत्रा मे मधुसूदना।

अभिमन्युं पुरस्कृत्य योत्स्यन्ते कुरुभिः सह॥३८॥

And my five sons, too, O slayer of Madhu, of great heroism, having placed Abhimanyu in the front will fight the Kurus.

दुःशासनभुजं श्यामं संचिन्नं पांसुगुण्डितम्।

यद्यहं तु न पश्यामि का शान्तिर्हृदयस्य मे॥३९॥

If I do not see the dark-coloured hand of Dushasana torn off from his body and reduced to powder, then what peace shall there be in my heart?

त्रयोदश हि वर्षाणि प्रतीक्षन्त्या गतानि मे।

विधाय हृदये मन्युं प्रदीप्तमिव पावकम्॥४०॥

Thirteen years have elapsed, during which I was waiting, entertaining in my heart feelings of revenge which were like blazing fire.

विदीर्यते मे हृदयं भीमवाक्छल्यपीडितम्।

योऽयमद्य महाबाहुर्धर्ममेवानुपश्यति॥४१॥

My heart, O Bhima, is rent asunder, pierced by darts of sharp words, as it were, at the thought that the long-armed one (Bhima) has an eye on morality.

इत्युक्त्वा बाष्पसूद्धेन कण्ठेनायतलोचना।

रुरोद कृष्णा सोत्क्रम्यं सस्वरं बाष्पगद्गदम्॥४२॥

Saying this with voice choked with tears, Krishna of distended eyes began to weep aloud in convulsive sobs and with her eyes full of tears.

स्तनौ पीनायतश्रोणी सहिताबभिवर्षती।

द्रवीभूतमिवात्युष्णं मुञ्चन्ती वारि नेत्रजम्॥४३॥

And the lady with beautiful hips began to shower from her eyes extremely hot tears, which flowed down her round bosom.

तामुवाच महाबाहुः केशवः परिसान्त्वयन्।

अचिराद् द्रक्ष्यसे कृष्णे रुदतीर्भरतस्त्रियः॥४४॥

Keshava with long arms then spoke these words with a view to comfort her, before long will you see, O Krishna, the ladies of Bharata's household weeping.

एवं ता भीरु रोत्स्यन्ति निहतज्ञातिबान्धवाः।

हतमित्रा हतबला येषां क्रुद्धाऽसि भामिनी॥४५॥

O timid one, they will weep as you now do, having their kinsmen and friends killed. Already, O lady, are those with whom you are angry deprived of their friends and of their strength.

अहं च तत् करिष्यामि भीमार्जुनयमैः सह।

युधिष्ठिरनियोगेन दैवाच्च विधिनिर्मितात्॥४६॥

I shall accomplish this with Bhima, Arjuna and the twins, supported by Yudhishtira, through the ordainment of the gods.

धर्तराष्ट्राः कालपक्वा न चेच्छृण्वन्ति मे वचः।

शेष्यन्ते निहता भूमौ शृङ्गालादनीकृताः॥४७॥

If the sons of Dhritarashtra, whose time is now arrived, do not hear my advice; then they

will sleep dead on the bare earth and be food for dogs and jackals.

चलेद्धि हिमवाञ्छैलो भेदिनी शतधा फलेत्।

द्यौः पतेच्च सनक्षत्रा न मे मोघं वचो भवेत्॥४८॥

The Himavat mountains could move; the earth could be split up into a hundred pieces; and the heavenly regions with stars might fall; but my words would not be vain.

सत्यं ते प्रतिजानामि कृष्णे बाष्पो निगृह्यताम्।

हतामित्रास्त्रिया युक्तानचिराद् द्रक्ष्यसे पतीन्॥४९॥

I tell you truly, O Krishna, stop your tears. You will ever (in future) see your husbands endowed with prosperity and with all their enemies killed.

CHAPTER 83

(BHAGAVAD-YANA PARVA) Continued

The embassy of the God

अर्जुन उवाच

कुरुणामद्य सर्वेषां भवान् सुहृदनुत्तमः।

सम्बन्धी दयितो नित्यमुभयोः पक्षयोरपि॥१॥

Arjuna said

You are now the best friend of the Kurus. Being related to both parties by thick ties, you are now their friend.

पाण्डवैर्धर्तराष्ट्राणां प्रतिपाद्यमनामयम्।

समर्थः प्रशमं चैव कर्तुमर्हसि केशवा॥२॥

O Keshava, you are competent to bring about what is good both for the Pandavas and the son of Dhritarashtra; and therefore it is proper that you should bring about peace between them.

त्वमितः पुण्डरीकाक्ष सुयोधनममर्षणम्।

शान्त्यर्थं भ्रातरंबूया यत् तद् वाच्यममित्रहन्॥३॥

Having set out from here, O you with eyes like lotus, being free from wrath to Suyodhana, with the objects of peace, speak to our brothers what should be spoken, O you slayer of enemies.

त्वया धर्मार्थयुक्तं चेदुक्तं शिवमनामयम्।

हितं नादास्यते बालो दिष्टस्य वशमेष्यति॥४॥

If the boy does not accept your beneficial words conducive both to morality and worldly good and calculated to assure their weal; then shall he be subject to his fate.

श्रीभगवानुवाच

धर्म्यमस्मद्धितं चैव कुरुणां यदनामयम्।

एष यास्यामि राजानं धृतराष्ट्रमभीप्सया॥५॥

The blessed God said

I shall go to king Dhritarashtra with the desire of doing what is righteous and what is our good and the benefit of the Kuru.

वैशम्पायन उवाच

ततो व्यपेततमसि सूर्ये विमलवद्भते।

मैत्रे मुहूर्ते सम्प्राप्ते मृद्वर्चिषि दिवाकरे॥६॥

Vaishampayana said

The night passed away and the sun having risen, as it were and on the setting in of the moment, called Maitri, while the rays of the sun were still mild.

कौमुदे मासि रेवत्यां शरदने हिमागमे।

स्फीतसस्यसुखे काले कल्पः सत्त्वतां वरः॥७॥

In the month of Kaumuda (Kartika) under the constellation of Revati after the passing away of Autumn and in the dewy season and at time when the earth had an abundance of crops on it, that foremost of men of prowess

मङ्गल्याः पुण्यनिर्घोषा वाचः शृण्वंश्च सूनुताः।

ब्राह्मणानां प्रतीतानामृषीणामिव वासवः॥८॥

कृत्वा पौर्वाहिकं कृत्यं स्नातः शुचिरलंकृतः।

उपतस्थे विवस्वन्तं पावकं च जनार्दनः॥९॥

ऋषभं पृष्ठ आलभ्य ब्राह्मणानभिवाद्य च।

अग्निं प्रदक्षिणं कृत्वा पश्यन् कल्याणमग्रतः॥१०॥

तत् प्रतिज्ञाय वचनं पाण्डवस्य जनार्दनः।

शिनेर्नप्तरमासीनमभ्यभाषत सात्यकिम्॥११॥

(Janardana) listening to auspicious and lily sounding words by the Brahmanas, like Vasava hearing the prayers of the Rishis and having performed the customary rites of the morning and after a bath wearing holy ornaments, worshipped the sun and the fire, having touched the tail of a bull and having paid due

respect to the Brahmanas and going round the fire and looking an auspicious object placed before him, Janardana addressed Satyaki, the grandson of Shini, who was seated near, after knowing the exact wishes of the Pandava (Yudhishtira), saying-

रथ आरोप्यतां शङ्खश्चक्रं च गदया सह।

उपासंगश्च शक्त्यश्च सर्वप्रहरणानि च॥१२॥

'Make ready my car along with my conch, discus and mace and my arrows and arrow-holders all sorts of offensive and defensive weapons;

दुर्योधनश्च दुष्टात्मा कर्णश्च सहसौबलः।

न च शत्रुवज्जेयो दुर्बलोऽपि बलीयसा॥१३॥

For Duryodhana is wicked-souled and so are Karna and the son of Subala. Even by a strong man an enemy should not be made light of though be he weak.

ततस्तन्मतमाज्ञाय केशवस्य पुरःसराः।

प्रसन्नुयोजयिष्यन्तो रथं चक्रगदाभृतः॥१४॥

Knowing his wishes, the attendants of Keshava, the wielder of the mace and the discus, employed themselves in yoking the car.

तं दीप्तमिव कालान्निमाकाशगमिवाशुगम्।

सूर्यचन्द्रप्रकाशाभ्यां चक्राभ्यां समलंकृतम्॥१५॥

The car was shining and effulgent like the fire appearing before the dissolution of the world and quick of speed like the wind and ornamented with two wheels which were shining like the sun and the moon.

अर्धचन्द्रैश्च चन्द्रैश्च मत्स्यैः समृगपक्षिभिः।

पुष्पैश्च विविधैश्चित्रं मणिरत्नैश्च सर्वशः॥१६॥

(And it was ornamented) with figures of half moons and of fishes, animals and birds with various kinds of flowers and with all sorts of precious stones all over.

तरुणादित्यसंकाशं बृहन्तं चारुदर्शनम्।

मणिहेमविचित्राङ्गं सुध्वजं सुपताकिनम्॥१७॥

It was beautiful to look at, being large and effulgent like the morning sun and having its several parts ornamented with gems and gold and furnished with nice flags and banners. Ornamented with gems and gold and furnished with nice flags and banners.

सूपस्करमनाधृष्यं वैयाघ्रपरिवारणम्।

यशोघ्नं प्रत्यमित्राणां यदूनां नन्दिवर्धनम्॥१८॥

Ornamented with beautiful objects and covered over with tiger skins, it was incapable of being opposed, the destroyer of the fame of enemies and the cause of enhancement of the joys of the Yadu race.

वाजिभिः शैव्यसुग्रीवमेघपुष्पबलाहकैः।

स्नातैः सम्पादयामासुः सम्पन्नैः सर्वसम्पदा॥१९॥

They yoked to it the horses Shaivya, Sugriva, Meghapushpa and Balahaka, after they had been bathed and attired in all their harness.

महिमानं तु कृष्णस्य भूय एवाभिवर्धयन्।

सुघोषः पतगेन्द्रेण ध्वजेन युयुजे रथः॥२०॥

And, as if enhancing the glory of Krishna, the chariot with flag was perched on with a loud noise by the chief of the fatherly creation.

तं मेरुशिखरप्रख्यं मेघदुन्दुभिनिस्वनम्।

आरुरोह रथं शौरिर्विमानमिव कामगम्॥२१॥

Shaurin then ascended the chariot, which moved along at the will of the rider, which was high as the peak of the Meru and which rattled as the roar of the clouds or the sound of the kettle drums.

ततः सात्यकिमारोप्य प्रययौ पुरुषोत्तमः।

पृथिवीं चान्तरिक्षं च रथघोषेण नादयन्॥२२॥

Then having caused Satyaki to mount on it, that best of male beings set out filling the earth and the sky with the rattle of the wheels of the chariot.

व्यपोढाभ्रस्ततः कालः क्षणेन समपद्यत।

शिवश्चानुववौ वायुः प्रशान्तमभवद् रजः॥२३॥

And in a moment the sky became cloudless; and favourable winds blew; and the weather became calm and serene.

प्रदक्षिणानुलोमाश्च मङ्गल्या मृगपक्षिणः।

प्रयागे वासुदेवस्य बभूवुरनुयायिनः॥२४॥

Auspicious animals and birds going round the car became the followers of Vasudeva in his journey.

मङ्गल्यार्थप्रदैः शब्दैरन्ववर्तन्त सर्वशः।

सारसाः शतपत्राश्च हंसाश्च मधुसूदनम्॥२५॥

The birds of the crane peacock and goose species followed the slayer of Madhu with sounds signifying the attainment of the object for which the journey was undertaken.

मन्त्राहुतिमहाहोमैर्हूयमानश्च पावकः।

प्रदक्षिणमुखो भूत्वा विधूमः समपद्यत॥२६॥

The fire, too, on which had been offered Homa libations accompanied by incantations, became bright and smokeless inclining towards the right.

वसिष्ठो वामदेवश्च भूरिद्युम्नो गयः क्रथः।

शुक्रनारदवाल्मीका मरुतः कुशिको भृगुः॥२७॥

देवब्रह्मर्षयश्चैव कृष्णं यदुसुखावहम्।

प्रदक्षिणमवर्तन्त सहिता वासवानुजम्॥२८॥

Vasishtha and Vamadeva, Bhuridyumna, Gaya, Kratha, Shukra, Narada and Valmika, Maruta, Kushika and Bhṛigu and other Brahmarshis and the gods united together and stood to the right of Krishna, who contributed to the happiness of the Yadus and was the younger brother of Vasava.

एवमेतैर्महाभागैर्महर्षिगणसाधुभिः।

पूजितः प्रययौ कृष्णः कुरूणां सदनं प्रति॥२९॥

In this way worshipped by this blessed group of great qualities, Krishna set out for the encampment of the Kurus.

तं प्रयान्तमनुप्रायात् कुन्तीपुत्रो युधिष्ठिरः।

भीमसेनार्जुनौ चोभो माद्रीपुत्रौ च पाण्डवौ॥३०॥

चेकितानश्च विक्रान्तो धृष्टकेतुश्च चेदिपः।

द्रुपदः काशिराजश्च शिखण्डी च महारथः॥३१॥

धृष्टद्युम्नः सपुत्रश्च विराटः केकयैः सह।

संसाधनार्थं प्रययुः क्षत्रियाः क्षत्रियर्षभा॥३२॥

Yudhishtira, the son of Kunti, Bhimasena and Arjuna and the two descendants of Pandu - the two sons of Madri followed him as he proceeded along. The powerful Chekitana and Dhṛishtaketu, the lord of the Chedis, Drupada, Kashi and the great car-warrior Shikhandi and Dhṛishtadyumna and Virata in company with his sons, the Kaikeya princes, all Kshatriyas followed the bull of the Kshatriya race to attain his object.

ततोऽनुव्रज्य गोविन्दं धर्मराजो युधिष्ठिरः।

राज्ञां सकाशे द्युतिमानुवाचेदं वचस्तदा॥३३॥

And the just king Yudhishthira, endued with luster, having followed Govinda to some distance, said these words in the midst of those kings.

यो वै न कामान्न भयान्न लोभान्नार्थकारणात्।

अन्यायमनुवर्तेत स्थिरबुद्धिरलोलुपः॥३४॥

He, who from desire or anger, fear or object of gaining his ends, never does an unjust act; and he who is of a calm intellect and not given to avarice,

धर्मज्ञो द्युतिमान् प्राज्ञः सर्वभूतेषु केशवः।

ईश्वरः सर्वभूतानां देवदेवः सनातनः॥३५॥

Who knows what virtue is, who is wise and endued with intelligence, who is cognizant of the inner working of the hearts of all beings, who is the lord of all creatures and the eternal god of the gods.

तं सर्वगुणसम्पन्नं श्रीवत्सकृतलक्षणम्।

सम्परिष्वज्य कौन्तेयः संदेष्टुमुपचक्रमे॥३६॥

The son of Kunti embracing this being, endued with all the virtues and having the mark of the auspicious whirl on his person, began to address thus -

युधिष्ठिर उवाच

या सा बाल्यात् प्रभृत्यस्मान् पर्यवर्धयतावला।

उपवासतपःशीला सदा स्वस्त्ययने रता॥३७॥

देवतातिथिपूजासु गुरुशुश्रूषणे रता।

वत्सला प्रियपुत्रा च प्रियास्माकं जनार्दना॥३८॥

सुयोधनभयाद् या नोऽत्रायतामित्रकर्शना।

महतो मृत्युसम्वाधादुद्धरेनौरिवार्णवात्॥३९॥

अस्मत्कृते च सततं यया दुःखानि माधवा।

अनुभूतान्यदुःखार्हाः तां स्म पृच्छेरनामयम्॥४०॥

Yudhishthira said

The lady, who had reared us from our infancy, with whom fasts and devotion are habits and who is ever attached to propitiatory rites and ceremonies, who is attached to the worship of the Gods and the guest and the due service of her elder, who is fond of her sons and bearing great affection for them and who,

O Janardana, are dear to us, who has saved us from the wickedness of Suyodhana, O grinder of enemies, like a boat (saving the ship wracked) from the great and terrific death in the sea and by whom troubles have often been encountered, O Madhava, for our sake, though she herself is not desiring it, should be interrogated regarding her welfare.

भृशमाश्वासयेच्छेनां पुत्रशोकपरिप्लुताम्।

अभिवाद्य स्वजेयास्त्वं पाण्डवान् परिकीर्तयन्॥४१॥

Having saluted her first, embrace this lady and comfort her, who is filled with grief for her sons by talking again and again of the Pandavas.

ऊढात् प्रभृति दुःखानि श्वसुराणामरिंदमा।

निकारानतदर्हा च पश्यन्ती दुःखमश्नुते॥४२॥

Ever since her wedding has she, O chastiser of foes, encountered troubles and grief's due to her father-in-law, though she has not deserved these.

अपि जातु स कालः स्यात् कृष्ण दुःखविपर्ययः।

यदहं मातरं क्लिष्टा सुखं दद्यामरिंदमा॥४३॥

Will there ever come a time, O Krishna, when at the end of all my troubles, I shall give my troubled mother happiness, O chastiser of foes.

प्रव्रजन्तोऽनुधावन्तीं कृपणां पुत्रगृद्धिनीम्।

रुदतीमुपहायैनामगच्छाम वयं वनम्॥४४॥

When we were about to go into exile, she followed us in distress out of fondness for her children crying aloud; but we went to the forest leaving her behind.

न नूनं प्रियते दुःखैः सा चेज्जीवति केशवा।

तथा पुत्रादिभिर्गण्डमार्ता ह्यानर्तसत्कृता॥४५॥

One does not necessarily die of grief and if she is alive, O Keshava, hospitably entertained by the Anartas through in extreme distress on account of her sons and others.

अभिवाद्याथ सा कृष्ण त्वया मह्यचनाद् विभो।

धृतराष्ट्रश्च कौरव्यौ राजानश्च वयोऽधिकाः॥४६॥

भीष्मं द्रोणं कृपं चैव महाराजं च बाह्लिकम्।

द्रौणिं च सोमदत्तं च सर्वाश्च भरतान् प्रति॥४७॥

विदुरं च महाप्राज्ञं कुरूणां मन्त्रधारिणम्।

अगाधबुद्धिं मर्मज्ञं-स्वजेथा मधुसूदना॥४८॥

Then, O Krishna, having greeted her on my behalf, O Lord and also Dhritarashtra and the kings on the side of the Kurus and those who are my seniors in age and Bhishma and Drona and Kripa and the great king Balhika and the son of Drona and Somadatta and all the Bharatas and the exceedingly wise Vidura, the adviser of the Kurus, O slayer of Madhu, that man of illimitable knowledge and conversant with the rulers of morality should be embraced by you.

इत्युक्त्वा केशवं तत्र राजमध्ये युधिष्ठिरः।

अनुज्ञातो निवृत्ते कृष्णं कृत्वा प्रदक्षिणम्॥४९॥

Yudhishtira, having thus addressed Keshava in the midst of those kings, returned at the bidding of Krishna, after going round him.

व्रजन्नेव तु बीभत्सुः सखायं पुरुषर्षभम्।

अब्रवीत् परवीरघ्नं दाशार्हमपराजितम्॥५०॥

Vibhatsu, too, as he proceeded along, said to his friend, that bull among men, that slayer of heroes on the enemy's side, that scion of the Dasharha race who has never been defeated.

यदस्माकं विभो वृत्तं पुरा वै मन्त्रनिष्ठये।

अर्धराज्यस्य गोविन्द विदितं सर्वराजसु॥५१॥

O Lord, O Govinda, it is known among all the kings that it has already been decided in our consultation to demand the return of one half of the kingdom.

तच्चेद् दद्यादसंगेन सत्कृत्यान्वमन्य च।

प्रियं मे स्यान्महाबाहो मुच्येरन् महतो भयात्॥५२॥

And if they give us that for the sake of honesty without insult to us and with due respect to yourself, then, O you with long arms, they should do what is desired by me and themselves escape a great evil.

अतश्चेदन्यथा कर्ता धार्तराष्ट्रोऽनुपायवित्।

अन्तं नूनं करिष्यामि क्षत्रियाणां जनार्दन॥५३॥

But if the son of Dhritarashtra, who is not cognizant of the proper way of executing acts, does otherwise, I shall surely bring on the annihilation of the Kshatriyas, O Janardana.

वैशम्पायन उवाच

एवमुक्ते पाण्डवेन समहृष्ट्यद् वृकोदरः।

मुहुर्मुहुः क्रोधवशात् प्रावेपत च पाण्डवः॥५४॥

The son of Pandu (Arjuna) having thus addressed, Vrikodara became greatly pleased; and every moment out of rage, the Pandava's frames shook.

वेपमानश्च कौन्तेयः प्राक्रोशन्महतो रवान्।

धनंजयवचः श्रुत्वा हर्षोत्सिक्तमना भृशम्॥५५॥

And while trembling, the son of Kunti sent forth loud shouts hearing the words of Dhananjaya; and his mind was exceedingly filled with delight.

तस्य तं निनदं श्रुत्वा सम्प्रावेपन् धन्विनः।

वाहनानि च सर्वाणि शकृन्मूत्रे प्रसुक्षुवुः॥५६॥

Hearing that shout of his, the bowmen trembled (with fear); and the animals in the army passed urine and dung.

इत्युक्त्वा केशवं तत्र तथा चोक्त्वा विनिश्चयम्।

अनुज्ञातो निवृत्ते परिष्वज्य जनार्दनम्॥५७॥

Having thus addressed Keshava and thus given out his resolve, he (Arjuna) returned at his bidding after first going round Janardana.

तेषु राजसु सर्वेषु निवृत्तेषु जनार्दनः।

तूर्णमभ्यगमदृष्टः शैब्यसुग्रीववाहनः॥५८॥

And all these kings having returned Janardana made good progress in his journey, light of heart, drawn by Saivya and Sugriva.

ते हया वासुदेवस्य दारुकेण दारुकेण प्रचोदिताः।

पथानमाचेमुरिव ग्रसमाना इवाम्बरम्॥५९॥

These horses of Vasudeva, led by Daruka, (went on) as if kissing the roads and swallowing the sky.

अथापश्यन्महाबाहुर्ऋषीन्ध्वनिं केशवः।

ब्राह्म्या श्रिया दीप्यमानान् स्थितानुभयतः पथि॥६०॥

Keshava of long arms saw on the road, standing on either side, several Rishis effulgent with the Brahmic luster; and Janardana, too, quickly alighting from his chariot paid them due respects.

सोऽवतीर्य रथात् तूर्णमभिवाद्य जनार्दनः।

यथावृत्तानृषीन् सर्वानभ्यभाषत पूजयन्॥६१॥

Then Janardana quickly step down from his chariot, and said all those Rishis with adoration and respect.

कच्चिल्लोकेषु कुशलं कच्चिद् धर्मः स्वनुष्ठितः।

ब्राह्मणानां त्रयो वर्णाः कच्चित् तिष्ठन्ति शासने॥६२॥

As he worshipped them, he addressed to each in suitable terms, inquiring of them if all went on well in the worlds and if piety was well established there. And also if the three orders acted in obedience to the Brahmanas.

तेष्वः प्रयुज्य तां पूजां प्रोवाच मधुसूदनः।

भगवन्तः क्व संसिद्धाः का वीथी भवतामिह॥६३॥

किं वा कार्यं भगवतामहं किं करवाणि वः।

केनार्थेनोपसम्प्राप्ता भगवन्तो महीतलम्॥६४॥

Having paid them due honours, the slayer of Madhu said to them. What is the object of you prosperous ones? Where are you going? What are you, prosperous beings, going to do? What shall I do for you? With what object have you, prosperous ones, come down to the face of the earth?

तमब्रवीज्जामदग्न्य उपेत्य मधुसूदनम्।

परिष्वज्य च गोविन्दं सुरासुरपतेः सखा॥६५॥

The son of Jamadagni said coming near that slayer of Madhu the friend of the lord of the gods and the Asuras had embraced Govinda and said -

देवर्षयः पुण्यकृतो ब्राह्मणाश्च बहुश्रुताः।

राजर्षयश्च दाशार्ह मानयन्तस्तपस्विनः।

देवासुरस्य द्रष्टारः पुराणस्य महामते॥६६॥

समेतं पार्थिवं क्षत्रं दिदृक्षन्तश्च सर्वतः।

सभासदश्च राजानस्त्वां च सत्यं जनार्दनम्॥६७॥

एतन्महत् प्रेक्षणीयं द्रष्टुं गच्छाम केशव।

धर्मार्थसहिता वाचः श्रोतुमिच्छाम माधवा॥६८॥

The divine Rishis and vastly learned Brahmanas of a pious life. And Rishis of royal descent, O you of the Dasharha race, as also venerable devotees, who were witnesses, O you exceedingly wise Being, to the ancient feats of the gods and the Asuras. Are desirous of seeing all the Kshatriya rulers of the earth and the countries and the kings assembled together from all sides, as also yourself, the true Janardana. We are going, O Keshava, to behold this grand sight worthy of being seen;

and we desire to hear, O Madhava, words conducive to morality and worldly profit. Which will be addressed by you to the Kurus in the midst of the kings, O you chastiser of foes.

त्वयोच्यमानाः कुरुषु राजमध्ये परंतप।

भीष्मद्रोणादयश्चैव विदुश्च महामतिः॥६९॥

Bhishma, Drona and others as also the greatly intelligent Vidura and yourself, O you tiger among the race of the Yadus, will be assembled together in the Council Chamber.

त्वं च यादवशार्दूल सभायां वै समेष्यथ।

तव वाक्यानि दिव्यानि तथा तेषां च माधव॥७०॥

श्रोतुमिच्छाम गोविन्द सत्यानि च हितानि च।

O Govinda, O Madhava, we desire to hear your divine, truth and of benefit words assembled together in the Council Chamber.

आपृष्टोऽसि महाबाहो पुनर्द्रक्ष्यामहे वयम्॥७१॥

याह्यविघ्नेन वै वीर द्रक्ष्यामस्त्वां समागतम्।

आसीनमासने दिव्ये बलतेजःसमाहितम्॥७२॥

You now know our purpose, O you of long arms; and you will again see us. O hero, we will see you come to the Council safely and sealed on a divine seat, endued with strength and prowess.

CHAPTER 84

(BHAGAVAD-YANA PARVA) Continued

The embassy of the God

वैशम्पायन उवाच

प्रयान्तं देवकीपुत्रं परवीररुजो दश।

महारथा महाबाहुमन्वयुः शस्त्रपाणयः॥१॥

Vaishampayana said

Ten mighty car-warriors capable of vanquishing heroes on the enemy's side with arms in their hands followed the son of Devaki of long arms as he proceeded along.

पदातीनां सहस्रं च सादिनां च परंतप।

भोज्यं च विपुलं राजन् प्रेष्यश्च शतशोऽपरे॥२॥

A thousand foot-soldiers and a thousand horsemen too (followed him) O chastiser of foes; as also hundreds of others carrying sufficient provision and other things.

जनमेजय उवाच

कथं प्रयातो दाशार्हो महात्मा मधुसूदनः।

कानि वा व्रजतस्तस्य निमित्तानि महौजसः॥३॥

Janamejaya said

How did the great should scion of the Dasharha race, the slayer of Madhu, go on his journey; and what were the omens observed when that one of great prowess was journeying?

वैशम्पायन उवाच

तस्य प्रयाणे यान्यासन् निमित्तानि महात्मनः।

तानि मे शृणु सर्वाणि दैवान्यौत्पातिकानि च॥४॥

Vaishampayana said

Listen from me to all these omens that were observed when the large-souled one commenced the journey. Some of them were earthly and heavenly.

अनघ्रेऽशनिनिर्घोषः सविद्युत् समजायत।

अन्वगेव च पर्जन्यः प्रावर्षद् विघ्ने भृशम्॥५॥

In the cloudless sky lightning were heard with loud roars; while behind him clouds poured down shower of rain.

प्रत्यगूर्ध्वहानद्यः प्राङ्मुखाः सिन्धुसप्तमाः।

विपरीता दिशः सर्वा न प्राज्ञायत किञ्चना॥६॥

The seven large rivers with the Sindhu flowing to go east, turned their courses in the contrary direction. The cardinal points were reversed, as it were; and nothing could be distinguished.

प्राज्वलन्नग्नयो राजन् पृथिवी समकम्पत।

उदपानाश्च कुम्भाश्च प्रासिञ्ज्यच्छतशो जलम्॥७॥

The fires were ablaze, O king and the earth shook; and well and water pots shot forth water by hundreds and flowed out.

तमः संवृतमप्यासीत् सर्वं जगदिदं तथा।

न दिशो नादिशो राजन् प्रज्ञायते स्म रेणुना॥८॥

The whole of this world was enveloped with darkness; and neither the cardinal nor subsidiary points of the earth could be known on account of the dust that was raised.

प्रादुरासीन्महाज्जब्दः खे शरीरं दृश्यते।

सर्वेषु राजन् देशेषु तदद्भुतमिवाभवत्॥९॥

There were loud roars though no body could be seen in this earth; and in all countries, O king there occurred the same strange things.

प्रापञ्चाद्वास्तिनपुरं वातो दक्षिणपश्चिमः।

आरुजन् गणशो वृक्षान् परुषोऽशनिनिस्वनः॥१०॥

A gale from the south-west devastated the city of Hastinapura, uprooting clusters of trees; and there were loud sounds in the sky.

यत्र यत्र च वार्षोयो वर्तते पथि भारत।

तत्र तत्र सुखो वायुः सर्वं चासीत् प्रदक्षिणम्॥११॥

But wherever, O Bharata, the scion of the Vrishni race went on his way; there were favourable winds and everything went right.

वर्ष पुष्पवर्षं च कमलानि च भूरिशः।

समश्च पञ्चा निर्दुःखो व्यपेतकुशकण्टकः॥१२॥

There was a down-fall of flowers including large numbers of lotuses. The roads became plain and divested of prickly grass and thorns.

संस्तुतो ब्राह्मणैर्गीर्भिस्तत्र तत्र सहस्रशः।

अर्च्यते मधुपर्कश्च वसुभिश्च वसुप्रदः॥१३॥

Wherever he went, the giver of wealth was praised by the Brahmanas by thousands by laudatory words; and they served him with curds, honey, clarified butter and riches.

तं किरन्ति महात्मानं वयैः पुष्पैः सुगन्धिभिः।

स्त्रियः पथि समागम्य सर्वभूतहिते रतम्॥१४॥

Women coming out on the highways threw on the great-souled one attached to the good of all creatures wild flowers of great fragrance.

स शालिभवनं रम्यं सर्वसस्यसमाचितम्।

सुखं परमधर्मिष्ठमभ्यगाद् भरतर्षभ॥१५॥

He then came to Shalibhavana, an enchanting spot filled with all sorts of crops, a place that was at once delicious and sacred, O bull of the Bharata race.

पश्यन् बहुपशून् ग्रामान् रम्यान् हृदयतोषणान्।

पुराणि च व्यतिक्रामन् राष्ट्राणि विविधानि च॥१६॥

After having seen many animals and beautiful villages enchanting the heart and after traversing diverse cities and kingdoms.

नित्यं हृष्टाः सुमनसो भारतैरभिरक्षिताः।

नोद्विग्नाः परचक्राणां व्यसनानामकोविदाः॥१७॥

उपप्लव्याद्यागम्य जनाः पुरनिवासिनः।

पथ्यतिष्ठन्त सहिता विष्वक्सेनदिदृक्षया॥१८॥

Ever of cheerful hearts, of good minds and well protected by the Bharatas and therefore not caring for the designs of the enemies and incognizant of all sorts of calamities, the people and the inhabitants of the city of Upaplavya, coming out of the city, stood on the roads desirous of beholding Vishvakṣena.

ते तु सर्वे समायान्तमग्निमिद्धमिव प्रभुम्।

अर्चयामासुरर्चाहं देशातिथिमुपस्थितम्॥१९॥

And they too worshipped the worshipful guest, who had come to their country-the lord who had arrived there as blazing fire.

वृकस्थलं समासाद्य केशवः परवीरहा।

प्रकीर्णरश्मावादित्ये व्योम्नि वै होहितायति॥२०॥

Keshava, the slayer of heroes on the enemy's side, having come near Vrikasthala, the sky was reddened by the rays shot by the sun.

अवतीर्य रथात् तूर्णं कृत्वा शौचं यथाविधि।

रथमोचनमादिश्य संध्यामुपविवेश ह॥२१॥

Quickly getting down from his chariot and having undergone the purifactory rites according to the usual custom and ordering for his chariot to be unyoked, he sat down for the customary evening duties.

दारुकोऽपि हयान् मुक्त्वा परिचर्य च शास्त्रतः।

मुमोच सर्वयोकत्रादि मुक्त्वा चैतानवासृजत्॥२२॥

Daruka, too having unyoked the horses and after having tended them according to the science of the management of horses and taking down all the trappings, set them completely free.

अप्यतीत्य तु तत् सर्वमुवाच मधुसूदनः।

युधिष्ठिरस्य कार्यार्थमिह वत्स्यामहे क्षपाम्॥२३॥

All this-being done, the slayer of Madhu said - with view to the attainment of Yudhishtira's object must we pass the night here.

तस्य तन्मतमाज्ञाय चक्रुरावसथं नराः।

क्षणेन चात्रपानानि गुणवन्ति समार्जयन्॥२४॥

The men, knowing that intention of his in a moment, prepared a lodging; and collected together suitable food and drink.

तस्मिन् ग्रामे प्रधानास्तु य आसन् ब्राह्मणा नृपा।

आर्याः कुलीना ह्रीमन्तो ब्राह्मी वृत्तिमनुष्ठिताः॥२५॥

The chief Brahmanas, that were in that village, O ruler of men, that were of noble ways of life, of good birth, modest and given to the observance of the Vedic rules and

तेऽभिगम्य महात्मानं हृषीकेशमर्दिदम्।

पूजां चक्रुर्यथान्यायमाशीर्मङ्गसंयुताम्॥२६॥

Having come near the great-souled Hrishiksha, the chastiser the chastiser of foes, honored him with suitable blessings and auspicious speeches.

ते पूजयित्वा दाशार्हं सर्वलोकेषु पूजितम्।

न्यवेदयन्त वेश्मानि रत्नवन्ति महात्मने॥२७॥

Having done honours to the scion of the Dasharha race, who was honoured in all the worlds, they placed at the disposal of the great-souled one their houses filled with wealth.

तान् प्रभुः कृतमित्युक्त्वा सत्कृत्य च यथार्हतः।

अभ्येत्य चैषां वेश्मानि पुनरायात् सहैव तैः॥२८॥

The Lord saving to them "you have done your part" and paying then due homage and coming to their houses, again came back to his own encampment with their company.

सुमृष्टं भोजयित्वा च ब्राह्मणांस्तत्र केशवः।

भुक्त्वा च सह तैः सर्वैरवसत् तां क्षपां सुखम्॥२९॥

Keshava, feeding the Brahmanas there to their satisfaction and having himself eaten in company of all of them, spent the night in happiness.

CHAPTER 85

(BHAGAVAD-YANA PARVA) Continued

The embassy of the God

वैशम्पायन उवाच

तथा दूतैः समाज्ञाय प्रयान्तं मधुसूदनम्।

धृतराष्ट्रोऽब्रवीद् भीष्ममर्चयित्वा महाभुजम्॥१॥

द्रोणं च संजयं चैव विदुरं च महामतिम्।

दुर्योधनं सहामात्यं हृष्टरोमाब्रवीदिदम्॥२॥

Vaishampayana said

In the mean time, having come to know of the departure of the slayer of Madhu (from the Pandava camp) through his spies, Dhritarashtra said to Bhishma of long arms after paying him due honours; and also to Drona and Sanjaya and the greatly intelligent Vidura his hairs standing up and also to Duryodhana and his ministers.

अद्भुतं महदाश्चर्यं श्रूयते कुल्लन्दन।

स्त्रियो बालाश्च वृद्धाश्च कथयन्ति गृहे गृहे॥३॥

सत्कृत्याचक्षते चान्ये तथैवान्ये समागताः।

पृथग्वादाश्च वर्तन्ते चत्वरेषु सभासु च॥४॥

O descendant of Kuru, I hear a strange thing-an exceedingly one. Women and children and old men are talking about it in every household. Some are discussing the subject out of good motives; while others are doing it, united together or separately; and the discussion is going on within the houses, as also in open spots.

उपायास्यति दाशार्हः पाण्डवार्थं पराक्रमी।

स नो मान्यश्च पूज्यश्च सर्वथा मधुसूदनः॥५॥

The powerful scion of Dasharha race is coming here for the sake of the Pandavas; and that slayer of Madhu is by all means the object of our respect and regard.

तस्मिन् हि यात्रा लोकस्य भूतानामीश्वरो हि सः।

तस्मिन् धृतिश्च वीर्यं च प्रज्ञा चौजश्च माधवे॥६॥

On him depends the course of the world. He is the lord of all creatures; and in that scion of Madhu's race are centered patience, prowess, wisdom and energy.

स मान्यतां नस्त्रेष्ठः स हि धर्मः सनातनः।

पूजितो हि सुखाय स्यादसुखः स्यादपूजितः॥७॥

That chief among men ought to be respected by the good; for he is the eternal virtue. For the sake of happiness is he worshipped. If he is not due regard, misery ensues.

स चेत् तुष्यति दाशार्ह उपचारैररिदमः।

कृष्णात् सर्वानभिप्रायान् प्राप्य्यामः सर्वराजसु॥८॥

If that chastiser of foes of the Dasharha race is satisfied with due reception; them shall

we obtain the fulfillment of all our wishes from Krishna in the midst of all the kings.

तस्य पूजार्थमद्यैव संविद्यत्स्व परंतप।

सभाः पथि विधीयन्तां सर्वकामसमन्विताः॥९॥

O chastiser of foes, prepare for his worship from this moment and erect pavilions on the way filled with all necessary articles.

यथा प्रीतिर्महाबाहो त्वयि जायेत तस्य वै।

तथा कुरुष्व गान्धारे कथं वा भीष्म मन्यसे॥१०॥

So that one of long arms may be gratified with you. Do that, O son of Gandhari. What do you think. O Bhishma?

ततो भीष्मादयः सर्वे धृतराष्ट्रं जनाधिपम्।

ऊचुः परममित्येवं पूजयन्तोऽस्य तद् वचः॥११॥

Then Bhishma and others all approving of those words of his said to Dhritarashtra, the ruler of men - "This excellent."

तेषामनुमतं ज्ञात्वा राजा दुर्योधनस्तदा।

सभावास्तूनि रम्याणि प्रदेष्टुमुपचक्रमे॥१२॥

King Duryodhana, then ascertaining that desire of theirs began to order the selection of sites for the erection of enchanting Pavilions.

ततो देशेषु देशेषु रमणीयेषु भागशः।

सर्वरत्नसमाकीर्णाः सभाङ्कुलनेकशः॥१३॥

Then in all places and in the most enchanting sites there were erected many pavilions (at proper intervals) adorned with all sorts of gems and precious stones.

आसनानि विचित्राणि युतानि विविधैर्गुणैः।

स्त्रियो गन्धानलंकारान् सूक्ष्माणि वसनानि च॥१४॥

गुणवन्त्यन्नपानानि भोज्यानि विविधानि च।

माल्यानि च सुगन्धीनि तानि राजा ददौ ततः॥१५॥

The king then sent there beautiful seats endued with various good qualities, girls, scents ornaments fine cloths, eatables and drinks of excellent qualities, garlands and perfumes of several kinds.

विशेषतश्च वासार्थं सभां ग्रामे वृकस्थले।

विदधे कौरवो राजा बहुरत्नां मनोरमाम्॥१६॥

Especially for his residence in the town of Vrikasthala the Kuru king erected an enchanting palace adorned with many gems and precious stones.

एतद् विधाय वै सर्वं देवार्हमतिमानुषम्।
आचख्यौ धृतराष्ट्राय राजा दुर्योधनस्तदा॥१७॥

Having done all this, which could be done only by gods and men of superhuman qualifications, king Duryodhana informed Dhritarashtra of what he had done.

ताः सभाः केशवः सर्वा रत्नानि विविधानि च।
असमीक्ष्यैव दाशार्ह उपायात् कुरुसद्व तत्॥१८॥

That scion of the Dasharha race, Keshava, however, came to that encampment of the Kurus without even casting his eyes on all those pavilions and diverse sorts of gems and precious stones.

CHAPTER 86

(BHAGAVAD-YANA PARVA) Continued

Speech of Dhritarashtra

धृतराष्ट्र उवाच

उपप्लव्यादिह क्षत्तरुपायातो जनार्दनः।
वृकस्थले निवसति स च प्रातरिहैष्यति॥१॥

Dhritarashtra said

O Kshatriya (Vidura), Janardana has set out from Upaplavya. He is now staying at Vrikasthala; and will come here in the morning.

आहुकानामधिपतिः पुरोगः सर्वसात्वताम्।
महामना महावीर्यो महासत्त्वो जनार्दनः॥२॥

Janardana is the rule of the Ahukas, the foremost of the scions of the Satvata race, is large-minded, of great prowess and great energy.

स्फीतस्य वृष्णिराष्ट्रस्य भर्ता गोप्ता च माधवः।
त्रयाणामपि लोकानां भगवान् प्रपितामहः॥३॥

Madhava, too, is the lord and protector of the rising and prosperous kingdom of the Vrishnis; and that divine being is the great grandfather of the three worlds.

वृष्ण्यन्धकाः सुमनसो यस्य प्रज्ञामुपासते।
आदित्या वसवो रुद्रा यथा बुद्धिं बृहस्पतेः॥४॥

The Vrishnis and the Andhakas of honest minds honour his wisdom; as the Adityas, the Vasus and the Rudras do the intelligence of Brihaspati.

तस्मै पूजां प्रयोक्ष्यामि दाशार्हाय महात्मने।
प्रत्यक्षं तव धर्मज्ञ तां मे कथयतः शृणु॥५॥

That large-souled scion of the Dasharha race shall I worship in your immediate presence. O you conversant with mediate presence. O you conversant with virtue, listen to me speaking of that worship.

एकवर्णैः सुक्लृप्तार्बाह्जिजातैर्हयोत्तमैः।
चतुर्थुक्तान् रथांस्तस्मैरौक्मान् दास्यामिषोडश॥६॥

I shall present to him sixteen golden chariots, each drawn by excellent horses of the same colour bred of the Bahlika species and all well equipped.

नित्यप्रभिन्नान् मातङ्गनीषादन्तान् प्रहारिणः।
अष्टानुचरमेकैकमष्टौ दास्यामि कौरवा॥७॥

O son of Kuru, I shall also present him eight elephants capable of working havoc among the enemy, whose juice shall be ever flowing from their temples and whose tusk shall be equal to sloughs, each with eight human attendants.

दासीनामप्रजातानां शुभानां रुक्मवर्चसाम्।
शतमस्मै प्रदास्यामि दासानामपि तावताम्॥८॥

A hundred of maid servants beautiful and without issue and beauty of gold, shall I give to him; and the same number of man-servants.

आविकं च सुखस्पर्शं पार्वतीयैरुपाहृतम्।
तदप्यस्मै प्रदास्यामि सहस्राणि दशाष्ट च॥९॥

Blankets pleasant to touch and procured from hilly tracts shall I give to him eighteen thousand in number.

अजिनानां सहस्राणि चीनदेशोद्भवानि च।
तान्यप्यस्मै प्रदास्यामि यावदर्हति केशवः॥१०॥

Thousands of deer skins produced in the country of China shall I give to him and whatever else may be fitting gifts to Keshava.

दिवा रात्रौ च भ्रात्येष सुतेजा विमलो मणिः।
तमप्यस्मै प्रदास्यामि तमर्हति हि केशवः॥११॥

I shall give him this pure and very bright gem that shines day and night; for Keshava is the proper recipient of these.

एकनाभिपतत्यह्ना योजनानि चतुर्दश।
यानमश्नतरीयुक्तं दास्ये तस्मै तदप्यहम्॥१२॥

This chariot drawn by excellent horses that traverses fourteen yojanas in a single day, that too shall I give him.

यावन्ति वाहनान्यस्य यावन्तः पुरुषश्च ते।

ततोऽष्टगुणमप्यस्मै भोज्यं दास्याम्यहं सदा॥१३॥

I shall present to him eight times the eatables that all his attendants and animals in the army may consume.

मम पुत्राश्च पौत्राश्च सर्वे दुर्योधनादृते।

प्रत्युद्यास्यन्ति दाशार्हं रथैर्मृष्टैः स्वलंकृताः॥१४॥

All my sons and grandsons with the exception of Duryodhana will go forward, mounted on chariots and with ornaments on to receive the scion of the Dasharha race.

स्वलंकृताश्च कल्याण्यः पादैरेव सहस्रशः।

वारमुख्या महाभागं प्रत्युद्यास्यन्ति केशवम्॥१५॥

Blessed damsels, the foremost among dancing girls, by thousands with ornaments on will go out on foot to receive Keshava of large parts.

नगरादपि याः काश्चिद् गमिष्यन्ति जनार्दनम्।

ब्रह्मं कन्याश्च कल्याणयस्ताश्च यास्यन्त्यनावृताः॥१६॥

The beautiful girls, that will go out from this ten to see Janardana, will go with out their veils drawn.

सस्त्रीपुरुषबालं च नगरं मधुसूदनम्।

उदीक्षतां महात्मानं भानुमन्तमिव प्रजाः॥१७॥

Let my subjects in this town, including women, men and children, behold the large-souled slayer of Madhu like the rising sun.

महाध्वजपताकाश्च क्रियन्तां सर्वतो दिशः।

जलावसिक्तो विरजाः पन्थास्तस्येति चान्वशात्॥१८॥

Let the points of the earth be filled with large flags and banners and let the rods through which he will pass be drenched with water so as to remove the dust.

दुःशासनस्य च गृहं दुर्योधनगृहाद् वरम्।

तदद्य क्रियतां क्षिप्रं सुसम्पृष्टमलंकृतम्॥१९॥

The house of Dushasana is better than that of Duryodhana. Let that be now furnished and well cleansed quickly.

एतद्धि रुचिराकारैः प्रासादैरुपशोभितम्।

शिवं च रमणीयं च सर्वर्तुसुमहाधनम्॥२०॥

This one (the abode of Dushasana) is graced with many palaces beautiful to look at; and it is comfortable, enchanting and rich during every season of the year.

सर्वमस्मिन् गृहे रत्नं मम दुर्योधनस्य च।

यद् यदहति वार्षीयस्तत् तद् देयमसंशयम्॥२१॥

All my wealth and that of Duryodhana are in this house. Whatever is fitting for the scion of the Vrishni race should be given to him without doubt

CHAPTER 87

(BHAGAVAD-YANA PARVA) Continued

Speech of Vidura

विदुर उवाच

राजन् बहुतमश्चासि त्रैलोक्यस्यापि सत्तमः।

सम्भावितश्च लोकस्य सम्पत्तश्चासि भारत॥१॥

Vidura said

O king, you are thought very well of in the there worlds, indeed as, the best of men. You are beloved by the world and respected as well, O Bharata.

यत् त्वमेवंगते ब्रूयाः पश्चिमे वयसि स्थितः।

शास्त्राद् वा सुप्रतर्काद् वा सुस्थिरः स्थविरोहसि॥२॥

Having reached the setting part of your life, whatever you say under these circumstances can never be against the holy books, nor against the dictates of the dictates of reason; for your mind is clam, as you are aged.

लेखा शशिनि भाः सूर्ये महोर्मिरिव सागरे।

धर्मस्त्वयि तथा राजन्निति व्यवसिताः प्रजाः॥३॥

The subjects are confident that virtue resides in you, O king permanently even as marks on the stone or as rays in the sun and waves in the sea.

सदैव भावितो लोको गुणौघेस्तव पार्थिव।

गुणानां रक्षणे नित्यं प्रयतस्व सबाधवः॥४॥

O ruler of the earth one is ever beloved in this world owing to your large number of good qualities. Take pains always, therefore, with your friends in the preservation of your noble traits.

आर्जवं प्रतिपद्यस्व मा बाल्याद् बहु नीनशः।

राजन् पुत्रांश्च पौत्रांश्च सुहृदश्चैव सुप्रियान्॥५॥

Be simple-minded. Do not out of childishness destroy, O king, your sons and grandsons and good and dearly beloved friends.

यत् त्वमिच्छसि कृष्णाय राजन्नतिथये बहु।

एतदन्यश्च दाशार्हः पृथिवीमपि चाहति॥६॥

What you desire to present your guest Krishna with is much; but the scion of the Dasharha race deserves all this and much more or indeed the whole earth.

न तु त्वं धर्ममुद्दिश्य तस्य वा प्रियकारणात्।

एतद् दित्ससि कृष्णाय सत्येनात्मानमालभे॥७॥

For the sake of virtue or for desire of pleasing him however you do not give all this to Krishna; and I speak truly that you do this for the gain of yourself.

मायैषा सत्यमेवैतच्छब्दैतद् भूरिदक्षिण।

जानामि त्वन्मतं राजन् गूढं बाह्येन कर्मणा॥८॥

It is true that this proceeds out of deception and insincerity and therefore it is exceedingly improper. I know your secret intentions, O king from your outward acts.

पञ्च पञ्चैव लिप्सन्ति ग्रामकान् पाण्डवा नृप।

न च दित्ससि तेभ्यस्तांस्तच्छब्दं न करिष्यसि॥९॥

The five Pandavas, O king desire only five villages. If you do not give them those they will not conclude peace.

अर्थेन तु महाबाहुं वार्ष्णेयं त्वं जिहीर्षसि।

अनेन चाप्युपायेन पाण्डवेभ्यो विभेत्स्यसि॥१०॥

You desire to win the son of Vrishnis to your own side by wealth; and by this means you want to create gull between himself and the Pandavas.

न च वित्तेन शक्योऽसौ नोद्यमेन न गर्हया।

अन्यो धनंजयात् कर्तुमेतत् तत्त्वं ब्रवीमि ते॥११॥

He cannot, however be separated from Dhananjaya by wealth or by exertions, nor by speaking all about the Pandavas. I tell this you in all sincerity.

वेद कृष्णस्य माहात्म्यं वेदास्य दृढभक्तिताम्।

अत्याज्यमस्य जानामि प्राणैस्तुल्यं धनंजयम्॥१२॥

I know the noble-mindedness of Krishna and I know his firm devotion and I know that Dhananjaya is inseparable from him even as life itself.

अन्यत् कुम्भादपां पूर्णादन्यत् पादावसेचनात्।

अन्यत् कुशलम्प्रश्नान्नैवेक्ष्यति जनार्दनः॥१३॥

On anything else besides a pot full water and water for washing his feet and interrogations on his health even cast his eyes.

यत् त्वस्य प्रियमातिथ्यं मानार्हस्य महात्मनः।

तदस्मै क्रियतां राजन् मानार्होऽसौ जनार्दनः॥१४॥

Show him however, that hospitality which is acceptable to that large-souled one deserving of honour. O king, that Janardana is the proper party for showing honour to.

आशंसमानः कल्याणं कुरुनभ्येति केशवः।

येनैव राजन्नर्थेन तदेवास्मा उपाकुरु॥१५॥

Keshava comes here expecting to do good to the Kurus. Do that, O king, by which that object may be gained.

शममिच्छति दाशार्हस्तव दुर्योधनस्य च।

पाण्डवानां च राजेन्द्र तदस्य वचनं कुरु॥१६॥

The scion of the Dasharha race desires peace for yourself and for Duryodhana and for the Pandavas as well, O chief among kings; do you therefore, what he says.

पितासि राजन् पुत्रास्ते वृद्धस्त्वं शिशवः परे।

वर्तस्व पितृवत् तेषु वर्तन्ते ते हि पुत्रवत्॥१७॥

O king you are father and they are your sons. you are aged and others are children. Act therefore as befits a father and let them act as your children.

CHAPTER 88

(BHAGAVAD-YANA PARVA)-Continued

Speech of Duryodhana and others

दुर्योधन उवाच

यदाह विदुरः कृष्णे सर्वं तत् सत्यमच्युते।

अनुरक्तो ह्यसंहार्यः पार्थान् प्रति जनार्दनः॥११॥

Duryodhana said

What Vidura has said regarding Krishna has been truly spoken; for Janardana is firmly

attached to the son of Pritha and inseparable from them.

यत् तत् सत्कारसंयुक्तं देयं वसु जनार्दन।
अनेकरूपं राजेन्द्र न तद् देयं कदाचन॥१॥

The diverse kinds of wealth therefore that is proposed to be bestowed on Janardana for his honour, O chief among kings, should on no account be given.

देशः कालस्तथाऽयुक्तो न हि नार्हति केशवः।
मंस्यत्यधोक्षजो राजन् भयादर्पति मामिति॥३॥

Though Keshava is worthy of all that, yet place and time render it in-expedient; for he will come to think on receiving our worship, O king, that we are honoring him out of fear.

अवमानश्च यत्र स्यात् क्षत्रियस्य विशाम्पते।
न तत् कुर्याद् बुधः कार्यमिति मे निश्चिता मतिः॥४॥

O Lord of the world, what would conduce to the disgrace of the Kshatriya race should not be done by a wise man. Such is my decided opinion.

स हि पूज्यतमो लोके कृष्णः पृथुललोचनः।
त्रयाणामपि लोकानां विदितं मम सर्वथा॥५॥

Krishna of big eyes is most worthy of worship in this world by all the three worlds. This fact is always present in my mind.

न तु तस्मै प्रदेयं स्यात् तथा कार्यगतिः प्रभो।
विग्रहः समुपाख्यो न हि शाम्यत्यविग्रहात्॥६॥

But circumstances are such, my lord, that nothing should be given him. War having been decided on will not turn into peace by delaying the former.

वैशम्पायन उवाच

तस्य तद् वचनं श्रुत्वा भीष्मः कुरुपितामहः।
वैचित्रवीर्यं राजानमिदं वचनमब्रवीत्॥७॥

Vaishampayana said

Bhishma, the grandfather of the Kurus, having heard these words of his said these words to the royal son of Vichitravirya.

सत्कृतोऽसत्कृतो वापि न क्रुद्धयेत जनार्दनः।
नालमेनमवज्ञातुं नावज्ञेयो हि केशवः॥८॥

Janardana will not get angry, whether he is properly received or not. He cannot be

insulted; for Keshava is not capable of being so.

यत् तु कारयं महाबाहो मनसा कार्यतां गतम्।
सर्वोपायैर्न तच्छक्यं केनचित् कर्तुमन्यथा॥९॥

Whatever act, O you with long arms, is fructified in his mind's eye cannot be prevented by any man by every mean in his power.

स यद् ब्रूयान्महाबाहुस्तत् कार्यमविशङ्कया।
वासुदेवेन तीर्थेन क्षिप्रं संशाम्य पाण्डवैः॥१०॥

What that being with long arms says, should be done without hesitation. Effect peace quickly with the Pandavas through the instrumentality of Vasudeva.

धर्ममर्थ्यं च धर्मात्मा ध्रुवं वक्ता जनार्दनः।
तस्मिन् वाच्याः प्रिया वाचो भवता बान्धवैः सह॥११॥

Janardana, inclined to virtue, will surely say what is conducive to morality as well as worldly profit; and he should be spoken to in agreeable words by yourself along with your friends.

दुर्योधन उवाच

न पर्यायोऽस्ति यद् राजञ्जिर्यं निष्केवलामहम्।
तैः सहेमामुपाशनीयां यावज्जीवं पितामहं॥१२॥

Duryodhana said

Since, O king, there is no likelihood of my being the sole enjoy of royalty and since, O grandsire, I cannot share it for life with them.

इदं तु सुमहत् कार्यं शृणु मे यत् समर्थितम्।
परायणं पाण्डवानां निच्छामि जनार्दनम्॥१३॥

Listen to this great deed which I have fixed in my mind. I shall make Janardana - the refuge of the Pandavas, the captive.

तस्मिन् बद्धे भविष्यन्ति वृष्णायः पृथिवी तथा।
पाण्डवाश्च विधेया मे स च प्रातरिहैष्यति॥१४॥

On his imprisonment, the Vrishnis and the Pandavas, in fact the whole world, will be at my disposal. Krishna, too, will be here tomorrow morning.

अत्रोपायान् यथा सम्यङ्गन बुद्धयेत जनार्दनः।
न चापायो भवेत् कश्चित् तद् भवान् प्रब्रवीतु मे॥१५॥

Some means for executing this in such a way that Janardana may not at all anticipate it;

and so that we may not fall into any danger, should be told me by you.

वैशम्पायन उवाच

तस्य तद् वचनं श्रुत्वा घोरं कृष्णाभिसंहितम्।

धृतराष्ट्रः सहामात्यो व्यथितो विमनाऽभवत्॥१६॥

Vaishampayana said

Hearing these words of terrible import, namely of making Krishna a captive, Dhritarashtra with his ministers became oppressed with pain.

ततो दुर्योधनमिदं धृतराष्ट्रोऽब्रवीद् वचः।

मैवं वोचः प्रजापाल नैव धर्मः सनातनः॥१७॥

Dhritarashtra then said these words to Duryodhana, do not say so, O you protector of men. This is against eternal virtue.

दूतश्च हि हृषीकेशः सम्बन्धी च प्रियश्च नः।

अपायः कौरवेयेषु स कथं बन्धमर्हति॥१८॥

Hrishikesha is an ambassador; and in relation he is dear to ourselves. He has done no wrong to the Kurus. How then is it proper that he should be made a captive?

भीष्म उवाच

परीतस्तव पुत्रोऽयं धृतराष्ट्र सुमन्दधीः॥

वृणोत्यनर्थं नैवार्थं याच्यमानः सुहृज्जनैः॥१९॥

Bhishma said

This wicked son of yours, O Dhritarashtra, is on the verge of eternity. He selects the evil and not what is good, though begged by persons who wish well to him.

इममुत्पथि वर्तन्तं पापं पापानुबन्धिनम्।

वाक्यानि सुहृदां हित्वा त्वमप्यस्यानुवर्तसे॥२०॥

Instead of listening to the advice of your well-wishers, you too follow him, who is established on this unrighteous path and whose surroundings are sinful.

कृष्णमक्लिष्टकर्माणमासाद्यायं सुदुर्मतिः।

तव पुत्रः सहामात्यः क्षणेन न भविष्यति॥२१॥

This son of Dhritarashtra of exceedingly wicked purposes, along with his advisers, will cease to exist in a moment when he comes against Krishna, who can do a work without the least trouble.

पापस्यास्य नृशंसस्य त्यक्तधर्मस्य दुर्मतेः।

नोत्सहेऽनर्थसंयुक्ताः श्रोतुं वाचः कथंचन॥२२॥

I dare not listen to any words of this man of wicked purpose, who has abandoned virtue and who is cruel and sinful.

इत्युक्त्वा भरतश्रेष्ठो वृद्धः परममन्यमान्।

उत्थाय तस्मात् प्रातिष्ठद् भीष्मः सत्यपराक्रमः॥२३॥

Having said this, the foremost of aged men among the Bharata Bhishma of true prowess got up and went away from that place, fired with great rage.

CHAPTER 89

(BHAGAVAD-YANA PARVA)-Continued

Embassy of Krishna

वैशम्पायन उवाच

प्रातरुत्थाय कृष्णस्तु कृतवान् सर्वमाह्निकम्।

ब्राह्मणैरभ्यनुज्ञातः प्रययौ नगरं प्रति॥१॥

Vaishampayana said

Having got up (from the bed) in the morning, Krishna attended to the daily rites; and with the permission of the Brahmanas went towards the city.

तं प्रयान्तं महाबाहुमनुज्ञाय महाबलम्।

पर्यवर्तन्त ते सर्वे वृकस्थलनिवासिनः॥२॥

All those residents of Vrikasthala returned after duly informing the greatly powerful one, who was departing (for the city).

धार्तराष्ट्रास्तमायान्तं प्रत्युज्जग्मुः स्वलंकृताः।

दुर्योधनादुते सर्वे भीष्मद्रोणकृपादयः॥३॥

The son of Dhritarashtra with the exception of Duryodhana, Bhishma, Drona, Kripa and others, beautifully attired went forth to (receive) him who was coming towards them.

पौराश्च बहुला राजन् हृषीकेशं दिदृक्षवः।

यानैर्बहुविधैर्यैः पद्भिरेव तथा परे॥४॥

Crowds of the townsmen, O king, desirous of having a look of Hrishikesha, were there in diverse sorts of conveyances; while there were others on foot.

स वै पथि समागम्य भीष्मेणाविलिष्टकर्मणा।
द्रोणेन धार्तराष्ट्रश्च तैर्वृतो नगरं ययौ॥५॥

He (Krishna) too having met with Bhishma who does acts without any efforts and Drona and the sons of Dhritarashtra on the way, went to the town surrounded by them.

कृष्णसम्माननार्थं च नगरं समलंकृतम्।
बभूव राजमार्गश्च बहुरलसमाचितः॥६॥

For paying honour to Krishna the city was well ornamented and the public roads were decked with diverse sorts of gems and precious stones.

न च कश्चिद् गृहे राजंस्तदाऽऽसीद् भरतर्षभा
न स्त्री न वृद्धो न शिशुर्वासुदेवदिदृक्षया॥७॥

There was none who stayed within the house, O king, on that occasion. O bull among the race of Bharata - no woman, no aged, no child was indoors out of a desire to have a gaze of Vasudeva.

राजमार्गो नरास्तस्मिन् संस्तुवन्त्यवनिं गताः।
तस्मिन् काले महाराज हृषीकेशप्रवेशने॥८॥

On the public road the people with their heads bowing down on the earth were praising him in verses at that time, O great king, when Hrishikesha entered the city.

आवृतानि वरस्त्रीभिर्गृहाणि सुमहान्यपि।
प्रचलन्तीव भारेण दृश्यन्ते स्म महीतले॥९॥

The spacious mansions, filled with the ladies of rank, seemed to tremble under their weight to fall over upon the ground.

तथा च गतिमन्तस्ते वासुदेवस्य वाजिनः।
प्रनष्टगतयोऽभूवन् राजमार्गे नरैर्वृते॥१०॥

The steeds of Vasudeva, though swift in speed lost their motion, in the public road covered over by human beings.

स गृहं धृतराष्ट्रस्य प्राविशच्छत्रुर्कशनः।
पाण्डुरं पुण्डरीकाक्षः प्रासादैरुपशोभितम्॥११॥

That lotus-eyed grinder of foes entered the gray-coloured abode of Dhritarashtra graced with many palaces.

तिस्रः कक्ष्या व्यतिक्रम्य केशवो राजवेश्मनः।
वैचित्रवीर्यं राजानमभ्यगच्छदरिदमः॥१२॥

After traversing through the apartments of the royal abode, Keshava, the subduer of foes, came to the royal son of Vichitravirya.

अभ्यागच्छति दाशार्हे प्रज्ञाचक्षुर्नराधिपः।

सहैव द्रोणभीष्माभ्यामुदतिष्ठन्महायशाः॥१३॥

On the scion of the Dasharha race approaching towards him, the high-famed ruler of men, who had eyes of wisdom, along with Drona and Bhishma stood up;

कृष्ण सोमदत्तश्च महाराजश्च बाल्हिकः।

आसनेभ्योऽचलन् सर्वे पूजयन्तो जनार्दनम्॥१४॥

So also Kripa, Somadatta and the great king Balhika stood up from their respective seats for worshipping Janardana.

ततो राजानमासाद्य धृतराष्ट्रं यशस्विनम्।

स भीष्मं पूजयामास वाष्णोयो वाग्भिरञ्जसा॥१५॥

Then having come to the king Dhritarashtra of renown, the scion of the Vrishni race honoured him along with Bhishma with suitable words and without delay.

तेषु धर्मानुपूर्वीं तां प्रयुज्य मधुसूदनः।

यथावयः समीयाय राजभिः सह माधवः॥१६॥

Madhava, the slayer of Madhu, having done honour to them according to the usual custom, exchanged words with other kings according to their age.

अथ द्रोणं सबाह्वीकं सपुत्रं च यशस्विनम्।

कृपं च सोमदत्तं च समीयाय जनार्दनः॥१७॥

Janardana then addressed Balhika and the famous Drona with his son and Kripa and Somadatta.

तत्रासीदूर्जितं मृष्टं काञ्चनं महदासनम्।

शासनाद् धृतराष्ट्रस्य तत्रोपाविशदच्युतः॥१८॥

There in that place was a large wheat made of gold, of beautiful workmanship and ornamented with jewels, on which Achyuta took his seat at the request of Dhritarashtra.

अथ गां मधुपर्कं चाप्युदकं च जनार्दने।

उपजह्वर्यथान्यायं धृतराष्ट्रपुरोहिताः॥१९॥

They, headed by Dhritarashtra, duly offered to Janardana, as was the custom, a cow, honey, curds and water.

कृतातिथ्यस्तु गोविन्दः सर्वान् परिहसन् कुरुन्।

आस्ते साम्वयिकं कुर्वन् कुरुभिः परिवारितः॥२०॥

The rites of hospitality being finished, Govinda stayed there (for a short time) surrounded by the Kurus, jesting with them and exchanging words of courtesy according to his relationship.

सोऽर्चितो धृतराष्ट्रेण पूजितश्च महायशः।

राजानं समनुज्ञाय निर्क्रामदरिदमः॥२१॥

He, the subduer of his enemies, being worshipped and honoured by Dhritarashtra of great fame, issued out with the permission of the king.

तैः समेत्य यथान्यायं कुरुभिः कुरुसंसदि।

विदुरावसथं रम्यमुपातिष्ठत माधरः॥२२॥

Madhava, having exchanged greetings with the Kurus suitably in their assembly, went to the enchanting abode of Vidura.

विदुरः सर्वकल्याणैरभिगम्य जनार्दनम्।

अर्चयामास दाशार्हं सर्वकामैरुपस्थितम्॥२३॥

Vidura approached and worshipped Janardana of the Dasharha race and presented him every auspicious and desirable offering.

या मे प्रीतिः पुष्कराक्ष त्वद्दर्शनसमुद्भवा।

सा किमाख्यायते तुभ्यमन्तरात्मासि देहिनाम्॥२४॥

He said - 'The joy I feel at the sight of yourself, who have come here, O you with lotus eyes, what is the use of describing? For, you are the inner soul of all corporeal beings.'

कृतातिथ्यं तु गोविन्दं विदुरः सर्वधर्मवित्।

कुशलं पाण्डुपुत्राणामपृच्छन्मधुसूदनम्॥२५॥

Vidura, conversant with all the virtues, having finished the rites of hospitality to Govinda, asked the slayer of Madhu about the welfare of the sons of Pandu.

प्रीयमाणस्य सुहृदो विदुरो बुद्धिसत्तमः।

धर्मार्थनित्यस्य सतो गतरोषस्य धीमतः॥२६॥

तस्य सर्वं सविस्तारं पाण्डवानां विचेष्टितम्।

क्षत्रुराचष्ट दाशार्हः सर्वं प्रत्यक्षदर्शिवान्॥२७॥

That scion of the Dasharha race who sees everything as plainly as what he sees before his eyes, told everything in detail about the doings

of the Pandavas to Khattva. Vidura was the best among the honest and learned men and he also was the dear friend and well-wisher (of the Pandavas), he was wise, honest and a man of principle, virtuous and learned in worldly profit and he felt no malice (for the Pandavas).

CHAPTER 90

(BHAGAVAD-YANA PARVA)-Continued

The conversation between Kunti and Krishna

वैशम्पायन उवाच

अथोपगम्य विदुरमपराह्णे जनार्दनः।

पितृष्वसारं स पृथामभ्यगच्छदरिदमः॥१॥

Vaishampayana said

After his visit to Vidura, Janardana, the subduer of enemies, went in the afternoon to Pritha, his mother's sister.

सा दृष्ट्वा कृष्णमायान्तं प्रसन्नादित्यवर्चसम्।

कण्ठे गृहीत्वा प्राक्रोशत् स्मरन्ती तनयान् पृथा॥२॥

Seeing Krishna approaching and effulgent like the radiant sun, Pritha clasped his neck with her arms and poured forth her loud lamentations, remembering her sons.

तेषां सत्त्ववतां मध्ये गोविन्दं सहचारिणम्।

चिरस्य दृष्ट्वा वार्ष्णेयं बाष्पमाहारयत् पृथा॥३॥

Seeing Govinda after a long time, the action of the Vrishni race, companion of her sons, endued with prowess, Pritha shed tears.

साब्रवीत् कृष्णमासीनं कृतातिथ्यं युधां पतिम्।

बाष्पगद्गदपूर्णेन मुखेन परिशुष्यता॥४॥

She said to Krishna, the best of warriors who had seated himself after receiving the rites of hospitality, with her face dried up with woe and in a voice choked up with tears.

ये ते बाल्यात् प्रभृत्वेव गुरुशुश्रूषणे रताः।

परस्परस्य सुहृदः सम्पताः समचेतसः।

निकृत्या भ्रंशिता राज्याज्जनार्हा निर्जनं गताः॥५॥

'Those, who ever since their childhood are attached to the service of their elders, those who are endued with humility and those who are of similar hearts, were deprived of their

kingdom by deceit and sent into exile, through they were desirous of remaining in the society of men.

विनीतक्रोधहर्षाश्च ब्रह्मण्याः सत्यवादिनः।

त्यक्त्वा प्रियमुखे पार्था रुदतीमपहाय माम्॥६॥

They, who have brought under control wrath and joy, who are devoted to the Brahmanas, who are speakers of truth, those sons of mine abandoning their dear enjoyments and leaving behind them myself weeping for them.

अहर्षुश्च वनं यान्तः समूलं हृदयं मम।

अतदर्हा महात्मानः कथं केशवं पाण्डवाः॥७॥

Have gone to the forest, rendering the very bottom of my heart. These large-souled sons of Pandu undeserving of these miseries-how did they, O Keshava.

ऊर्ध्वहावने तात सिंहव्याघ्रगजाकुले।

बाला विहीनाः पित्रा ते मया सततलालिताः॥८॥

Live in that great forest, O child, abandoning, as it was, in lions, tigers and elephants. Losing their father in their boyhood, they were even reared and brought up by myself.

अपश्यन्तश्च पितरौ कथमूर्ध्वहावने।

शङ्खदुन्दुभिनिर्घोषैर्मृदङ्गैर्वेणुनिःस्वनैः॥९॥

Without seeing their parents, how did they live in the great forest? By the sounds of conches and drums and the music of flutes.

पाण्डवाः समबोध्यन्त बाल्यात् प्रभृति केशव।

ये स्म वारणशब्देन हयानां हेषितेन च॥१०॥

स्थनेपिनिनादैश्च व्यबोध्यन्त तदा गृहे।

शङ्खभेरीनिनादेन वेणुवीणानुनादिना॥११॥

पुण्याहधोषमिश्रेण पूज्यमाना द्विजातिभिः।

वस्त्रै रत्नैरलंकारैः पूजयन्तो द्विजन्मनः॥१२॥

गीर्भिर्मङ्गलयुक्ताभिर्बाह्याणानां महात्मनाम्।

अर्चितैरर्चनाहैश्च स्तुवद्भिरभिनन्दिताः॥१३॥

प्रासादाचेष्वबोध्यन्त राङ्गवाजिनशायिनः।

कूरं च निनदं श्रुत्वा श्रापदानां महावने॥१४॥

Were the Pandavas awakened from their sleep ever since their infancy, O Keshava; who again, were by the roar of elephants and

neighing of horses and by the rattles of the wheels of the chariots awakened from sleep at home-also by the sound of conches and cymbals accompanied with the music of flutes and lyres; and whose praises were sung by the twice-born at the break of day in high sounding songs; and who worshipped the deserving Brahmanas with the raiment's, gems and jewels; who, worthy of respect, themselves were blessed and done homage to by the large-souled Brahmanas by laudatory hymns and worshipped as well. How could they, lying on soft blankets and skin of the Ranku deer in the best parts of the palace, be awakened by hearing the loud roar of animals in the great forest?

न स्मोपयान्ति निद्रां ते न तदर्हा जनार्दन।

भेरीमृदङ्गनिनदैः शङ्खवैणवनिस्वनैः॥१५॥

स्त्रीणां गीतनिनादैश्च मधुरैर्मधुसूदन।

वन्दिमागधसूतैश्च स्तुवद्भिर्बोद्धिताः कथम्॥१६॥

It does not seem possible to me that they obtained sleep, though they did not at all deserve this, O Janardana, those who by the sound of cymbals and drums and the conches and flutes and by the sweet music of songs by woman, O slayer of Madhu, were awakened and praised by the prisoners and professional bards-how could they.

महावनेष्वबोध्यन्त श्रापदानां स्तेन च।

ह्रीमान् सत्यवृत्तिर्दानो भूतानामनुकम्पिता॥१७॥

कामद्वेषो वशे कृत्वा सतां वर्तमानुवर्तते।

अम्बरीषस्य माञ्धातुर्ययातेर्नहुषस्य च॥१८॥

भरतस्य दिलीपस्य शिबेरीशीनरस्य च।

राजर्षीणां पुराणानां धुरं धत्ते दुरुद्धहाम्॥१९॥

शीलवृत्तोपसम्पन्नो धर्मज्ञः सत्यसंगरः।

राजा सर्वगुणौपेतस्त्रैलोक्यस्यापि यो भवेत्॥२०॥

अजातशत्रुर्धर्मात्मा शुद्धजाम्बूनदप्रभः।

श्रेष्ठः कुरुषु सर्वेषु धर्मतः श्रुतवृत्ततः।

प्रियदर्शो दीर्घभुजः कथं कृष्ण युधिष्ठिरः॥२१॥

In the great forest be awakened at the roar of animals? The one endowed with modesty, truth, patience, self-control and kindness to animals and who bringing his desire and malice under control walks on the path followed by

the good, he was capable of bearing the heavy burden of the ancient sages of royal descent—namely Amvarisha, Mandhatta, Yayati, Nahusha, Bharata, Dilipa, Shibi, the son of Ushanara; he who followed good habits of life and conversant with virtue, of true prowess, he who endued with all the virtuous uses, the king of all the three worlds, viz., the virtuous-souled Ajatashatru of a pious complexion and having a complexion like that of gold, chief among the Kurus and among all in respect of virtue and those who shape their habits of life to the ways indicated in the holy book, who is of handsome appearance and of long arms, how is that Yudhishthira, O Krishna?

यः स नागायुतप्राणो वातरंहा महाबलः।
सामर्षः पाण्डवो नित्यं प्रियो भ्रातुः प्रियंकरः॥२२॥
कीचकस्य तु सज्ञातेर्यो हन्ता मधुसूदन।
शूरः क्रोधवशानां च हिडिम्बस्य वकस्य च॥२३॥
पराक्रमे शक्रसमो मातस्त्रिसमो बले।
महेश्वरसमः क्रोधे भीमः प्रहरतां वरः॥२४॥
क्रोधं बलममर्षं च यो निधाय परंतपः।
जितात्मा पाण्डवोऽमर्षो भ्रातुस्तिष्ठति शासने॥२५॥
तेजोराशिं महात्मानं वरिष्ठममितौजसम्।
भीमं प्रदर्शनेनापि भीमसेन जनार्दनम्॥२६॥

He who is of as great strength as ten thousand elephants and of speed equal to the wind, that is, one of great prowess and ever wrathful among the sons of Pandu, who ever does good to his dear brothers; who slew Kichaka with his cousins, O slayer of Madhu and Krodhavasha and of Hidimba and of Vaka; who is in strength equal to Shakra and in prowess equal to the god of wind, who is in wrath equal to the great Shiva, namely Bhima, foremost among smiters, that chastiser of foes, that wrathful son of Pandu, who controlling his rage and strength and wrath, stays with his soul under restraint, under the rule of his brother, that great-souled one, that man of energy, that foremost among men, that one of immeasurable prowess, that Bhima in appearance, too, is terrible looking (i.e. justifies his name), O Janardana.

तं मयाचक्ष्व वार्ष्णेय कथमद्य वृकोदरः।

आस्ते परिघबाहुः स मध्यमः पाण्डवो बली॥२७॥

Tell me, O scion of the Vrishni race, how Vrikodara is doing now, the one having mace-like arms, that mighty second son of Pandu.

अर्जुनैर्जुनो यः स कृष्ण बाहुसहस्रिणा।
द्विबाहुः स्पर्धते नित्यमतीतेनापि केशव॥२८॥
क्षिपत्येकेन वेगेन पञ्च बाणशतानि यः।
इष्वस्रे सदृशो राज्ञः कार्तवीर्यस्य पाण्डवः॥२९॥
तेजसाऽऽदित्यसदृशो महर्षिसदृशो दमे।
क्षमया पृथिवीतुल्यो महेन्द्रसमविक्रमः॥३०॥
आधिराज्यं महद् दीप्तं प्रथितं मधुसूदना।
आहतं येन वीर्येण कुरूणां सर्वराजसु॥३१॥
यस्य बाहुबलं सर्वे पाण्डवाः पर्युपासते।
स सर्वरथिनां श्रेष्ठः पाण्डवः सत्यविक्रमः॥३२॥
यं गत्वाऽभिमुखः संख्ये न जीवन् कश्चिदाब्रजेत्।
यो जेता सर्वभूतानामजेयो जिष्णुरच्युत॥३३॥
योऽपाश्रयः पाण्डवानां देवानामिव वासवः।
स ते भ्राता सखा चैव कथमद्य धनंजयः॥३४॥

That two armed Arjuna, O Krishna, who is ever proud of being superior to that Arjuna of ancient days, who had a thousand arms, who with one of his arms darts with violence five hundred arrows, that son of Pandu, who in the use of arrows is equal to the royal son of Kartavirya, equal in energy to Aditya, in self-control equal to a great Rishi, in forbearance equal to the Earth and in prowess equal to the great Indra, that strength by which all kings, the descendants of Kuru, have acquired this large territory of great effulgence; whose strength of arms all the sons of Pandu respect, that son of Pandu, foremost among all the car-warriors, of true prowess; going to whose front no one returns with his life, he, O Achyuta, who is accustomed to victories over all creatures and himself being invincible; who is the refuge of the Pandu's and even of the gods—be your brother and your friend, how is he at present, that Dhananjaya?

दयावान् सर्वभूतेषु ह्रीनिषेवो महास्त्रवित्।
मृदुश्च सुकुमारश्च धार्मिकश्च प्रियश्च मे॥३५॥
सहदेवो महेष्वासः शूरः समिति शोभनः।
भ्रातॄणां कृष्ण शुश्रूषुधर्मार्थकुशलो युवा॥३६॥

The one who is kind to all creatures endued with modesty and having a large knowledge of the nature and use of weapons, mild, delicate, virtuous and beloved by me; that great bow-man and hero Sahadeva, that ornament of assemblies, that youth, O Krishna, who is skillful at both religious deeds and profitable from an earthly point of view and properly waiting on his brothers.

सदैव सहदेवस्य भ्रातरो मधुसूदन।

वृत्तं कल्याणवृत्तस्य पूजयन्ति महात्मनः॥३७॥

ज्येष्ठोपचायिनं वीरं सहदेवं युष्मां पतिम्।

शुश्रूषुं मम वार्ष्णेय माद्रीपुत्रं प्रचक्ष्व मे॥३८॥

Those large-souled brothers of Sahadeva, O Krishna, ever respect the habits of life of Sahadeva, who follows a good course of life - Tell me, O scion of the Vrishni race, of that son of Madri, of that heroic and veteran warrior, Sahadeva, the chief of warriors, who used to wait on me.

सुकुमारो युवा शूरो दर्शनीयश्च पाण्डवः।

भ्रातृणां चैव सर्वेषां प्रियः प्राणो बहिष्करः॥३९॥

That heroic and delicate youth, that son of Pandu, well worth a gaze, is the life itself to all his brothers, though he has a different body.

चित्रयोधी च नकुलो महेष्वासो महाबलः।

कच्चित् सकुशली कृष्ण वत्सो मम सुखैर्धितः॥४०॥

My son, that great bow-man, Nakula of great prowess, that veteran warrior, brought up in luxury, is he well, O Krishna?

सुखोचितमदुःखार्हं सुकुमारं महारथम्।

अपि जातु महाबाहो पश्येयं नकुलं पुनः॥४१॥

Shall I behold again this Nakula, O you with long arms, that great car-warrior, brought up in luxury, deserving of every happiness and undeserving of all woe.

पक्ष्मसम्पातजे काले नकुलेन विनाकृता।

न लभामि धृतिं वीर साद्य जीवामि पश्यमाम्॥४२॥

Separated from Nakula even for the shortest period of time, taken up by a wink, I obtained no peace of mind, O hero, behold me that I am still alive.

सर्वैः पुत्रैः प्रियतरा द्रौपदी मे जनार्दन।

कुलीना रूपसम्पन्ना सर्वैः समुदिता गुणैः॥४३॥

O Janardana, Draupadi is dearer to me than all my sons. She comes of a noble family, endued with beauty and endowed with all virtues.

पुत्रलोकात् पतिलोकं वृण्वानां सत्यवादिनी।

प्रियान् पुत्रान् परित्यज्य पाण्डवानुरुध्यते॥४४॥

That speaker of truth preferred the company of her husbands to that of her sons and leaving behind her dear sons, she follows the sons of Pandu.

महाजिनसम्पन्ना सर्वकामैः सुपूजिता।

ईश्वरी सर्वकल्याणी द्रौपदी कथमच्युत॥४५॥

O Achyuta, how is the all blessed queen Draupadi of illustrious birth well gratified with the fulfillment of all her desires?

पतिभिः पञ्चभिः शूरैरग्निकल्पैः प्रहारिभिः।

उपपन्ना महेष्वासैर्द्रौपदी दुःखभागिनी॥४६॥

Draupadi has a bad lot, though she has five husbands, all heroes like the fire, all smiters of foes and all great bowmen.

चतुर्दशमिदं वर्षं यन्नापश्यमरिदम।

पुत्रादिभिः परिद्यूनां द्रौपदीं सत्यवादिनीम्॥४७॥

O chastiser of foes, the one whom I have not seen for these fourteen years, that Draupadi, truthful of speech, is anxious for her children.

न नूनं कर्मभिः पुण्यैरश्नुते पुरुषः सुखम्।

द्रौपदी चेत् तथावृत्ता नाश्नुते सुखमव्ययम्॥४८॥

It seems that a man does not surely get happiness as the result of his virtuous acts; for Draupadi, though of virtuous habits of life, does not get unending happiness.

न प्रियो मम कृष्णाया बीभत्सुर्न युधिष्ठिरः।

भीमसेनो यमौ वापि यदपश्यं सभागताम्॥४९॥

When I remember Krishna dragged to the Assembly-Hall, Vibhatsu, Yudhishtira, Bhimasena and also the twin brothers, Nakula and Sahadeva cease to be dear to me.

न मे दुःखतरं किञ्चिद् भूतपूर्वं ततोऽधिकम्।

स्त्रीधर्मिणीं द्रौपदीं यच्छ्वशुराणां समीपगाम्॥५०॥

Nothing ever before gave me greater pain than the dragging of Draupadi in her season to her father-in-law.

आनायितामनार्येण क्रोधलोभानुवर्तिना।

सर्वे प्रैक्षन्त कुरव एकवस्त्रा सभागताम्॥५१॥

She was dragged there by that dishonourable wretch, from motives of wrath and covetousness; and all the Kurus gazed on her brought to the Assembly-Hall in a single raiment.

तत्रैव धृतराष्ट्रश्च महाराजश्च बाह्लिकः।

कृष्ण सोमदत्तश्च निर्विण्णाः कुरवस्तथा॥५२॥

There were at the time Dhritarashtra, the great king Balhika, Kripa, Somadatta and the Kurus who were pained at it.

तस्यां संसदि सर्वेषां क्षत्तारं पूजयाम्यहम्।

वृत्तेन हि भवत्यार्यो न धनेन न विद्यया॥५३॥

Of all the people present in that assembly I honour that Kshatta (Vidura) most; for a man becomes honourable by his habits and not by his wealth, nor by his knowledge.

तस्य कृष्ण महाबुद्धेर्गम्भीरस्य महात्मनः।

क्षतुः शीलमलंकारो लोकान् विष्टभ्य तिष्ठति॥५४॥

O Krishna, the virtues of that high-souled Kshatta of great and deep wisdom are like an ornament of the whole world.

वैशम्पायन उवाच

सा शोकार्ता च हृष्टा च दृष्ट्वा गोविन्दमागतम्।

नानाविधानि दुःखानि सर्वाण्येवान्वकीर्तयत्॥५५॥

Vaishampayana said

That lady oppressed with sorrow and yet cheerful seeing Govinda come, began to describe all the diverse griefs she had suffered.

पूर्वैराचरितं यत् तत् कुराजभिरिदमा

अक्षद्यूतं मृगवधः कच्चिदेषां सुखावहम्॥५६॥

O chastiser of foes, could game at dice and the slaying of deer practised by these bad kings in the days of old be pleasant to them?

तन्मां दहति यत् कृष्णा सभायां कुरुसंनिधौ।

धार्तद्वैः परिक्लिष्टा यथा न कुशलं तथा॥५७॥

The degree, to which this fact pains me, namely the dragging of Krishna to the Assembly-Hall in the presence of the Kurus and insulted by the sons of Dhritarashtra, is not equalled by death itself.

निर्वासनं च नगरात् प्रव्रज्या च परंतप।

नानाविधानां दुःखानामभिज्ञास्मि जनार्दन॥५८॥

O chastiser of foes, the exile (of my sons) out of city and their wanderings and several other griefs have I experienced, O Janardana.

अज्ञातचर्या बालानामवरोधश्च माधव।

न मे क्लेशतपं तत् स्यात् पुत्रैः सह परंतप॥५९॥

O Madhava, O chastiser of foes, living in concealment and the deprivation of my boys, could not be so painful to me in the company of my sons?

दुर्योधनेन निकृता वर्षमद्य चतुर्दशम्।

दुःखादपि सुखं नः स्याद् यदि पुण्यफलक्षयः॥६०॥

It is fourteen years now since they were exiled by Duryodhana; and happiness should be ours, if misery puts an end to the fruits of vice.

न मे विषेषो जात्वासीत् धार्तराष्ट्रेषु पाण्डवैः।

तेन सत्येन कृष्ण त्वां हतामित्रं श्रिया वृतम्।

अस्माद् विमुक्तं संग्रामात् पश्येयं पाण्डवैः सह॥६१॥

I never treated the sons of Dhritarashtra in a different way from that in which I treated the sons of Pandu; and by virtue of this truth shall I see, O Krishna, yourself along with the Pandavas after you have slain your enemies invested with prosperity, come out safe from this impending war.

नैव शक्याः पराजेतुं सर्वं ह्येषां तथाविधम्।

पितरं त्वेव गर्हेयं नात्मानं न सुयोधनम्॥६२॥

All of them having such like qualities are incapable of being defeated by the enemies. But my father is to blame ((for all this grief) and not myself, nor Suyodhana.

येनाहं कुन्तिभोजाय धनं वृत्तैरिवार्पिता।

बालां मामार्यकस्तुभ्यं क्रीडन्तीं कन्दुहस्तिकाम्॥६३॥

By him I was given away to Kuntibhoja like wealth given away by a rich man. While yet a girl playing with a ball in my hand, your grand-father.

अदात् तु कुन्तिभोजाय सखा सख्ये महात्मने।

साऽहं पित्रा च निकृता श्वशुरैश्च परंतप।

अत्यन्तदुःखिता कृष्ण किं जीवितफलं मम॥६४॥

Gave me away to his friend, the large-souled Kuntibhoja; such a one was myself and abandoned by my father and my father-in-law. O chastiser of foes, meeting with great troubles, O Krishna, what is the use of my life?

यन्मां बागव्रवीन्नक्तं सूतके सव्यसाचिनः।

पुत्रस्ते पृथिवीं जेता यश्चास्य दिवं स्पृशेत्॥६५॥

At the birth of Savyasachi, a voice told me in the room in which I was confined - 'Your son will be the conquer of the world and his fame will reach the very heaven.

हत्वा कुरून् महाजन्ये राज्यं प्राप्य धनंजयः।

ध्रातृभिः सह कौन्तेयस्त्रीन् मेधानाहरिष्यति॥६६॥

Slaughtering the Kurus in a great battle and obtaining the kingdom, Dhananjaya, the son of Kunti, along with his brothers, will perform three grand sacrificial rites.'

नाहं तामभ्यसूयामि नमो धर्माय वेधसे।

कृष्णाय महते नित्यं धर्मो धारयति प्रजाः॥६७॥

I do not doubt the eventual justification of that foreboding. I bow to Dharma and to the creator and to Krishna who is ever great. Creatures are supported by Dharma (Virtue).

धर्मश्चेदस्ति वार्ष्णेय यथा वागभ्यभाषत।

त्वं चापि तत् तथा कृष्ण सर्वं सम्पादयिष्यसि॥६८॥

If Dharma (Virtue) exists in this world, O scion of the Vrishni race, thus you too will be what the voice announced, O Krishna; and you will accomplish all that.

न मां माधव वैधव्यं नार्थनाशो न वैरता।

तथा शोकाय दहति यथा पुत्रैर्विनाभवः॥६९॥

O Madhava, neither widowhood, nor the loss of wealth, nor even this dispute has pained me so much as my separation from my sons.

याऽहं गाण्डीवधन्वानं सर्वशस्त्रभृतां वरम्।

धनंजयं न पश्यामि का ज्ञानिर्हृदयस्य मे॥७०॥

I, who do not see the wielder of the Gandiva bow, that foremost of all that wield weapons, Dhananjaya - what peace can I (my heart) know, not having seen Yudhishtira for these fourteen years?

इत्थत्तुर्दशं वर्षं यन्नापश्यं युधिष्ठिरम्।

धनंजयं च गोविन्द यमौ तं च वृकोदरम्॥७१॥

Nor have I seen Dhananjaya, O Govinda, the twins, Nakula and Sahadeva and also that Vrikodara; people perform the Shradha (obsequies) of absent people under the impression that they are dead.

जीवनाशं प्रनष्टानां श्राद्धं कुर्वन्ति मानवाः।

अर्थतस्ते मम मृतास्तेषां चाहं जनार्दन॥७२॥

Virtually they are dead to me and I am the same to them, O Janardana, O Madhava, say this to the virtuous-souled king Yudhishtira.

ब्रूया माधव राजानं धर्मात्मानं युधिष्ठिरम्।

भूयांस्ते हीयते धर्मो मा पुत्रक वृथा कृथाः॥७३॥

Your virtue is becoming less and less O son; act in such a way that this may not be; fie to them, O Vasudeva, that live under the protection of others.

परश्रया वासुदेव या जीवति धिगस्तु ताम्।

वृत्तेः कार्पण्यलब्ध्या अप्रतिष्ठैव ज्यायसी॥७४॥

To a mode of life attended with meanness death even is superior. Say also to Dhananjaya and Vrikodara who are constantly on the alert.

अथो धनंजयं ब्रूया नित्योद्युक्तं वृकोदरम्।

यदर्थं क्षत्रिया सूते तस्य कालोऽयमागतः॥७५॥

This is the time come for the purpose, for which a Kshatriya woman brings forth a son, if you let the occasion, which is now come, slip without doing anything;

अस्मिन्नेदागते काले मिथ्या चातिक्रमिष्यति।

लोकसम्भावितः सन्तः सुनुशंसं करिष्यथा॥७६॥

You will be doing what is cruel and mean, though you are respected by the world; and if you are ever contemptible, I shall abandon and disown you forever.

नृशंसेन च वो युक्तांस्त्यजेयं शाश्वतीः समाः।

काले हि समनुप्राप्ते त्यक्तव्यमपि जीवनम्॥७७॥

When the suitable moment arrives, life even should be laid down. The two sons of Madri who are ever attached to virtuous deeds should be spoken to.

प्राप्तीपुत्रौ च वक्तव्यौ क्षत्रधर्मरतौ सदा।

विक्रमेणार्जितान् भोगान् वृणीतं जीवितादपि॥७८॥

Chose these comforts and luxuries, which are attainable by a display of your prowess,

rather than even life itself; since objects attained by prowess alone are ever pleasing to those who live the life of Kshatriyas.

विक्रमाधिगता ह्यर्थाः क्षत्रधर्मेण जीवतः।

मनो मनुष्यस्य सदा प्रीणन्ति पुरुषोत्तमः॥७९॥

And ever gladden the hearts of men, O you best among men. Having gone there speak to him who is the foremost among all wielders of weapons,

गत्वा ब्रूहि महाबाहो सर्वशस्त्रभृतां वरम्।

अर्जुनं पाण्डवं वीरं द्रौपद्याः पदवीं चराम्॥८०॥

Namely the hero Arjuna, the son of Pandu. Follow the path pointed out by Draupadi. It is known to you that when they (Bhima and Arjuna) are enraged they are as Death himself.

विदितौ हि तवात्यन्तं क्रुद्धौ तौ तु यथान्तकौ।

भीमार्जुनौ नयेतां हि देवानपि परां गतिम्॥८१॥

And (when such is the case) Bhima and Arjuna can bring the very gods to the end of their life. This insult, namely that Krishna was dragged to the Assembly-Hall was offered to them;

तयोश्चैतदवज्ञानं यत् सा कृष्णा सभां गता।

दुःशासनश्च कर्णश्च परुषाण्यभ्यभाषताम्॥८२॥

And Dushasana and Karna spoke harsh and insulting words. Duryodhana has insulted the spirited Bhimasena.

दुर्योधनो भीमसेनमभ्यगच्छन्मनस्विनम्।

पश्यतां कुरुमुख्यानां तस्य द्रक्ष्यति यत् फलम्॥८३॥

In the presence of the chiefs among the Kurus he will see what the consequences of that will be. Vrikodara having once been made an enemy cannot make peace.

न हि वैरं समासाद्य प्रशाम्यति वृकोदरः।

सुचिरादपि भीमस्य न हि वैरं प्रशाम्यति।

यावदन्तं न नयति शात्रवाञ्छन्नुक्त्वाः॥८४॥

The feelings of revenge in Bhima too will not calm down in a short time until that grinder of enemies does make an end of them.

न दुःखं राज्यहरणं न च ह्युते पराजयः।

प्रवाजनं तु पुत्राणां न मे तद् दुःखकारणम्॥८५॥

The loss of kingdom is not a source of trouble, not even the defeat at the game of dice;

nor even the exile of my sons was so much the cause of my affliction;

यत् तु सा बृहती श्यामा एकवस्त्रा सभां गता।

अभ्यृणोत् परुषा वाचः किं न दुःखतरं ततः॥८६॥

As that youthful Krishna, clothed in a single raiment brought into the Assembly Hall and that she was made to listen to harsh and insulting words, what can be more painful than that.

स्त्रीधर्मिणी वरारोहा क्षत्रधर्मरता सदा।

नाभ्यगच्छत् तदा नाथं कृष्णा नाथवती सती॥८७॥

Krishna, though her husbands were living, was at that time without the protection of a lord—that lady of beautiful hips with the modesty proper to a lay and ever attached to the virtue of a Kshatriya princess.

यस्मा मम सपुत्रायास्त्वं नाथो मधुसूदन।

रामश्च बलिनो श्रेष्ठः प्रद्युम्नश्च महारथः॥८८॥

साऽहमेवंविधं दुःखं सहेऽद्य पुरुषोत्तम।

भीमे जीवति दुर्धर्षे विजये चापलायिनि॥८९॥

Having yourself, O slayer of Madhu, as the protector of myself with my sons and as also that foremost of powerful men, Rama and that great car-warrior Pradyumna; and having the invincible Bhima and Vijaya who never turn back from the field alive, that I should suffer this sort of grief, O best among men!

वैशम्पायन उवाच

तत आम्नासयामास पुत्राधिभिरभिप्लुताम्।

पितृष्वसारं शोचन्तीं शौरिः पार्थसखः पृथाम्॥९०॥

Vaishampayana said

90. Shauri, the friend of the Partha's, then comforted his paternal aunt Pritha who was lamenting being filled with grief on account of her sons.

वासुदेव उवाच

का तु सीमन्तिनी त्वादक् लोकेष्वस्ति पितृष्वसः।

शूरस्य राज्ञो दुहिता आजमीढकुलं गता॥९१॥

Vasudeva said

O aunt, what woman is there in this world who is like you? The daughter of king Shura,

you now (by marriage) a member of the Ajamida race.

महाकुलीना भवती हृदाद्धदमिवागता।

ईश्वरी सर्वकल्याणी भर्त्रा परमपूजिता॥९२॥

Born in a noble family (and married to another equally noble family), you are (like a lotus) transplanted from one lake into another; you are the all-auspicious queen and much respected and beloved by your husband.

वीरसूर्वीरपत्नी त्वं सर्वैः समुदिता गुणैः।

सुखदुःखे महाप्राज्ञे त्वादृशी सोढुमर्हति॥९३॥

Yourself the wife of a hero, you have produced heroes; you are endued with all the virtues; it is fitting, of great wisdom as you are, that you should bear patiently happiness and misery like the Partha's.

निद्रातन्त्रे क्रोधहर्षौ क्षुत्पिपासे हिमातपौ।

एतानि पार्था निर्जित्य नित्यं वीरसुखे रताः॥९४॥

Sleep, laziness, anger, joy hunger and thirst, the Partha's having brought all these under control are ever attached to the enjoyment of happiness attainable by heroes only.

त्यक्तग्राम्यसुखाः पार्था नित्यं वीरसुखप्रियाः।

न तु स्वल्पेन तुष्येयुर्महोत्साहा महाबलाः॥९५॥

The Partha's ever desirous of enjoyment of heroes' life forego mean happiness; those men of great energy and great prowess were not content with a little.

अन्तं धीरा निषेवन्ते मध्यं ग्राम्यसुखप्रियाः।

उत्तमांश्च परिक्लेशान् भोगांश्चातीव मानुषान्॥९६॥

अन्तेषु रेमिरे धीरा न ते मध्येषु रेमिरे।

अन्तप्राप्तिं सुखामा हर्दुःखमन्तरमेतयोः॥९७॥

Those who are wise enjoy or suffer the extremes of whatever is enjoyable or sufferable. But person attached to mean happiness chose indifferent state of dullness; the former delight in the acutest sufferings or highest enjoyments; they do not like a middle course. They consider the extreme to be happiness, while that which lies between, is held by them to be misery.

अभिवादयन्ति भवतीं पाण्डवाः सह कृष्णया।

आत्मानं च कुशलिनं निवेद्याहुरनामयम्॥९८॥

The son of Pandu along with Krishna send their greetings to you; and having submitted to your notice that they are in health, asked about welfare.

अरोगान् सर्वसिद्धार्थान् क्षिप्रं द्रक्ष्यसि पाण्डवान्।

ईश्वरान् सर्वलोकस्य हतामित्राञ्चिन्त्या वृत्तान्॥९९॥

You will soon see the sons of Pandu without any illness and all their objects gained, the lords of all the world, with their enemies killed and themselves surrounded by prosperity.

एवमाश्वासिता कुन्ती प्रत्युवाच जनार्दनम्।

पुत्रादिभिरभिध्वस्ता निगृह्याबुद्धिजं तमः॥१००॥

Kunti who was filled with grief for her sons, thus comforted, said again to Janardana after driving away the gloom of her mind due to ignorance.

कृत्युवाच

यद् यत् तेषां महाबाहो पथ्यं स्यान्मधुसूदन।

यथा यथा त्वं मन्येथाः कुर्याः कृष्ण तथा तथा॥१०१॥

Kunti said - Whatever, O you with long arms, is beneficial in opinion, O slayer of Madhu and whatever you think right to be done, O Krishna, should be done.

अविलोपेन धर्मस्य अनिकृत्या परंतप।

प्रभावज्ञास्मि ते कृष्ण सत्यस्याभिजनस्य च॥१०२॥

O chastiser of enemies let these be done without transgressing virtue and without the practice of deceit; I know, O Krishna, the power of your truth and your birth.

व्यवस्थायां च मित्रेषु बुद्धिविक्रमयोस्तथा।

त्वमेव नः कुले धर्मस्त्वं सत्यं त्वं तपो महत्॥१०३॥

And I know the wisdom and prowess you apply to the accomplishment of your decisions in any matter regarding your friends. In our family you are virtue, you are truth and you are the great devotee.

त्वं त्राता त्वं महद् ब्रह्म त्वयि सर्वं प्रतिष्ठितम्।

यथैवात्य तथैवैतत् त्वयि सत्यं भविष्यति॥१०४॥

You are the saviour, you are the great Brahma, everything depends on you; what you

have must come to pass for truth itself depends on you.

वैशम्पायन उवाच

तामामन्त्र्य च गोविन्दः कृत्वा चाभिप्रदक्षिणम्।
प्रतिष्ठत महाबाहुर्दुर्योधनगृहान् प्रति॥१०५॥

Vaishampayana said

Govinda of long arms bidding adieu to her and also going round her, went towards the residence if Duryodhana.

CHAPTER 91

(BHAGAVAD-YANA PARVA)-Continued

The conversation between Krishna and Duryodhana

वैशम्पायन उवाच

पृथामामन्त्र्य गोविन्दः कृत्वा चाभिप्रदक्षिणम्।
दुर्योधनगृहं शौरिरभ्यगच्छदर्दिमः॥१॥

Vaishampayana said

Bidding adieu to Pritha and also going round her, Govinda or Shauri, the chastiser of enemies, went the residence of Duryodhana.

लक्ष्म्या परमया युक्तं पुरन्दरगृहोपमम्।
विचित्रैरासनैर्युक्तं प्रविवेश जनार्दनः॥२॥

Janardana entered the house which was furnished very sumptuously and was like the mansion of Purandara, furnished with diverse kinds of seats.

तस्य कक्ष्या व्यतिक्रम्य तिस्रो द्वाःस्थैरवारितः।
ततोऽभ्रघनसंकाशां गिरिकूटमिवोच्छ्रितम्॥३॥
श्रिया ज्वलन्तं प्रासादमारुरोह महायशाः।
तत्र राजसहस्रैश्च कुरुभिश्चाभिसंवृतम्॥४॥

Traversing tree divisions of that mansion, without a word of challenge from the gate-keepers, that one of great fame, came to a palace, effulgent with marks of prosperity and having the appearance of a mass of clouds, high as the peak of a mountain. There surrounded by a thousand Kuru kings.

धार्तराष्ट्रं महाबाहुं ददर्शासीनमासने।
दुःशासनं च कर्णं च शकुनिं चापि सौबलम्॥५॥

The son of Dhritarashtra of long arms, he saw seated on a seat and he also saw, Dushasana, Karna, Shakuni and the son of Subala.

दुर्योधनसमीपे तानासनस्थान् ददर्श सः।
अभ्यागच्छति दाशार्हे धार्तराष्ट्रो महायशाः॥६॥

He saw them on a seat near Duryodhana. The scion of the Dasharha race, having appeared, the son of Dhritarashtra of great fame.

उदतिष्ठत् सहापात्यः पूजयन् मधुसूदनम्।
समेत्य धार्तराष्ट्रेण सहापात्येन केशवः॥७॥
राजभिस्तत्र वार्ष्णेयः समागच्छद् यथावयः।
तत्र जाम्बूनदमयं पर्यङ्कं सुपरिष्कृतम्॥८॥

Rose up along with his advisers, honouring the slayer of Madhu; Keshava having saluted the son of Dhritarashtra along with his ministers; and having also saluted the kings that were there according to their ages, the scion of the Vrishni race ((Achyuta) seated himself on a seat which was there, made of gold and beautiful looking.

विविधास्तरणास्तीर्णमभ्युपाविशदच्युतः।
तस्मिन् गां मधुपर्कं चाप्युदकं च जनादनि॥९॥
निवेदयामास तदा गृहान् राज्यं च कौरवः।
तत्र गोविन्दमासीनं प्रसन्नादित्यवर्चसम्॥१०॥

And ornamented with diverse gems and overlaid with a carpet. The Kuru king then presented a cow, honey, curds and water and placed at his disposal his palaces in the kingdom; and then to Govinda seated here like the radiant Sun.

उपासांचक्रिरे सर्वे कुरवो राजभिः सह।
ततो दुर्योधनो राजा वार्ष्णेयं जयतां वरम्॥११॥

All the people present including the Kuru kings, made worship. Then the king Duryodhana, that foremost of victors, the scion of Vrishni race.

न्यमन्त्रयद् भोजनेन नाभ्यनन्दच्च केशवः।
ततो दुर्योधनः कृष्णमब्रवीत् कुरुसंसदि॥१२॥

Invited to dinner; but Keshava did not accept the invitation; then Duryodhana said to Krishna in that assembly of the Kurus.

मृदुपूर्वं शठोदकं कर्णमाभाष्य कौरवः।

कस्मादन्नानि पानानि वासांसि शयनानि च॥१३॥

In an humble voice but with evil intention concealed in his heart and looking at Karna. 'For what reason the eatables, drinks, garment and beds.

त्वदर्थमुपनीतानि नागृहीस्त्वं जनार्दन।

उभयोश्चाददाः साह्यमुभयोश्च हिते रतः॥१४॥

सम्बन्धी दयितश्चासि धृतराष्ट्रस्य माधव।

त्वं हि गोविन्द धर्मार्थो वेत्य तत्त्वेन सर्वशः।

तत्र कारणमिच्छामि श्रोतुं चक्रगदाधर॥१५॥

Which have been provided for you, do you not accept. O Janardana, devoted to the good of both parties in the impending struggle as you are, you ought to keep to both sides; O Madhava, you have besides, closer relationship with Dhritarashtra; you O Govinda, know what is righteous and what is conducive to worldly profit in the true sense and in all their bearings.

वैशम्पायन उवाच

स एवमुक्तो गोविन्दः प्रत्युवाच महामनाः।

उद्यन्मेघस्वनः काले प्रगृह्य विपुलं भुजम्॥१६॥

अलघुकृतमग्रस्तनिरस्तमसंकुलम्।

राजीवनेत्रो राजानं हेतुमद् वाक्यमुत्तमम्॥१७॥

Vaishampayana said

O wielder of the discus and the mace, I want to hear the reason of this (action of yours). That Govinda of a great mind being then addressed, said in reply, speaking like the roaring of a cloud, at the proper time raising of a cloud, at the proper time raising his long arm. The one with eyes like the leaves of a lotus said to the king these excellent words giving the reasons-words that were not too low, distinct, correctly pronounced and without any confusion.

कृतार्था भुञ्जते दूताः पूजां गृह्णन्ति चैव ह।

कृतार्थं मां सहामात्यं समर्चिष्यसि भारत॥१८॥

'Those messengers only, who have gained their objects take their food and accept worship; and you, O Bharata, after gratifying me in my wish, may entertain me along with my followers'.

एवमुक्तः प्रत्युवाच धार्तराष्ट्रो जनार्दनम्।

न युक्तं भवताऽस्मासु प्रतिपत्तुमसाम्प्रतम्॥१९॥

The son of Dhritarashtra, being thus spoken to, said in reply to Janardana - 'It is not befitting that your exalted self should behave in this unjust way.

कृतार्थं वाकृतार्थं च त्वां वयं मधुसूदन।

यतामहे पूजयितुं दाशार्हं न च शक्नुमः॥२०॥

Whether your objects are gratified or not gratified, we, O slayer of Madhu, were bent on entertaining you but could not. O you of the Dasharha race.

न च तत् कारणं विद्वो यस्मिन् नो मधुसूदना।

पूजां कृतां प्रीयमाणैर्नोमंस्थाः पुरुषोत्तमाः॥२१॥

We do not however see any reason (for your action) in this matter, O slayer of Madhu, namely your non-acceptance of the entertainment's provided for you, O best among men.

वैरं नो नास्ति भवता गोविन्द न च विग्रहः।

स भवान् प्रसमीक्ष्यैतन्नेदृशं वक्तुमर्हति॥२२॥

We have no enmity with your exalted self, O Govinda, nor strife; therefore shall it seem to you, on mature thought that it is not proper for you to have spoken thus.'

वैशम्पायन उवाच

एवमुक्तः प्रत्युवाच धार्तराष्ट्रं जनार्दनः।

अभिवीक्ष्य सहामात्यं दाशार्हः प्रहसन्निवा॥२३॥

Vaishampayana said

Janardana thus spoken to, said by way of reply to the son of Dhritarashtra, after that scion of the Dasharha race had gazed on him along with his ministers, laughing as it were.

नहं कामान्न संरम्भान्न द्वेषान्नार्थकारणात्।

न हेतुवादात्लोभाद् वा धर्मं जह्यां कथंचन॥२४॥

'I never abandon virtue from motives of desire or from wrath or from hate or from the object of gaining my objects or for the sake of argument or from covetousness.

सम्प्रीतिभोज्यान्यन्नानि आपन्नोज्यानि वा पुनः।

न च सम्प्रीयसे राजन् न चैवापन्नता वयम्॥२५॥

One should eat (others') food when there is love (between them) or again it should be taken when one is in distress; O king, neither do you please me, nor am I in distress.

अकस्माद् द्वेष्टि वै राजन् जन्मप्रभृति पाण्डवान्।
प्रियानुवर्तिनो भ्रातृन् सर्वैः समुदितान् गुणैः॥२६॥

For no reason do you, O king, bear malice, even since their birth, to the Pandavas who are your loving followers and brothers and in whom there are developed all the virtues.

अकस्माच्चैव पार्थानां द्वेषणं नोपपद्यते।
धर्मे स्थिताः पाण्डवेयाः कस्तान् किं वक्तुमर्हति॥२७॥

This malice towards the sons of Pritha, for no reason, is not fitting. The sons of Pandu stand on virtue and who is there that can blame them and in what way?

यस्तान् द्वेष्टि स मां द्वेष्टि यस्तान्नु स मामनु।
ऐकात्म्यं मां गतं विद्धि पाण्डवैर्धर्मचारिभिः॥२८॥

He who bears them malice, bears me malice; he that follows them, follows me, know that I am merged in the Pandavas.

कामक्रोधानुवर्ती हि यो मोहाद् विरुस्तसति।
गुणवन्तं च यो द्वेष्टि तमाहुः पुरुषाधमम्॥२९॥

He who following the dictates of impulse or wrath, owing to a confusion of the intellects, wants to act against the interests of.

यः कल्याणगुणाब्जातीन् मोहाल्लोभाद् दिदृक्षते।
सोऽजितात्माजितक्रोधो न चिरं तिष्ठति श्रियम्॥३०॥

A deserving man and bears him malice, has been called the vilest of men; and he who desires to see a cousin endued with blessed virtue with eyes of lost of ignorance.

अथ यो गुणसम्पन्नान् हृदयस्याप्रियानपि।
प्रियेण कुस्ते वश्याश्चिरं यशसि तिष्ठति॥३१॥

Is a slave to his soul and a slave to his wrath; prosperity does not remain with him for any length of time. On the other hand, he, who, by good services, wins over those who are endued with virtues and accomplishments, through they are not dear to his heart ever become renowned.

सर्वमेतन्न भोक्तव्यमन्नं दुष्टाभिसंहितम्।
क्षत्रुरेकस्य भोक्तव्यमिति मे धीयते मतिः॥३२॥

All these eatables, defiled by wickedness, cannot be taken by me - I am of opinion, that eatables provided to me by Kshatta alone, Vidura should be eaten by me.

एवमुक्त्वा महाबाहुर्दुर्योधनममर्षणम्।
निष्क्राम ततः शुभ्राद् धार्तराष्ट्रनिवेशनात्॥३३॥

The one of long arms, thus speaking to the wrathful Duryodhana, then came away from the white mansion of the son of Dhritrashtra.

निर्याय च महाबाहुर्वासुदेवो महामनाः।
निवेशाय ययौ वेश्म विदुरस्य महात्मनः॥३४॥

And the large minded Vamadeva of long arms, coming out went to the residence of the great-souled Vidura.

तमभ्यगच्छद् द्रोणश्च कृपो भीष्मोऽथ बाह्लिकः।
कुरवश्च महाबाहुं विदुरस्य गृहे स्थितम्॥३५॥

There came to him the Kurus, Drona, Kripa, Bhishma, Bahlika while the house of Vidura.

त ऊचुर्मधवं वीरं कुरवो मधुसूदनम्।
निवेदयामो वार्ष्णेय सरलांस्ते गृहान् वयम्॥३६॥

Those Kurus said to the heroic Madhava, the slayer of Madhu, 'You scion of the Vrishni race, we place at your disposal our abodes ornamented with gems.'

तानुवाच महातेजाः कौरवान् मधुसूदनः।
सर्वे भवन्तो गच्छन्तु सर्वा मेऽपचितिः कृता॥३७॥

The slayer of Madhu, of great energy said to those descendants of Kuru, 'All of you may go away; by these offers have you honoured me.'

यातेषु कुरुष क्षत्ता दाशार्हमपराजितम्।
अभ्यर्चयामास तदा सर्वकामैः प्रयत्नवान्॥३८॥

The Kurus having departed, the Khattva Vidura paid due honours to the scion of the Dasharha race who had never met with a defeat and then made special endeavours to meet all his wishes.

ततः क्षत्तान्नपानानि शुचीनि गुणवन्ति च।
उपाहरदनेकानि केशवाय महात्मने॥३९॥

Then the Kshatta collected large quantities of clean and delicious foods and drinks for the great-souled Keshava.

तैस्तर्पयित्वा प्रथमं ब्राह्मणान् मधुसूदनः।
वैदविक्ष्यो ददौ कृष्णः परमद्रविणान्यपि॥४०॥

The slayer of Madhu having gratified the Brahmanas first, he gave first to Brahmanas conversant with the Vedas, some of that food with wealth.

ततोऽनुयायिभिः सार्धं मरुद्भिरिव वासवः।
विदुरात्रानि बुभुजे शुचीनि गुणवन्ति च॥४१॥

There along with his followers, like Vasava in the midst of the Marutas, he took his clean and delicious eatables provided by Vidura.

CHAPTER 92

(BHAGAVAD-YANA PARVA)-Continued

The conversation between Krishna and Vidura

वैशम्पायन उवाच

तं भुक्तवन्तमाश्रयस्तं निशायां विदुरोऽब्रवीत्।
नेदं सम्यग् व्यवसितं केशवागमनं तव॥१॥

Vaishampayana said

During the night Vidura said to him after he had taken his food and refreshed himself - 'O Keshava, this coming of yours is not an act well thought of.

अर्थधर्मातिगो मन्दः संरम्भी च जनार्दन।
मानघ्नो मनकामश्च वृद्धानां शासनातिगः॥२॥

O Janardana that fool transgresses both worldly profit and virtue, besides he is wrathful, destroyer of other people's honour, though he is himself desirous for obtaining it and is incapable being controlled by aged people.

धर्मशास्त्रातिगो मूढो दुरात्मा प्रचग्रहं गतः।
अनेयः श्रेयसां मन्दो धार्तराष्ट्रो जनार्दन॥३॥

The wicked-souled fool, the son of Dhritarashtra, goes against the rules laid down in our books of religion; being overtaken by fate he is incapable of being led by his superiors and is a fool.

कामात्मा प्राज्ञमानी च मित्रशुक् सर्वशङ्कितः।
अकर्ता चाकृतज्ञश्च त्यक्तधर्मा प्रियानृतः॥४॥

His soul follows the beat of his desire and in his own opinion he is a wise man; an enemy to his own friends and suspicious in all matters; doing nothing himself, yet not grateful (for things done for him), he has abandoned virtue and is fond of untruth.

मूढश्चाकृतबुद्धिश्च इन्द्रियाणामनीश्वरः।
कामानुसारी कृत्येषु सर्वेष्वकृतनिश्चयः॥५॥

He is a fool with his understanding uncultivated, the slave of his senses, following the lead of his desires and hesitates to do a thing which ought to be done.

एतैश्चान्यैश्च बहुभिर्दोषैरेव समन्वितः।
त्वयोच्यमानः श्रेयोऽपि संरम्भान्न ग्रहीष्यति॥६॥

He is possessed with these and many other vices; out of vanity he will not accept your advice though that is distinctly for his good.

ग्रीष्मे द्रोणे कृपे कर्णे द्रोणपुत्रे जयद्रथे।
भूयसीं वर्तते वृत्तिं न शमे कुस्ते मनः॥७॥

He has too great a confidence on Bhishma, Drona, Kripa, Karna, the son of Drona and Jayadratha and therefore he does not think of peace.

निश्चितं धार्तराष्ट्राणां सकर्णानां जनार्दन।
भीष्मद्रोणमुखान् पार्था न शक्ताः प्रतिवीक्षितुम्॥८॥

It is the conviction of the sons of Dhritarashtra and of Karna, O Janardana, that the sons of Pritha are not capable of even gazing at an army under the leadership of Bhishma and Drona.

सेनासमुदयं कृत्वा पार्थिवं मधुसूदना।
कृतार्थं मन्यते बाल आत्मानमविचक्षणः॥९॥

That boy, who is not shrewd having brought together a large army from this earth, regards himself as having already gained his object, O slayer of Madhu.

एकः कर्णः पराजितुं समर्थ इति निश्चितम्।
धार्तराष्ट्रस्य दुर्बुद्धेः स शयं नोपयास्यति॥१०॥

It is the conviction of the son of Dhritarashtra of mean intelligence, that Karna alone is capable of defeating the enemy and he will not agree to peace.

संविच्य धार्तराष्ट्राणं सर्वेषामेव केशव।

शमे प्रयतमानस्य तव सौमित्रकाङ्क्षिणः॥११॥

Actuated by brotherly feelings as you are attempting to establish peace between the two parties and are seeking the good of the sons of Dhritarashtra, O Keshava.

न पाण्डवानामस्माभिः प्रतिदेयं यथोचितम्।

इति व्यवसतास्तेषु वचनं स्यान्निरर्थकम्॥१२॥

It has been decided among themselves that they would not give back their just dues to the sons of Pandu; and advice to them would be useless.

यत्र सूक्तं दुक्तं च समं स्यान्मधुसूदन।

न तत्र प्रलपेत् प्राज्ञो बधिरेष्विव गायनः॥१३॥

In cases where good and bad advices are of equal effect, O slayer of Madhu, a wise man does not talk like a singer among the deaf.

अविजानत्सु मूढेषु निर्मयदिषु माधव।

न त्वं वाक्यं ब्रुवन् युक्तश्चाण्डालेषु द्विजो यथा॥१४॥

Among those fools who do not know anything and who entertain no reverence for others, O Madhava, do not speak any word as a twice-born would do among the Chandalas.

सोऽयं बलस्यो मूढश्च न करिष्यति ते वचः।

तस्मिन् निरर्थकं वाक्यमुक्तं सम्पत्स्यते तव॥१५॥

This child (in wisdom) who is such this fool will not do what you say and your words spoken to him will go in vain.

तेषां समुपविष्टानां सर्वेषां पापचेतसाम्।

तव मध्यावतरणं मम कृष्ण न रोचते॥१६॥

The idea does not please me, O Krishna, of your going in the midst of all those of wicked heart seated together.

दुर्वृद्धीनामशिष्टानां बहूनां दुष्टचेतसाम्।

प्रतीपं वचनं मध्ये तव कृष्ण न रोचते॥१७॥

The idea does not please me, O Krishna, that you should utter words among those men, of mean intelligence, vicious and of wicked hearts, of whom there are many.

अनुपासितवृद्धत्वाच्छ्रियो दर्पाच्च मोहितः।

वयोदर्पादमर्षाच्च न ते श्रोय ग्रीह्यति॥१८॥

Owing to their never having respected the aged and to vanity and folly incident to their

age and to wrath they will not accept what is for their good.

बलं बलवदप्यस्य यदि वक्ष्यसि माधव।

त्वय्यस्य महती शङ्का न करिष्यति ते वचः॥१९॥

He has at his command a strong force and if you speak to him, O Madhava, he will not act according to your advice, for he entertains suspicions against you.

नेदमद्य युधा शक्यमिन्द्रेणापि सहामरैः।

इति व्यवसिताः सर्वे धार्तराष्ट्रा जनार्दन॥२०॥

All the sons of Dhritarashtra have come to the conclusion that they are now invincible in battle even with Indra himself along with the gods.

तेष्वेवमुपपन्नेषु कामक्रोधानुवर्तिषु।

समर्थमपि ते वाक्यमसमर्थं भविष्यति॥२१॥

Among those who are thus endued and who follow the impulse of desire and anger, your words though able in themselves will be of no use.

मध्ये तिष्ठन् हस्त्यनीकस्य मन्दो

स्थाश्वयुक्तस्य बलस्य मूढः।

दुर्योधनो मन्यते वीतभीतिः

कृत्स्ना मयेयं पृथिवी जितेति॥२२॥

Standing in the midst of his ranks of elephants and his army composed of chariots and cavalry, that fool of dull intelligence. Duryodhana, thinks himself past the each of any fear and that he has gained his object having conquered this earth.

आशंसते वै धृतराष्ट्रस्य पुत्रो

महाराज्यमसपत्नं पृथिव्याम्।

तस्मिञ्छमः केवलो नोपलभ्यो

बद्धं सन्तं मन्यते लब्धमर्थम्॥२३॥

The son of Dhritarashtra aspires to an extensive empire in this earth without any rival. Peace with him therefore cannot be obtained. The wealth ((and kingdom) which is now at his command he regards as inalienably his and his alone.

पर्यस्तेयं पृथिवी कालपक्वा

दुर्योधनार्थं पाण्डवान् योद्धुकामाः।

समागताः सर्वयोधाः पृथिव्यां

राजानश्च क्षितिपालैः समेताः॥२४॥

This earth, having its allotted time, ever is on the eve of ruin; it seems only for the sake of Duryodhana, for all the Pandavas and all the soldiers including the kings and rulers of the earth have assembled together, desirous of war.

सर्वे चैते कृतवैराः पुरस्तात्

त्वया राजानो हतसाराश्च कृष्ण।

तवोद्वेगात् संश्रिता धार्तराष्ट्रान्

सुसंहताः कर्णेन वीराः॥२५॥

All these (kings) too have before this been made enemies of by yourself; for you have, O Krishna, dispossessed these kings of their wealth; out of fear of you these heroes have come under the protection of the sons of Dhritarashtra and joined Karna.

त्यक्तात्मानः सह दुर्योधनेन

हृष्टा योद्धुं पाण्डवान् सर्वयोधाः।

तेषां मध्ये प्रविशेथा यदि त्वं

न तन्मतं मम दाशार्ह वीराः॥२६॥

All those soldiers, united with Duryodhana and regardless of self are delighted at (the prospect of) fighting with the Pandavas and, O you heroic scion of the Dasharha race, it is not my opinion that you should enter in their midst.

तेषां समुपविष्टानां बहूनां दुष्टचेतसाम्।

कथं मध्यं प्रपद्येथाः शत्रूणां शत्रुकर्शना॥२७॥

Among those men, your enemies any in number, of wicked hearts seated together how will you go, O grinder of your enemies.

सर्वथा त्वं महाबाहो देवैरपि दुरुत्सहः।

प्रभावं पौरुषं बुद्धिं जानामि तव शत्रुहन्॥२८॥

O you of long arms, in every way are you hard to be vanquished even by the gods and, O slayer of your enemies, I know your wisdom, manliness and your importance.

या मे प्रीतिः पाण्डवेषु भूयः सा त्वयि माधवा

प्रेम्णा च बहुमानाच्च सौहृदाच्च ब्रवीम्यहम्॥२९॥

What have I to bear to the sons of Pandu, I bear to you in a greater degree, O Madhava and I speak from motives of love, reverence and friendship.

या मे प्रीतिः पुष्कराक्ष त्वद्दर्शनसमुद्भवा।

सा किमाख्यायते तुभ्यमन्तरात्माऽसि देहिनाम्॥३०॥

What is the use of describing the pleasure I feel, owing of my seeing you; for you are the universal soul of all embodied creatures.

CHAPTER 93

(BHAGAVAD-YANA PARVA)-Continued

The conversation between Krishna and Vidura

श्रीभगवानुवाच

यथा ब्रूयान्महाप्राज्ञो यथा ब्रूयाद् विचक्षणः।

यथा वाच्यस्त्वद्विधेन भवता मद्भिः सुहृत्॥३१॥

The blessed God said

You have spoken as a greatly wise man should-you have spoken as a sharp man should, even as should be spoken by a friend like you to a friend like me.

धर्मार्थयुक्तं तथ्यं च यथा त्वय्युपद्यते।

तथा वचनमुक्तोऽस्मि त्वयैतत् पितृमातृवत्॥३२॥

This has the merit of being conversant with morality and worldly good and truth to that degree which proper for you; the words which have been spoken by you are like the advice of a father or a mother.

सत्यं प्राप्तं च युक्तं वाक्यमेव यथाऽऽस्थ माम्।

शृणुष्वगमने हेतुं विदुरावहितो भव॥३३॥

What you have told me is true and worthy of being followed and is even what I have described it to be; listen with attention to the reason of my coming here, O Vidura.

दौरात्यं धार्तराष्ट्रस्य क्षत्रियाणां च वैरताम्।

सर्वमेतदहं जानन् क्षतः प्राप्तोऽहं कौरवान्॥३४॥

The wickedness of soul of the sons of Dhritrashtra and the hostility of the Kshatriyas, knowing full well, all this, O Khattva have I now come to the sons of Kuru.

पर्यस्तां पृथिवीं सर्वां साश्नां सरथकुञ्जराम्।

यो मोचयेन्मृत्युपाशात् प्राप्नुयाद् धर्ममुत्तमम्॥३५॥

He that will relive this earth of her burden consisting of horses, chariots, elephants, he that will liberate her from curse of Death will earn great religious merit.

धर्मकार्यं यत्कृत्वा नो चेत् प्राप्नोति मानवः।

प्राप्तो भवति तत् पुण्यमत्र मे नास्ति संशयः॥६॥

Attempting with all his might to do a virtuous act, if a man does not accomplish it, he gets the religious merit of having done the act. About that I have no doubt.

मनसा चिन्तयन् पापं कर्मणा नातिरोचयन्।

न प्राप्नोति फलं तस्येत्येवं धर्मविदो विदुः॥७॥

Thinking of a sinful act in his mind, if a man does not accomplish it, he does not get the consequences of that act. Utter those that are conversant with religion.

सोऽहं यतिष्ये प्रशमं क्षतः कर्तुमपायया।

कुरूणां सुझयानां च संग्रामे विनशिष्यताम्॥८॥

Therefore shall I with all, sincerity try to establish peace, O Khattva among the Kurus and the Srinjayas, for they will meet with ruins in the case of war.

सेयमापन्महाघोरा कुरूष्वेव समुत्थिता।

कर्णदुर्योधनकृता सर्वे ह्येते तदन्वयाः॥९॥

This exceedingly grave calamity has its rise in the Kurus; for it has been brought about by Karna and Duryodhana. All these are but their followers.

व्यसने क्लिश्यमानं हि यो मित्रं नाभिपद्यते।

अनुनीय यथाशक्ति तं नृशंसं विदुर्बुधाः॥१०॥

He, who does not seek to serve a friend suffering from a calamity by trying to the best of his abilities, is said to be a cruel man by the wise.

आकेशग्रहणान्मित्रमकार्यात् संनिवर्तयन्।

अवाच्यः कस्यचिद् भवति कृतयत्नो यथाबलम्॥११॥

A friend should be turned back from improper act even by seizing his hair. That being so, how can a man be blamed, if he strives with all his might.

तत् समर्थं शुभं वाक्यं धर्मार्थसहितं हितम्।

धार्तराष्ट्रः सहामात्यो ग्रहीतुं विदुरार्हति॥१२॥

It is proper therefore, O Vidura, for the son of Dhritarashtra along with his ministers to accept my blessed advice capable of doing good and consistent with morality and worldly profit.

हितं हि धर्तराष्ट्राणां पाण्डवानां तथैव च।

पृथिव्यां क्षत्रियाणां च यतिष्येऽहमपायया॥१३॥

With all sincerity shall I strive for the good of the sons of Dhritarashtra and of the Pandavas and indeed of the Kshatriya race of the world.

हिते प्रयतमानं मां शङ्केद् दुर्योधनो यदि।

हृदयस्य च मे प्रीतिरानुप्यं च भविष्यति॥१४॥

If Duryodhana suspects me, striving for his good as I do, I shall at least be satisfied with myself in my heart and I shall be discharging the debt (I owe them as a friend).

ज्ञातीनां हि मिथो भेदे यन्मित्रं नाभिपद्यते।

सर्वयत्नेन माध्यस्थ्यं न तन्मित्रं विदुर्बुधाः॥१५॥

In a dispute between cousins, the friend who does not serve them as a mediator with all his might, is not said to be a friend at all by wise men.

न मां बहुरथर्मिष्ठा मूढा ह्यसुहृदस्तथा।

शक्तो नावारयत् कृष्णः संरब्धान् कुरुपाण्डवान्॥१६॥

In order that unrighteous, foolish and unfriendly people may not call me that Krishna though competent did not dissuade the Kurus and Pandavas inspired with rage against each other.

उभयोः साधयन्नर्थमहमागत इत्युत।

तत्र यत्नमहं कृत्वा गच्छेयं नृष्ववाच्यताम्॥१७॥

And for being of service to both the parties have I come here. And having made attempts in that direction I shall escape blame of men.

मम धर्मार्थयुक्तं हि श्रुत्वा वाक्यमनामयम्।

न चेदादास्यते बालो दिष्टस्य वशमेष्यति॥१८॥

If after listening to my beneficial advice, they do not accept it, the fool will feel the consequence of his luck.

अहापयन् पाण्डवार्थं यथाव-

च्छमं कुरूणां यदि चाचरेयम्।

पुण्यं च मे स्याच्चरितं महात्मन्

मुच्येऽञ्च कुरवो मृत्युपाशात्॥१९॥

If without sacrificing the interests of the Pandavas I can bring about their peace with the Kurus, then I shall have done a meritorious act,

O great-souled one; and the Kurus shall have been liberated from the shackles of death.

अपि वाचं भाषमाणस्य काव्यां
धर्मारामार्थवतीमहिंस्त्राम्।

अवेक्षेरन् धार्तराष्ट्राः शमार्थं

मां च प्राप्तं कुरवः पूजयेयुः॥२०॥

If the son of Dhritarashtra think well of the wise words spoken by me-words having their source in virtue and words leading to earthly good and words heading to the reverse of malice, for bringing about peace, then the Kurus too will worship and honour me.

न चापि मम पर्याप्ताः सहिताः सर्वपार्थिवाः।

क्रुद्धस्य प्रमुखे स्थातु सिंहस्येवेतरे मृगाः॥२१॥

Otherwise I tell you that not even all the rulers of the earth united together are capable of standing in my front like other animals before an enraged lion.

वैशम्पायन उवाच

इत्येवमुक्त्वा वचनं वृष्णीनामृषभस्तदा।

शयने सुखसंस्पर्शे शिश्ये यदुसुखावहः॥२२॥

Vaishampayana said

Having said these words that foremost of the Vrishnis and cause of the happiness of the Yadus, then laid down on his bed pleasant to the touch.

CHAPTER 94

(BHAGAVAD-YANA PARVA)-Continued

Krishna's presence in the Assembly-Hall

वैशम्पायन उवाच

तथा कथयतोरेव तयोर्बुद्धिमतोस्तदा।

शिवा नक्षत्रसम्पन्ना सा व्यतीयाय शर्वरी॥१॥

Vaishampayana said

The two wise men talking together in this way spent that night which was beautiful and lit by stars.

धर्मार्थकामयुक्ताश्च विचित्रार्थपदाक्षराः।

शृण्वतो विविधा वाचो विदुरस्य महात्मनः॥२॥

कथाभिरनुरूपाभिः कृष्णस्यामिततेजसः।

अकामस्येव कृष्णस्य सा व्यतीयाय शर्वरी॥३॥

That night passed away against the wishes of Krishna and Vidura, who was listening to the discourses on diverse subjects conducive to religious merit and earthly profit and conveyed in rhythmical language from Krishna and of Krishna of immeasurable prowess listening to similar discourse from high-souled Vidura.

ततस्तु स्वसम्पन्ना बहवः सूतमागधाः।

शङ्खदुन्दुभिनिर्घोषैः केशवं प्रत्यबोधयन्॥४॥

Then (at the break of day) many professional bards and singers having a good voice awakened Krishna with the sound of conches and cymbals.

तत उत्थाय दाशार्ह ऋषभः सर्वसात्वताम्।

सर्वमावश्यकं चक्रे प्रातःकार्यं जनार्दनः॥५॥

Janardana, that scion of the Dasharha race, that best among the Satvatas, then performed all the necessary rites of the morning.

कृतोदकानुजप्यः स हुताग्निः समलंकृतः।

ततश्चादित्यमुद्यन्तमुपातिष्ठत माधवः॥६॥

Having performed his ablutions, having repeated the usual incantations to the god of fire and having donned his attire and ornaments, Madhava worshipped the rising sun.

अथ दुर्योधनः कृष्ण शकुनिश्चापि सौबलः।

संख्यां तिष्ठन्तमप्येत्य दाशार्हमपराजितम्॥७॥

आचक्षेतां तु कृष्णस्य धृतराष्ट्रं सभागतम्।

कुरुंश्च भीष्मप्रमुखान् राज्ञः सर्वाश्च पार्थिवान्॥८॥

त्वामर्थयन्ते गोविन्द दिवि शक्रमिवामराः।

तावभ्यनन्दद् गोविन्दः साम्ना परमवल्लुना॥९॥

Duryodhana and Shakuni the son of Subala coming to Krishna, that scion of the Dasharha race and who had never met with a defeat, while he was yet performing his morning devotions, said to him - "King Dhritarashtra is come to the Assembly-Hall and so have the other Kurus headed by Bhishma and all the rulers of the earth. O Govinda, they are waiting for you like the gods in heaven waiting for Shakra." Govinda welcomed them by courteous words.

ततो विमल आदित्ये ब्राह्मणेभ्यो जनार्दनः।

ददौ हिरण्यं वासांसि गाश्चाश्वान् परंतपः॥१०॥

विसृज्य बहुरत्नानि दाशार्हमपराजितम्।
तिष्ठन्तमुपसंगम्य ववन्दे सारथिस्तदा॥११॥

When the spotless sun progressed a little further in his diurnal journey, Janardana, the chastiser of foes, gave to the Brahmanas gold, cloths, cattle and horses. Thus Krishna having distributed many gems precious stones, his charioteer approached that unvanquished hero of the Dasharha race, who was seated and paid his respects to him.

ततो रथेन शुभ्रेण महता किङ्किणीकिना।
हयोत्तमयुजा शीघ्रमुपातिष्ठत दारुकः॥१२॥

Then Daruka soon came back with the large and shining car furnished with tinkling bells and yoked to excellent horses.

तमुपस्थितमाज्ञाय रथं दिव्यं महामनाः।
महाभ्रघननिर्घोषं सर्वरत्नविभूषितम्॥१३॥
अग्निं प्रदक्षिणं कृत्वा ब्राह्मणांश्च जनार्दनः।
कौस्तुभं मणिमामुच्य श्रिया परमया ज्वलन्॥१४॥
कुरुभिः संवृतः कृष्णो वृष्णिभिश्चाभिरक्षितः।
आतिष्ठत रथं शौरिः सर्वयादवनन्दनः॥१५॥

That one large mind, understanding that the celestial car ornamented with all sorts of gems and precious stones and whose wheels rattled as loudly as masses of thick clouds, had arrived. Made tour round the fire and also round the Brahmanas. And putting on the Kaustubha gem which was shining with excellent beauty and surrounded by the Kurus and protected by the Vrishnis, Krishna or Shauri the center of delight of all the Yadavas mounted on his car.

अन्वारुरोह दाशार्हं विदुरः सर्वधर्मवित्।
सर्वप्राणभृतां श्रेष्ठं सर्वबुद्धिमातां वरम्॥१६॥

After that scion of the Dasharha race had mounted the car, Vidura, conversant with all virtues, superior to all living creatures and foremost among all wise men.

ततो दुर्योधनः कृष्णं शकुनिश्चापि सौबलः।
द्वितीयेन रथेनैनमन्वयातां परंतपम्॥१७॥

Duryodhana and Shakuni the son of Subala on a second car followed this chastiser of enemies, Krishna.

सात्यकिः कृतवर्मा च वृष्णीनां चापरे रथाः।
पृष्ठतोऽनुययुः कृष्णं गजैश्चैः रथैरपि॥१८॥

Satyaki and Kritavarma, as also other warriors of the Vrishni race followed behind, some on elephants, some on horse and others on chariots.

तेषां हेमपरिष्कारैर्युक्ताः परमवाजिभिः।
गच्छतां घोषिणश्चित्रस्था राजन् विरेजिरे॥१९॥

The chariots of these men, O king, adorned with excellent gold and yoked to good horses and producing diverse sounds as they proceeded on, looked very beautiful.

सम्पृष्टसंसिक्तरजः प्रतिपेदे महापथम्।
राजर्षिचरितं काले कृष्णो धीमाच्छ्रिया ज्वलन्॥२०॥

The wise Krishna, blazing with beauty, in fit time, came up on a high way well swept and whose dust had been cleared away and which was fit to be used even by the Rishis of royal descent.

ततः प्रयाते दाशार्हं प्रावाद्यनैकपुष्कराः।
शङ्खश्च दध्मिरे तत्र वाद्यान्यन्यानि यानि च॥२१॥

The scion Dasharha race having set out, there was one continual music of cymbals. The conches began to be played, also all the other instruments that were there.

प्रवीराः सर्वलोकस्य युवानः सिंहविक्रमाः।
परिवार्य रथं शौरैरगच्छन्त परंतपाः॥२२॥

A large number of young men of the strength of lions, heroic chastisers of foes in the world surrounding the car of Shauri followed him.

ततोऽन्ये बहुसाहस्रा विचित्राद्भुतवाससः।
असिप्रासायुधधराः कृष्णस्यासन् पुरःसराः॥२३॥

And there were others by thousands, who in diverse and strange attires holding swords, lances and axes followed Krishna.

गजाः पञ्चशतातत्र रथाश्चासन् सहस्रशः।
प्रयान्तमन्वयुर्वीरं दाशार्हमपराजितम्॥२४॥

There were five hundred elephants and chariots by thousands, that came up behind the heroic scion of the Dasharha race, who had never sustained a defeat.

पुरं कुरूणां संवृतं द्रष्टुकामं जनार्दनम्।
सबालवृद्धं सस्त्रीकं स्थ्यागतमरिदमा॥२५॥

O chatiser of enemies, the city of the Kurus was filled by old and young men including women, who were desirous of seeing Janardana advancing on a car.

वेदिकालमाश्रिताभिश्च समाक्रान्तान्यनेकशः।
प्रचलन्तीव भारेण योषिर्द्विभवनान्युता॥२६॥

Many were the houses that were tottering under the load of women, who were in the terraces and balconies.

स पूज्यमानः कुरुभिः संशृण्वन् मधुराः कथाः।
यथाहं प्रतिसत्कुर्वन् प्रेक्षमाणः शनैर्ययौ॥२७॥

He proceeded slowly along gazing in all directions, worshipped by the Kurus; and listening to sweet speeches and returning suitable greetings.

ततः सभां समासाद्य केशवस्यानुयायिनः।
सशङ्खैर्वेणुनिर्घोषैर्दिशः सर्वा व्यनादयन्॥२८॥

The followers of Keshava having arrived at the Assembly-Hall filled all directions with the sound of conches and cymbals.

ततः सा समितिः सर्वा राज्ञाममिततेजसाम्।
सम्प्राकम्पत हर्षेण कृष्णागमनकाङ्क्षया॥२९॥

The entire assembly of those kings of immeasurable energy began to shake with delight with the desire of seeing Krishna come.

ततोऽभ्याशङ्गते कृष्णे समहृष्यन् नराधिपाः।
श्रुत्वा तं स्थनिर्घोषं पर्जन्यनिदोषमम्॥३०॥

Then those rulers of men became rejoiced at the inference that he was near, which they drew on account of their hearing the rattles of his chariot, which was like the roar of clouds charged with rain.

आसाद्य तु सभाद्वारमृषभः सर्वसात्वताम्।
अवतीर्य रथाच्छौरिः कैलासशिखरोपमात्॥३१॥

Shauri, the best among the entire Satvata race, coming to the gate of the Assembly-Hall, got down from the car which was like the peak of the Kailasa mountain.

नवमेघप्रतीकाशां ज्वलन्तीमिव तेजसा।
महेन्द्रसदनप्रख्यां प्रविवेश सभां ततः॥३२॥

He then entered the Hall, which was like the abode of the great Indra and was blazing as it were with the beauty of energy and which looked like a mass newly formed clouds.

पाणौ गृहीत्वा विदुरं सात्यकिं च महायशाः।
ज्योतीष्यादित्यवद राजन् कुरून् प्राच्छादयच्छ्रिया॥३३॥

Getting hold of the hand of Vidura and that of Satyaki (on either side) the one of great fame (entered the Assembly-Hall) eclipsing the Kurus (planets) in splendour like the sun.

अग्रतो वासुदेवस्य कर्णदुर्योधनावुभौ।
वृष्णयः कृतवर्मा चाप्यासन् कृष्णस्य पृष्ठतः॥३४॥

In front of Vasudeva were the two, Karna and Duryodhana; while behind him sat the Vrishnis and Kritavarma.

धृतराष्ट्रं पुरुस्कृत्य भीष्मद्रोणादयस्ततः।
आसनेभ्योऽचलन् सर्वे पूजयन्तो जनार्दनम्॥३५॥

Bhishma, Drona and others following the example of Dhritarashtra rose up from their seats with the object of honouring Janardana.

अभ्यागच्छति दार्शार्हं प्रज्ञाचक्षुर्नरेश्वरः।
सहैव द्रोणभीष्माभ्यामुदतिष्ठन्महायशाः॥३६॥

That scion of the Dasharha race approaching the lord of men having eyes of wisdom along with Drona and Bhishma and others all of great fame rose up from their seats.

उत्तिष्ठति महाराजे धृतराष्ट्रे जनेश्वरे।
तानि राजसहस्राणि समुत्तस्थुः समन्ततः॥३७॥

The great king Dhritarashtra, the lord of men, having got up, those thousands of kings all rose up also.

आसनं सर्वतोभद्रं जाम्बूनदपरिष्कृतम्।
कृष्णार्थं कल्पितं तत्र धृतराष्ट्रस्य शासनात्॥३८॥

A seat respectable in every way and adorned with gold was placed there under instructions from Dhritarashtra.

स्मयमानस्तु राजानं भीष्मद्रोणौ च माधवः।
अभ्यभाषत धर्मात्मा राज्ञश्चान्यान् यथावयः॥३९॥

With a smiling face, did the virtuous-souled Madhava greet the king, Bhishma and Drona, as also other kings according to their respective age.

तत्र केशवमानर्चुः सम्यग्भ्यागतं सभाम्।
राजानः पार्थिवाः सर्वे कुरुवश्च जनार्दनम्॥४०॥

Then all the kings and rulers of the earth and all the Kurus worshipped Keshava or Janardana who had come into the Assembly-Hall.

तत्र तिष्ठन् स दाशार्हो राजमध्ये परंतपः।
अपश्यदन्तरिक्षस्थानृषीन् परपुरंजयः।
ततस्तानभिसम्प्रेक्ष्य नारदप्रमुखानृषीन्॥४१॥
अभ्यभाषत दाशार्हो भीष्मं शान्तनवं शनैः।
पार्थिवो समितिं द्रष्टुमृषयोऽभ्यागता नृपा॥४२॥

That chastiser of foes, the scion of the Dasharha race, while staying there, beheld in the heaven the Rishis who had attained to the better world. And seeing the Rishis under the leadership of Narada, the scion of the Dasharha race said to Bhishma the son of Shantanu slowly, "To see this earthly assembly have the Rishis come, O ruler of men.

निमन्त्र्यन्तामासनेश्च सत्कारेण च भूयसां।
नैतेष्वनुपविष्टेषु शक्यं केनचिदासितुम्॥४३॥

Invite them with plenty of seats and welcome them; for they remaining unseated, who is capable of taking his seat?

पूजा प्रयुज्यतामाशु मुनीनां भावितात्मनाम्।
ऋषीञ्छान्तनवो दृष्ट्वा सभाद्वारमुपस्थितान्॥४४॥

Arrange therefore immediately for the worship of these Munis who have conquered their souls." The son of Shantanu seeing the Rishis come at the very gates of the Assembly-Hall.

त्वरमाणस्ततो भृत्यानासनानीत्यचोदयत्।
आसनान्यथ मृष्टानि महान्ति विपुलानि च॥४५॥

Quickly commanded the attendants to get seats soon for them and they brought many spacious and beautiful seats.

मणिकाञ्चनचित्राणि समाजहस्ततस्ततः।
तेषु तत्रोपविष्टेषु गृहीतार्षेषु भारत॥४६॥

Embroidered with gold and set with gems. After they had accepted due worship and seated themselves, O Bharata.

निषसादासने कृष्णो राजानश्च यथासनम्।

दुःशासनः सात्यकये ददावासनमुत्तमम्॥४७॥

Krishna took his seat; so did all the kings, in their respective seats. Dushasana offered to Satyaki an excellent seat.

विविंशतिर्ददौ पीठं काञ्चनं कृतवर्मणे।
अविदूरे तु कृष्णस्य कर्णदुर्योधनावुभौ॥४८॥
एकासने महात्मानौ निषीदतुर्मर्षणौ।
गान्धारराजः शकुनिर्गान्धारैरभिरक्षितः॥४९॥

Vivingshati gave a beautiful golden seat to Kritavarma and not far from Krishna. Karna and Duryodhana, the two men of large-souled and wrathful sat on one and the same seat. The king of the Gandharas Shakuni, surrounded by the Gandhara chiefs.

निषसादासने राजा सहपुत्रो विशाम्पते।
विदुरो मणिपीठे तु शुक्लस्पर्शजिनोत्तरे॥५०॥

With his son sat on one seat, O lord of the world. The great Vidura sat on a holy seat covered with a white deer skin and decked with gems.

संस्पृशन्नासनं शौरैर्महामतिरुपाविशत्।
चिरस्य दृष्ट्वा दाशार्हं राजानः सर्व एव ते॥५१॥
अमृतस्येव नातृष्यन् प्रेक्षमाणा जनार्दनम्।
अतसीपुष्पसंकाशः पीतवासा जनार्दनः॥५२॥

That one of great intelligence sat contiguous to the seat of Shauri. All those kings, having for a long time looked at the scion of the Dasharha race, were not gratified with gazing on Janardana as if drinking nectar. Janardana was attired in a yellow robe and looked like the Atasi flower.

व्यभ्राजत सभामध्ये हेम्नीवोपहितो मणिः॥५३॥

He sat in the midst of that Assembly like a dark gem placed on gold.

ततस्तूष्णीं सर्वमासीद् गोविन्दगतमानसम्।
न तत्र कश्चित् किञ्चिद् वा व्याजहार पुमान् क्वचित्॥

They all were silent while Govinda was thinking within himself and no man there made the slightest utterance.

CHAPTER 95

(BHAGAVAD-YANA PARVA)-Continued

The speech of Krishna

वैशम्पायन उवाच

तेष्वासीनेषु सर्वेषु तूष्णीम्भूतेषु राजसु।
वाक्यमभ्याददे कृष्णः सुदंष्ट्रो दुन्दुभिस्वनः॥१॥
जीमूत इव घर्मान्ते सर्वां संश्रावयन् सभाम्।
घृतराष्ट्रमभिप्रेक्ष्य समभाषत माधवः॥२॥

Vaishampayana said

All of them having taken their seats and perfect stillness having prevailed among the kings, Krishna who had an excellent set of teeth and had the voice of a drum began to speak like the roar of clouds at the close of summer, Madhava, looking on Dhritarashtra, spoke so that the assembly could hear.

श्रीभगवानुवाच

कुरूणां पाण्डवानां च शमः स्यादिति भारता।
अप्रणाशेन वीराणामेतद् याचितुमागतः॥३॥

"Between the Kurus and Pandavas there may be peace, O Bharata, without the slaying of heroes (on either side) to effect this have I come.

राजन् नान्यत् प्रवक्तव्यं तव नैःश्रेयसं वचः।

विदितं ह्येव ते सर्वं वेदितव्यमरिदम्॥४॥

O king, I have nothing else to say, everything that ought to be known in this world is known to you, O chastiser of foes.

इदं ह्यद्य कुलं श्रेष्ठं सर्वराजसु पार्थिव।

श्रुतवृत्तोपसम्पन्नं सर्वैः समुदितं गुणैः॥५॥

O ruler of the earth, this dynasty (of yours) is the best among these of all kings; it is noted for its knowledge of the scriptures as also for its good ways of life and it is endued with all the virtues.

कृपानुकम्पा कारुण्यमानुशंस्यं च भारता।

तथाऽऽर्जवं क्षमा सत्यं कुरुष्वेतद् विशिष्यते॥६॥

Kindness, pain at the sight of other's pains, desire to remedy evils and humanity, O Bharata, as also sincerity, forgiveness and truth, are specially in the nature of the Kurus.

तस्मिन्नेवंविधे राजन् कुले महति तिष्ठति।

त्वन्निमित्तं विशेषेण नेह युक्तमसाम्प्रतम्॥७॥

Belonging to this noble family which is such, O king, no one should do what is improper and especially an improper act is to be deplored when you are the cause of it.

त्वं हि धारयिता श्रेष्ठः कुरूणां कुरुसत्तमा।

मिथ्या प्रचरतां तात बाह्येष्वाम्यन्तरेषु च॥८॥

You, O best of Kuru race, being the foremost among them, bear the load of the Kurus when they behave, O Sire, deceitfully towards others or to members of their own family, when the deceit is actually done in act or when it is conceived.

ते पुत्रास्तव कौरव्य दुर्योधनपुरोगमाः।

धर्मार्थं पृष्ठतः कृत्वा प्रचरन्ति नृशंसवत्॥९॥

Those sons of yours, O Kaurava, headed by Duryodhana, are acting impiously setting aside all considerations of morality and earthly good.

अशिष्टा गतमर्यादा लोभेन हतचेतसः।

स्वेषु बन्धुषु मुख्येषु तद् वेत्य पुरुषर्षभा॥१०॥

Those wicked ones, whose self-respect is gone and whose hearts have been perverted by avarice (are acting unfairly) towards their own chief friends, O best of men.

सेयमापन्महाधोरा कुरुष्वेव समुत्थिता।

उपेक्ष्यमाणा कौरव्य पृथिवीं घातयिष्यति॥११॥

This exceedingly grave has its rise among the Kurus and if regarded with indifference, it will destroy the whole earth, O Kaurava.

शक्या चेयं शमयितुं त्वं चेदिच्छसि भारता।

न दुष्करो ह्यत्र शमो मतो मे भरतर्षभा॥१२॥

If you desire so, O Bharata, this can be averted; in this instance peace is not hard to secure; such is my opinion, O best of the Bharatas.

त्वय्यधीनः शमो राजन् मयि चैव विशाम्यते।

पुत्रान् स्थापय कौरव्य स्थापयिष्याम्यहं परान्॥१३॥

Peace depends on you, O king and on myself as well, O lord of the universe, O Kaurava, set right your sons and I shall the enemies (Pandavas) right.

आज्ञा तव हि राजेन्द्र कार्या पुत्रैः सहान्वयैः।
हितं बलवदप्येषां तिष्ठतां तव शासने॥१४॥

Your commands, O chief among kings, should be followed by your sons with their followers; and it will conduce exceedingly to their own good to act according to your orders.

तव चैव हितं राजन् पाण्डवानामथो हितम्।
शमे प्रयतमानस्य तव शासनकाङ्क्षिणः॥१५॥

It will conduce to your good, O king and also to the good of the Pandavas, for you try to establish peace, desirous of ruling as you are.

स्वयं निष्फलमालक्ष्य संविधत्स्व विशाम्पते।
सहायभूता भरतास्तवैव स्युर्जनेश्वरः॥१६॥

Act for yourself after a consideration of the consequences, O lord of the universe and let the Bharatas be your allies O lord of men.

धर्मार्थयोस्तिष्ठ राजन् पाण्डवैरभिरक्षितः।
न हि शक्यास्तथाभूता यत्नादपि नराधिप॥१७॥

Protected by the Pandavas, O king, establish morality and earthy good. O lord of men, by every exertion in your power, allies such as they, cannot be secured.

न हि त्वां पाण्डवैर्जितुं रक्ष्यमाणं महात्मभिः।
इन्द्रोऽपि देवैः सहितः प्रसहेत कुतो नृपः॥१८॥

The great-souled sons of Pandu protecting you, even Indra with the gods cannot withstand you; how can earthy kings do it?

यत्र भीष्मश्च द्रोणश्च कृपः कर्णो विविशतिः।
अश्वत्थामा विकर्णश्च सोमदत्तोऽथ बाह्लिकः॥१९॥
सैन्यश्च कलिङ्गश्च काम्बोजश्च सुदक्षिणः।
युधिष्ठिरो भीमसेनः सव्यसाची यमौ तथा॥२०॥
सात्यकिश्च महातेजा युयुत्सुश्च महारथः।
को नु तान् विपरीतात्मा युद्धयेत भरतर्षभा॥२१॥

Against the side taken up by Bhishma, Drona, Kripa, Vivingshatai, Ashvathama, Vikarna, Somadatta, Bahlika the king of the Sindhus and the lord of the Kalingas, the chief of the Kambojas, Sudakshina, Yudhishthira, Bhimasena, Savyasachi and the twins and Satyaki of great energy and the great car-warrior Yuyutsu, who is there of such misdirected energy to fight, O you the best among the Bharatas.

लोकस्येश्वरतां भूयः शत्रुभिश्चाप्यधृष्यताम्।
प्राप्स्यसि त्वममित्रघ्न सहितः कुरुपाण्डवैः॥२२॥

The lordship over the word and the quality of being invincible by your foes, will you attain, O you slayer of enemies, when united with the Kurus and the Pandavas?

तस्य ते पृथिवीपालास्त्वत्समाः पृथिवीपते।
श्रेयांसश्चैव राजानः संधास्यन्ते परंतप॥२३॥

The rulers of the earth, of the same position as yourself, O lord of the earth and kings of better position even will seek to establish peace with you and with one another if you are so united.

स त्वं पुत्रैश्च पौत्रैश्च पितृभिर्भ्रातृभिस्तथा।
सुहृद्भिः सर्वतो गुप्तः सुखं शक्यसि जीवितुम्॥२४॥

You will be able to live in happiness being protected on all sides by your sons and grandsons, your fathers and brothers and friends.

एतानेव पुरोधाय सत्कृत्य च यथा पुरा।
अखिलां भोक्ष्यसे सर्वा पृथिवीं पृथिवीपते॥२५॥

Keeping their interests well before you and treating them well, as in days gone by will you enjoy this entire earth, O lord of the earth.

एतैर्हि सहितः सर्वैः पाण्डवैः स्वैश्च भारत।
अन्यान् विजेष्यसे शत्रूनेष स्वार्थस्तवाखिलः॥२६॥

United with these and with all the Pandavas, O Bharata, will you win victories over other enemies; this is all to your own advantage.

तैरेवोपार्जितां भूमिं भोक्ष्यसे च परंतप।
यदि सम्पत्स्यसे पुत्रैः सहामात्यैर्नराधिप॥२७॥

Territories acquired by them will you enjoy, O chastiser of enemies if you are allied to your sons, kinsmen and counselors, O lord of men.

संयुगे वै महाराज दृश्यते सुमहान् क्षयः।
क्षये चोभयतो राजन् कं धर्ममनुपश्यसि॥२८॥

In the case of a fight, O great king, you will see a great loss and in loss to both parties what meritorious deed do you see?

पाण्डवैर्निहतैः संख्ये पुत्रैर्वाऽपि महाबलैः।

यद् विन्धेथाः सुखं राजंस्तद् ब्रूहि भरतर्षभा॥२९॥

The Pandavas being killed in battle or your own sons of great strength, describe O great king the feelings that you will experience, O best of the Bharatas.

शूराश्च हि कृतास्त्राश्च सर्वे युद्धाभिकाङ्क्षिणः।

पाण्डवास्तावकाश्चैव तान् रक्ष महतो भयात्॥३०॥

They are heroes who have mastered the use of weapons and all of them are desirous of war-these sons of Pandu and of yourself; save them from a great calamity.

न पश्येम कुरून् सर्वान् पाण्डवांश्चैव संयुगे।

क्षीणानुभयतः शूरान् रथिनो रथिभिर्हतान्॥३१॥

You will not see all the Kurus, nor all the Pandavas, in the event of a battle, the heroes on both sides being weakened in number and in strength and car-warriors slain by car-warriors.

समवेताः पृथिव्यां हि राजानो राजसत्तमा।

अमर्षवशमापन्ना नाशयेयुरिमाः प्रजाः॥३२॥

The kings have assembled here, O best of kings; they will destroy these creatures, being influenced by wrath.

ब्राह्मि राजन्निमं लोकं न नाशयेयुरिमाः प्रजाः।

त्वयि प्रकृतिमापन्ने शेषः स्यात् कुरुनन्दन॥३३॥

Rescue, O king, the world; do not destroy these creatures; yourself regaining your natural disposition all this will end, O delighted of the Kuru race.

शुक्ला वदान्या ह्रीमन्त आर्याः पुण्याभिजातयः।

अन्योन्यसचिवा राजंस्तान् पाहि महतो भयात्॥३४॥

Coming from noble families, liberal and generous, endued with modesty, honourable, pious they are related to one another by blood, O king. Save them from a grave calamity.

शिवेनेमे भूमिपालाः समागम्य परस्परम्।

सह भुक्त्वा च पीत्वा च प्रतियानु यथागृहम्॥३५॥

These protectors of the earth meeting one another in a spirit of peace and having dined and drank together, let them return to their respective homes.

सुवाससः स्रविषाश्च सत्कृता भरतर्षभा।

अमर्षं च निराकृत्य वैराणि च परंतप॥३६॥

With good robes on, with wreaths on and doing courtesies to one another, O best of the Bharata race; and with their wrath and enmity against one another plucked out (from their hearts), O chastiser of your foes.

हार्दं यत् पाण्डवेष्वासीत् प्राप्तेऽस्मिन्नायुषः क्षये।

तदेव ते भवत्वद्य संघत्सव भरतर्षभा॥३७॥

Let the feelings of affection that you had for the Pandavas, return to you at the expiration of this age; and let them be the same to you; act it this way, O best of the Bharata race.

बाला विहीनाः पित्रा ते त्वयैव परिवर्धिताः।

तान् पालय यथान्यायं पुत्रांश्च भरतर्षभा॥३८॥

As boys they lost their father and were reared and brought up by you; protect them in a way that would be in accordance with justice as you would do your sons, O best of the Bharata race.

भवतैव हि रक्ष्यास्ते व्यसनेषु विशेषतः।

या ते धर्मस्तथैवार्थो नश्येत् भरतर्षभा॥३९॥

By you they ought to be protected and especially when in distress. Let not your sense of virtue and appreciation of worldly good be lost, O best of the Bharata race.

आहुस्त्वां पाण्डवा राजन्नभिवाद्य प्रसाद्य च।

भवतः शासनाद् दुःखमनुभूतं सहानुगैः॥४०॥

The Pandavas, O king, having saluted and propitiated you, have sent you this message. 'At your command have we with our followers suffered misery.

द्वादशेमानि वर्षाणि वने निर्व्युषितानि नः।

त्रयोदशं तथाऽज्ञातैः सजने परिवत्सरम्॥४१॥

These twelve years have been spent by us in exile in the forest and the thirteenth year have we spent in each other's company in disguise.

स्थाता नः समये तस्मिन् पितेति कृतन्निश्चयाः।

नाहास्य समयं तात तच्च नो ब्राह्मणा विदुः॥४२॥

Truly believing that our father would not break that pledge of his towards us, did we not break, O sire, our own. The Brahmanas who accompanied us know this.

तस्मिन् नः समये तिष्ठ स्थितानां भरतर्षभा।

नित्यं संक्लेशिता राजन् स्वराज्यांशं लभेमहि॥४३॥

Therefore do you abide by your pledge, as we have done ours, O best of the Bharata race; having long suffered grave troubles, O king, we desire to get the share of our own kingdom.

त्वं धर्ममर्थं संजानन् सम्यङ्नस्त्रातुमर्हसि।

गुरुत्वं भवति प्रेक्ष्य बहून् क्लेशांस्तितिक्षमहे॥४४॥

Knowing the principles of virtue and worldly good, it is your duty to save us; seeing that you are our elder, have we patiently suffered troubles.

स भवान् मातृपितृवदस्मासु प्रतिपद्यताम्।

गुरोर्गरीयसी वृत्तिर्या च शिष्यस्य भारता॥४५॥

Therefore do you act towards us as our father and mother; and treat us, O Bharata, according to the excellent principles that ought to be adopted by an elder.

वर्तामहे त्वयि च तां त्वं च वर्तस्व नस्तथा।

पित्रा स्थापयितव्या हि वयमुत्पथमास्थिताः॥४६॥

We act towards you in that way (the way in which younger should behave towards their elders); you also act towards us in the same way (the way in which elders should behave towards their youngers). If we follow the wrong way, then should we be set right by our father.

संस्थापय पथिष्वस्मांस्तिष्ठ धर्मे सुवर्त्मनि।

आहुश्चेमां परिषदं पुत्रास्ते भरतर्षभा॥४७॥

Set us in the proper path and follow yourself the excellent path of virtue.' And your sons, O best of the Bharata race, have sent this message to this assembly of kings.

धर्मज्ञेषु सभासत्सु नेह युक्तमसाम्प्रतम्।

यत्र धर्मो ह्यधर्मेण सत्यं यत्रानूतेन च॥४८॥

In an assembly conversant with the rules of virtue, nothing improper should happen (but in one) in which vice prevails over virtue or falsehood over truth.

हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः।

विद्धो धर्मो ह्यधर्मेण सभां यत्र प्रपद्यते॥४९॥

न चास्य शल्यं कृन्तन्ति विद्धास्तत्र सभासदः।

धर्म एतानारुजति यथा नद्यनुकूलजान्॥५०॥

If this happens with the knowledge of the members thereof, they are themselves slain; when virtue, pierced by vice, makes an appeal to an assembly and the shaft (of vice) is not taken out, the members thereof are themselves pierced by it. In fact virtue kills them like a river destroying the trees growing upon its banks.

ये धर्ममनुपश्यन्तस्तूष्णीं ध्यायन्त आसते।

ते सत्यमाहुर्धर्म्यं च न्याय्यं च भरतर्षभा॥५१॥

Those, who are adopting a calm attitude and are silently waiting for virtue to assert itself, have said what is righteous, true and just, O best of the Bharata race.

शक्यं किमन्यद् वक्तुं ते दानादन्यज्जनेश्वरा।

ब्रुवन्तु ते महीपालाः सभायां ये समासते॥५२॥

What else are you capable of saying to them than giving back their kingdom? Let the protectors of the earth who are assembled in this council, speak.

धर्मार्थो सम्प्रधार्यैव यदि सत्यं ब्रवीम्यहम्।

प्रमुञ्चैमान् मृत्युपाशात् क्षत्रियान् पुरुषर्षभा॥५३॥

If I am speaking the truth, keeping in fact virtue and morality, then liberate these Kshatriyas from the shackles of death, O foremost among men.

प्रशाम्य भरतश्रेष्ठ मा मन्युवशमन्वगाः।

पित्र्यं तेभ्यः प्रदायांशं पाण्डवेभ्यो यथोचितम्॥५४॥

Be peaceful, O you foremost of the Bharata race and do not give in to anger. Having given back to those Pandavas, their due shares of the ancestral kingdom.

ततः सपुत्रः सिद्धार्थो भुङ्क्ष्व भोगान् परंतप।

अजातशत्रुं जानीषे स्थितं धर्मं सतां सदा॥५५॥

Enjoy the blessings of life, O chastiser of foes, along with your sons under the attainment of your objects. You know that Yudhishtira follows the course of virtue always.

सपुत्रे त्वयि वृत्तिं च वर्तते यां नराधिप।

दाहितश्च निरस्तश्च त्वामेवोपाश्रितः पुनः॥५६॥

As also (you know) his treatment towards yourself and your sons, O ruler of men. He was brunt and he was exiled but again he has come back to your protection.

इन्द्रप्रस्थं त्वयैवासौ सपुत्रेण विवासितः।

स तत्र विवसन् सर्वान् वशमानीय पार्थिवान्॥५७॥

He was exiled to Indraprastha by yourself with your sons and while staying there he brought under his sway all the rulers of the earth.

त्वन्मुखानकरोद् राजन् न च त्वामत्यवर्तता।

तस्यैवं वर्तमानस्य सौबलेन जिहीर्षता॥५८॥

And yet he remained under your protection and never disregarded you; such a man as he, was recently, sought to be robbed by the son of Subala.

राष्ट्राणि धनधान्यं च प्रयुक्तः परमोपधिः।

स तामवस्थां सम्प्राप्य कृष्णां प्रेक्ष्य सभागताम्॥५९॥

Of his kingdom, wealth and coin by means of a great deceit. He, even when he was brought to that condition, namely when Krishna was dragged to the Assembly-Hall.

क्षत्रधर्मादमेयात्मा नाकम्पत युधिष्ठिरः।

अहं तु तव तेषां च श्रेय इच्छामि भारता॥६०॥

Yudhishtira of immeasurable soul did not swerve from Kshatriya's duty. I too desire your good and theirs, O Bharata.

धर्मादर्थात् सुखाच्चैव मा राजन् नीनशः प्रजाः।

अनर्थमर्थं मन्वानोऽप्यर्थं चानर्थमात्मनः॥६१॥

Do not, O king, destroy these beings of the birth for the sake of vice and earthly good for the sake of happiness thinking evil to be good and good to be evil for yourself.

लोभेऽतिप्रसृतान् पुत्रान् निगृहीष्व विशाम्यते।

स्थिताः शुश्रूषितुं पार्थाः स्थिता योद्धुमर्दिमाः।

यत् ते पथ्यतमं राजंस्तस्मिंस्तिष्ठ परंतप॥६२॥

Restrain your sons, O lord of the universe, who are too much attached to avarice. The sons of Pritha live to serve you and to fight for you, O chastiser of foes; whatever course, O king, appears better, follow, O chastiser of foes."

वैशम्पायन उवाच

तद् वाक्यं पार्थिवाः सर्वे हृदयैः समपूजयन्।

न तत्र कश्चिद् वक्तुं हि वाचं प्राक्रामदग्रतः॥६३॥

Vaishampayana said

All the rulers of the earth, agreeing as they did in their minds with these words, could not venture to say any thing there in the presence (of Duryodhana).

CHAPTER 96

(BHAGAVAD-YANA PARVA) Continued

The story of Dambhodbhava

वैशम्पायन उवाच

तस्मिन्नभिहिते वाक्ये केशवेन महात्मना।

स्तिमिता हृष्टरोमाण आसन् सर्वे सभासदः॥१॥

Vaishampayana said

These words having been uttered by the high-souled, all the courtiers sat stupefied with their hairs standing on their end.

कश्चिदुत्तरमेतेषां वक्तुं नोत्सहते पुमान्।

इति सर्वे मनोभिस्ते चिन्तयन्ति स्म पार्थिवाः॥२॥

No man ventured to say anything in reply and all the rulers of the earth began to think in own minds.

तथा तेषु च सर्वेषु तूष्णीम्भूतेषु राजसु।

जामदग्न्य इदं वाक्यमब्रवीत् कुरुसंसदि॥३॥

Silence having thus prevailed in the midst of those kings, the son of Jamadagni, spoke these words in the assembly of the Kurus.

इमां मे सोपमां वाचं शृणु सत्यामशाङ्कितः।

तां श्रुत्वा श्रेय आदत्स्व यदि साध्विति मन्यसे॥४॥

"To these truthful words of mine, illustrated by an example, listen without entertaining any doubt or suspicion and hearing that accept the moral if you think my story good.

राजा दम्भोद्भवो नाम सार्वभौमः पुराभवत्।

अखिलां बुभुजे सर्वां पृथिवीमिति नः श्रुतम्॥५॥

In days of old, there was a king named Dambhodbhava who had brought under his sway the entire world and enjoyed the fruits of the whole world in their; such has been heard by us.

स स्म नित्यं निशापाये प्रातरुत्थाय वीर्यवान्।

ब्राह्मणान् क्षत्रियांश्चैव पृच्छन्नास्ते महारथः॥६॥

Every day at the end of night, that great and heroic car-warrior, rising up, used to ask the Brahmanas and Krishna Kshatriyas.

अस्ति कश्चिद् विशिष्टो वा महिषो वा भवेद् युधि।
शूद्रो वैश्यः क्षत्रियो वा ब्राह्मणो वापि शस्त्रभृत्॥७॥

'Is there any body who is more accomplished or even equal to myself in battle, be he a Shudra, a Vaishya, a Kshatriyas or a Brahmana?'

इति युवन्नन्वचरत् स राजा पृथिवीमिमाम्।
दर्पेण महता मत्तः कंचिदन्यमचिन्तयन्॥८॥

Saying thus he would wander over the earth intoxicated with great vanity and without thinking of anything else.

तं च वैद्या अकृपणा ब्राह्मणाः सर्वतोऽभयाः।
प्रत्येषन्त राजानं श्लाघमानं पुनः पुनः॥९॥

Several Brahmanas, of really noble souls, acquainted with the Vedas and having nothing to fear, forbade the king who was boasting too often.

निषिध्यमानोऽप्यसकृत् पृच्छत्येव स वै द्विजान्।
अतिमानं श्रिया मत्तं तमूचुर्ब्राह्मणास्तदा॥१०॥

Even when forbidden, that vile man used to ask the same thing to the twice born. Some Brahmanas then thus spoke to him who was too puffed up with vanity and intoxicated with prosperity.

तपस्विनो महात्मानो वेदप्रत्ययदर्शिनः।
उदीर्यमाणं राजानं क्रोधदीप्ता द्विजातयः॥११॥

Those twice born devotees, of large souls and acquainted with the cases cited in the Vedas, excited by wrath, said to that king.

अनेकजयिनौ संख्यै यौ वै पुरुषसत्तमौ।

तयोस्त्वं न समो राजन् भविताऽसि कदाचन॥१२॥

There are two persons who are the best among men and who have achieved many victories in battle; you are by no means equal to them, O king.

एवमुक्तः स राजा तु पुनः पप्रच्छ तान् द्विजान्।

क्व तौ वीरौ क्व जन्मानौ किंकर्माणौ च कौ च तौ॥

The king thus spoken to, asked these Brahmanas again and again, 'Where are these

two heroes? Where are they born? What works have they achieved and who are they?'

ब्राह्मणा ऊचुः

नरो नारायणश्चैव तापसाविति नः श्रुतम्।

आयातौ मानुषे लोके ताभ्यां युध्यस्व पार्थिव॥१४॥

The Brahmanas said

WE have heard that those two are the devotees Nara and Narayana who have taken their birth in the human world. O ruler of the earth, fight with them.

श्रूयेते तौ महात्मानौ नरनारायणावुभौ।

तपो घोरमनिर्देश्य तप्येते गन्धमादने॥१५॥

We hear that both of them, Nara and Narayana of large souls, are practicing severe austerities in some hidden regions in the Gandhamadana (mountain).

स राजा महतीं सेनां योजयित्वा षडङ्गिनीम्।

अमृष्यमाणः सम्प्रायाद् यत्र तावपराजितौ॥१६॥

The king, having collected a large army consisting of six divisions he took himself to the regions where these two who had never to remain unconcerned at their reputation.

स गत्वा विषमं घोरं पर्वतं गन्धमादनम्।

मार्गमाणोऽन्वगच्छत् तौ तापसौ वनमाश्रितौ॥१७॥

He, going to the rightful and unapproachable Gandhamadana, hunted for the two devotees and at last met them who had taken refuge in the wilderness.

तौ दृष्ट्वा क्षुत्पिपासाभ्यां कृशौ धमनिसन्ततौ।

शीतवातातपैश्चैव कर्षितौ पुरुषोत्तमौ॥१८॥

Seeing them, the best among men, emaciated with hunger and thirst, with their veins visible and afflicted with cold, wind and with the rays of the sun.

अभिगम्यौपसंगृह्य पर्यपृच्छदनामयम्।

तमर्चित्वा मूलफलैरासनेनोदकेन च॥१९॥

न्यमन्त्रयेतां राजानं किं कार्यं क्रियतामिति।

ततस्तामानुपूर्वीं स पुनरेवान्वकीर्तयत्॥२०॥

He approached them and touching their feet asked them about their welfare. They received him with roots and fruits and with the offer of a seat and water. They asked the king

'What can we do for you?' Then he repeated to them from the very beginning the fact

बाहुभ्यां मे जिता भूमिर्निहताः सर्वशत्रवः।

भवद्भ्यां युद्धमाकाङ्क्षन्नुपयातोऽस्मि पर्वतम्॥२१॥

आतिथ्यं दीयतोमेतत् काङ्क्षितं मे चिरं प्रति।

And said - 'The earth has been conquered by my arms and all my enemies have been killed. With the desire of fighting with you, have I come to this mountain; give me this hospitality, the desire which I have entertained for a long time.'

नरनारायणावूचतुः

अपेतक्रोधलोभोऽयमाश्रमो राजसत्तम॥२२॥

न ह्यस्मिन्नाश्रमे युद्धं कुतः शस्त्रं कुतोऽनुजुः।

अन्यत्र युद्धमाकाङ्क्ष बहवः क्षत्रियाः क्षितौ॥२३॥

Nara and Narayana said

This retreat, O best among kings, is beyond the reach of wrath and avarice, there is no warfare in this retreat. Where are weapons to be got from? Desire war elsewhere, there are many Kshatriyas on the face of the earth.

राम उवाच

उच्यमानस्तथापि स्म भूय एवाभ्यभाषतु।

पुनः पुनः क्षम्यमाणः सान्त्वयमानश्च भारत॥२४॥

दम्भोद्भवो युद्धमिच्छन्नाह्वयत्येव तापसौ।

Rama said

Though spoken to in this way, he repeated his request and the ascetics, O Bharata, again and again comforted him and pardoned him (for his importunities). Dambhodbhava, desirous of battle, however summoned these two devotees to fight again and again.

ततो नरस्त्विषीकाणां मुष्टिमादाय भारत॥२५॥

अब्रवीदेहि युद्धयस्व युद्धकामुक क्षत्रिया।

सर्वशस्त्राणि चादत्स्व योजयस्व च वाहिनीम्॥२६॥

अहं हि ते विनेष्यामि युद्धश्रद्धामितः परम्।

Then Nara taking up a handful of blades of grass said, 'Come and fight, O you Kshatriya, desirous of fight as you are; take up all your arms and prepare your army. I shall destroy your thirst for war from this moment forward.'

दम्भोद्भव उवाच

यद्येतदस्त्रमस्मासु युक्तं तापस मन्यसे॥२७॥

एतेनापि त्वया योत्स्ये युद्धार्थी ह्यहमागतः।

Dambhodbhava said

If, O devotee, you think this weapon fit to be used against me and mine, I shall fight with you though you use that weapon. I am come here for fight.

राम उवाच

इत्युक्त्वा शरवर्षेण सर्वतः समवाकिरत्॥२८॥

दम्भोद्भवस्तापसं तं जिघांसुः सहसैनिकः।

Rama said

Saying these Dambhodbhava with his army, desirous of killing that devotee, covered all sides with a downpour of arrows.

तस्य तानस्यतो घोरानिषून् परतनुच्छिदः॥२९॥

कदर्थीकृत्य स मुनिरिषीकाभिः समार्षयत्।

The Rishi, by means of the same blades of grass, neutralized the terrible arrows capable of rending asunder the body of the enemies.

ततोऽस्मै प्रासृजद् घोरमैषीकमपराजितः॥३०॥

अस्त्रप्रतिसंधेयं तदद्भुतमिवाभवत्।

Then the one, who had never sustained a defeat, shot terrible weapons in the shape of blades of grass, which were incapable of being withstood and a strange effect they had.

तेषामक्षीणि कर्णाश्च नासिकाश्चैव मायया॥३१॥

निमित्तवेधी स मुनिरिषीकाभिः समार्षयत्।

The eyes, ears and noses of his solders were cut off by the Muni who could not possibly miss his aim, by these blades of grass through his illusive energy.

स दृष्ट्वा श्वेतमाकाशमिषीकाभिः समाचितम्॥३२॥

पादयोर्न्यपतद् राजा स्वस्ति मेऽस्त्विति चाब्रवीत्।

Then seeing the sky rendered white with blades of grass, the king fell at Nara's feet and exclaimed - 'May good betide me.'

तमब्रवीन्नरो राजञ्शरण्यः शरणैषिणाम्॥३३॥

ब्रह्मण्यो भव धर्मात्मा मा च स्मैवं पुनः कृथाः।

Nara, who is the proper refuge to those that deserve and desire protection, said to him 'O

king, be virtuous-souled and act up to the instructions of the Brahmanas and do not again behave in this way.

नैतादृक् पुरुषो राजन् क्षत्रधर्मनुस्मरन्॥३४॥

मनसा नृपशार्दूल भवेत् परपुंजयः।

A conqueror of cities, in the possession of his enemies, performing the duties of Kshatriya should not, O king, be such even in his intentions, O best of the rulers of men.

मा च दर्पसमाविष्टः क्षेप्सीः काञ्चित् कथंचन॥३५॥

अल्यीयांसं विशिष्टं वां तत् ते राजन् समाहितम्।

Subject to the influence of vanity never insult any body in any way, who he be, your inferior or your superior; such a conduct, O king, would not be proper for you.

कृतप्रज्ञो वीतलोभो निरहंकार आत्मवान्॥३६॥

दान्तः क्षान्तो मृदुः सौम्यः प्रजाः पालय पार्थिव।

मा स्म भूयः क्षिपेः कंचिदविदित्वा बलाबलम्॥३७॥

Acquiring wisdom, being beyond the reach of covetousness, without vanity, acquiring mastery over self, restraining your desires, endued with forgiveness, humility and being peaceful protect your subjects, O ruler of the earth and do not again insult any body with out knowing his strength and weakness.

अनुज्ञातः स्वस्ति गच्छ मैवं भूयः समाचरेः।

कुशलं ब्राह्मणान् पृच्छेरावयोर्वचनाद् भृशम्॥३८॥

May good betide you; with our permission depart and never again act in this way; in obedience to our command, enquire of the Brahmanas about their welfare and what is for your good.

ततो राजा तयोः पादावभिवाद्य महात्मनोः।

प्रत्याजगाम स्वपुरं धर्मं चैवाचरद् भृशम्॥३९॥

Then the king, bowing to the feet of the two great-souled beings, returned to his own capital and thenceforward acted most righteously.

सुमहच्चापि तत् कर्म यन्नरेण कृतं पुरा।

ततो गुणैः सुबहुभिः श्रेष्ठो नारायणोऽभवत्॥४०॥

The deed, which was achieved by Nara in days of old, was very great indeed. Narayana was still greater in regard to many virtues.

तस्माद् यावद् धनुःश्रेष्ठे गाण्डीवेऽस्त्रं न युज्यते।

तावत् त्वं मानमुत्सृज्य गच्छ राजन् धनंजयम्॥४१॥

For that reason so long as weapons are not joined to that foremost of bows the Gandiva, putting aside your vanity go you, O king, to Dhananjaya.

काकुदीकं शुकं नाकमक्षिसंतर्जनं तथा।

संतानं नर्तकं घोरमास्यमोदकमष्टम्॥४२॥

Kakudika, Shuka, Naka, Akshisantarjana, Santana, Ghora and Asyamodaka - these eight types of weapons.

एतैर्विद्धाः सर्व एव मरणं यान्ति मानवाः।

कामक्रोधौ लोभमोहौ मदमानौ तथैव च॥४३॥

मात्सर्याहंकृती चैव क्रमादेत उदाहृताः।

Pierced by these all men go to the regions of death and the same is the case when they are influenced by desire, wrath, covetousness, vanity, insolence, pride, malice and selfishness. The eight weapons are represented by these vices respectively

उन्मत्ताश्च विचेष्टन्ते नष्टसंज्ञा विचेतसः॥४४॥

स्वपन्ति च प्लवन्ते च छर्दयन्ति च मानवाः।

मूत्रयन्ते च सततं रुदन्ति च हसन्ति च॥४५॥

By using these weapons men, struck with them, move about intoxicated, taking leave of their senses and with their minds bewildered. When pierced by them, men sleep, move about here and there, pass excrete and urine and always weep and laugh.

निर्माता सर्वलोकानामीश्वरः सर्वकर्मवित्।

यस्य नारायणो बन्धुरर्जुनो दुःसहो युधि॥४६॥

Arjuna, whose friend is Narayana, the creator of the entire world and its lord and conversant with the nature of all acts, is hard to withstand in battle.

कस्तमुत्सहते जेतुं त्रिषु लोकेषु भारत।

वीरं कपिध्वजं जिष्णुं यस्य नास्ति समो युधि॥४७॥

O Bharata, who can are defeat in the three worlds, the heroic Vishnu, having the emblem of a monkey on his banner and none equal to him in battle?

असंख्येया गुणाः पार्थे तद्विशिष्टो जनार्दनः।

त्वमेव भूयो जानासि कुन्तीपुत्र धनंजयम्॥४८॥

Innumerable are the virtues of the son of Pritha; Janardana excels him however. You know very well Dhananjaya the son of Kunti.

नरनारायणौ यौ तौ तावेवार्जुनकेशवौ।

विजानीहि महाराज प्रवीरौ पुरुषोत्तमौ॥४९॥

Nara and Narayana, as these two were, so are Arjuna and Keshava; know this O great king, that those two best among men are heroes.

यद्येतदेवं जानासि न च मामभिशङ्कसे।

आर्या मतिं समास्थाय शाम्य भारत पाण्डवैः॥५०॥

If you know it to be so and do not suspect to mistrust me then adopting a virtuous resolution effect peace with the Pandavas.

अथ चेन्मन्यसे श्रेयो न मे भेदो भवेदिति।

प्रशाम्य भरतश्रेष्ठ मा च युद्धे मनः कृथाः॥५१॥

And if you think that a rupture with them is not beneficial to you, be peaceful, O foremost among the race of Bharata and do not set your heart on battle.

भवतां च कुरुश्रेष्ठ कुलं बहुमतं भुवि।

तत् तथैवास्तु भद्रं ते स्वार्थमेवोपचिन्तय॥५२॥

Your family, O foremost of the Kuru race, is well thought of in this world; let it continue to be so, may good betide you, think of what is good for you.

CHAPTER 97

(BHAGAVAD-YANA PARVA)- Continued

The search of Matali

वैशम्पायन उवाच

जामदग्न्य वचः श्रुत्वा कण्वोऽपि भगवानृषिः।

दुर्योधनमिदं वाक्यमब्रवीत् कुरुसंसदि॥१॥

Vaishampayana said

Hearing the words of the son of Jamadagni, the illustrious Rishi Kanva addressed these words to Duryodhana in the assembly of the Kurus.

कण्व उवाच

अक्षयश्चाव्ययश्चैव ब्रह्मा लोकपितामहः।

तथैव भगवन्तौ तौ नरनारायणावृषी॥२॥

Kanva said

Brahma, the grand-father of this world, is eternal and undecaying; of the same nature are the two divine Rishis, Nara and Narayana.

आदित्यानां हि सर्वेषां विष्णुरेकः सनातनः।

अक्षयश्चाव्ययश्चैव शाश्वतः प्रभुरीश्वरः॥३॥

Among all sons of Aditi, Vishnu alone is eternal, invincible, undecaying and the divine Lord existing forever.

निमित्तमरणाश्वान्ये चन्द्रसूर्यौ मही जलम्।

वायुरनिस्तथाऽऽकाशं ग्रहास्तारागणास्तथा॥४॥

The others namely the moon, the sun, the earth, the water, the air, the fire and also the sky, the planets and the stars have their end in a cause.

ते च क्षयान्ते जगतो हित्वा लोकत्रयं सदा।

क्षयं गच्छन्ति वै सरेवे सृज्यन्ते च पुनः पुनः॥५॥

They, at the final dissolution of the universe, will themselves cease to exist, leaving behind the three worlds and all will be created again and again.

मुहूर्तमरणास्त्वन्ये मानुषा मृगपक्षिणः।

तैर्यग्योन्यश्च ये चान्ये जीवलोकचरास्तथा॥६॥

Others there are that die in a short time, namely beings, animals, birds and creatures having their birth among other living beings.

भूयिष्ठेन तु राजानः श्रियं भुक्त्वाऽऽयुषः क्षये।

तरुणाः प्रतिपद्यन्ते भोक्तुं सुकृतदुष्कृते॥७॥

The kings, enjoying great prosperity up to the end of their lives, are born anew to enjoy the effects of their good and bad deeds.

स भवान् धर्मपुत्रेण शमं कर्तुमिहार्हति।

पाण्डवाः कुरवश्चैव पालयन्तु वसुंधराम्॥८॥

Therefore it is proper for your exalted self to effect peace with Yudhishtira. Let the Pandavas and the Kurus rule the universe.

बलवानहमित्येव न मन्तव्यं सुयोधन।

बलवन्तो बलिभ्यो हि दृश्यन्ते पुरुषर्षभा॥९॥

"I am strong", it should not be thought thus, O Suyodhana, for some parties are seen who are stronger than those among men.

न बलं बलिनां मध्ये बलं भवति कौरव।
बलवन्तो हि ते सर्वे पाण्डवा देवविक्रमाः॥१०॥

Among the really strong, physical strength does not count, O son of Kuru and all the sons of Pandu, who are endued with the strength of the gods, are strong.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।
मातलेर्दातुकामस्य कन्या मृगयतो वरम्॥११॥

In this connection is cited the old story of Matali who was desirous of giving away his daughter in marriage and was searching for a bridegroom.

मतस्त्रैलोक्यराजस्य मातलिर्नाम सारथिः।
तस्यैकैव कुले कन्या रूपतो लोकविश्रुता॥१२॥

Such is the story - The king of the three worlds had a driver by the name of Matali. In his family there was born only one daughter who had a great reputation for beauty in this world.

गुणकेशीति विख्याता नाम्ना सा देवरूपिणी।
श्रिया च वपुषा चैव स्त्रियोऽन्याः साऽतिरिच्यते॥१३॥

She, having celestial beauty, was well known by the name of Gunakeshi and she greatly excelled all women in beauty, physical development and symmetry.

तस्याः प्रदानसमयं मातलिः सह भार्यया।
ज्ञात्वा विमृशे राजस्तत्परः परिचिन्तयन्॥१४॥

Matali, along with his wife knowing that the time for giving her away in marriage has arrived, became sorrowful, O king, thinking what to do in the future.

यिक्ं खल्वलघुशीलानामुच्छ्रितानां यशस्विनाम्।
नराणां मृदुसत्त्वानां कुले कन्याप्ररोहणम्॥१५॥

Alas! the advent of daughters in the family of men who are of good traditions and know for their greatness and are famous and endued with humility, is attended with bad consequences.

मातुः कुलं पितृकुलं यत्र चैव प्रदीयते।
कुलत्रयं संशयितं कुरुते कन्यका सताम्॥१६॥

The family of the mother, the family of the father and the family to which she is given

away in marriage-these three families among good people are affected by a daughter.

देवमानुषलोकौ द्वौ मानुषेणैव चक्षुषा।
अवगाह्यैव विचितौ न च मे रोचते वरः॥१७॥

By my human eyes have I searched the two worlds, those of the celestial and human beings and there is no suitable husband for my daughter that pleases me.

कण्व उवाच

न देवान् नैव दितिजान् न गन्धर्वान् न मानुषान्।
अरोचयद् वरकृते तथैव बहुलानुषीन्॥१८॥

Kanva said

Among the gods, among those born in the Daitya race, among the Gandharvas and among human beings there was none who pleased him enough to be made the husband of his daughter. The same was the case with the numerous Rishis.

भार्ययाऽनु स सम्पन्न्य सह रात्रौ सुधर्मया।
मातलिर्नागलोकाय चकार गमने मतिम्॥१९॥

Having consulted with his wife, Sudharma, at night (one day), Matali made up his mind to enter the world of the Nagas.

न मे देवमनुष्येषु गुणकेश्याः समो वरः।
रूपतो दृश्यते कश्चिन्नागेषु भविता ब्रुवम्॥२०॥

Matali said

Among gods and men I did not find a suitable husband for Gunakeshi in point of beauty. There must be some one so suitable among the Nagas.

इत्यामन्त्र्य सुधर्मां स कृत्वा चाभिप्रदक्षिणम्।
कन्यां शिरस्युपाध्नाय प्रविवेश महीतलम्॥२१॥

Thus thinking he bade adieu to Sudharma; and, going round his superiors and having smelt the head of his daughter entered the nether regions.

CHAPTER 98

(BHAGAVAD-YANA PARVA) Continued

The search of bridegroom by Matali

कण्व उवाच

मातलिस्तु ब्रजन् मार्गे नारदेन महर्षिणा।

वरुणं गच्छता ब्रह्मं समागच्छद् यदुच्छया॥१॥

Kanva said

While Matali was proceeding on his way he came across the great Rishi Narada who was proceeding, of his own will, to see Varuna.

नारद उवाच

नारदोऽथाब्रवीदेनं क्व भवान् गन्तुमुद्यतः।

स्वेन वा सूत कार्येण शासनाद् वा शतक्रतोः॥२॥

Narada said

Where are you about to go? Is it, O charioteer, on your own account or by the command of Shatakratu (Indra)?

कण्व उवाच

मातलिनारदेनैव सम्पृष्टः पथि गच्छता।

यथावत् सर्वमाचष्ट स्वकार्यं नारदं प्रति॥३॥

Kanva said

Matali, being thus asked by Narada, who was going on the same road, told Narada all about his business and how it had happened (that he was going there).

तमुवाचाथ स मुनिर्गच्छावः सहितविति।

सलिलेशदिदृक्षार्थमहमप्युद्यतो दिवः॥४॥

Then the Muni said to him, "We both shall go together." To see the god of the waters I too come down heaven.

अहं ते सर्वमाख्यास्ये दर्शयन् वसुधातलम्।

दृष्ट्वा तत्र वरं कंचिद् रोचयिष्याव मातले॥५॥

While showing you the nether regions of the earth, I shall describe to you everything; and after a search there we shall select some bridegroom, O Matali.

अवगाह्य तु तौ भूमिमुभौ मातलिनारदौ।

ददृशाते महात्मानौ लोकपालमणं पतिम्॥६॥

Then going down to the nether region, the two, Matali and Narada of large souls, paid their respects to the ruler of the world, the lord of the waters.

तत्र देवर्षिसदृशीं पूजां स प्राप नारदः।

महेन्द्रसदृशीं चैव मातलिः प्रत्यपद्यत॥७॥

There that Narada received greetings suitable for a divine Rishi and Matali received what is generally offered to the great Indra.

तावुभौ प्रीतमनसौ कार्यवन्ता निवेद्य ह।

वरुणेनाभ्यनुज्ञातौ नागलोकं विचेरुः॥८॥

These two, with their minds pleased and having a business in hand, submitted everything to their host and with the permission of Varuna roamed about in the world of the Nagas.

नारदः सर्वभूतानामन्तर्भूमिनिवासिनाम्।

जानंश्चकार व्याख्यानं यन्तुः सर्वमशेषतः॥९॥

Narada, who knew everything about all the creatures living in the nether regions, described them in detail to his companion.

नारद उवाच

दृष्ट्वा वरुणः सूत पुत्रपौत्रसमावृतः।

पश्योदकपतेः स्थानं सर्वतोभद्रमृद्धिमत्॥१०॥

Narada said

Varuna, surrounded by his sons and grandsons, has been seen by you O Suta. Behold now the territories of the lord of the waters which are excellent in every respect and full of riches.

एष पुत्रो महाप्रज्ञो वरुणस्येह गोपतेः।

एष वै शीलवृत्तेन शौचेन च विशिष्यते॥११॥

This one is the son, of great wisdom, of Varuna the lord of the seas; he is specially famous for his holiness, his conduct and his ways of life.

एषोऽस्य पुत्रोऽभिमतः पुष्करः पुष्करेक्षणः।

रूपवान् दर्शनीयश्च सोमपुत्र्या वृतः पतिः॥१२॥

This is his dear son, Pushkara of eyes like lotus leaves. He is endued with beauty, is worth looking at and has been selected by the daughter of Soma as her husband.

ज्योत्स्नाकालीति चापादुद्वितीयां रूपतः श्रियम्।

अदित्यश्चैव यः पुत्रो ज्येष्ठः श्रेष्ठः कृतः स्मृतः॥१३॥

She (the daughter of Soma) is known as Jyotsnakali who has been said to be second Lakshmi or Sri in point of beauty; and she, it is within our recollection, had chosen the eldest son of Aditi as her husband (before this).

भवनं वारुणं पश्य यदेतत् सर्वकाञ्चनम्।

यत् प्राप्य सुरतां प्राप्ताः सुराः सुरपतेः सखे॥१४॥

Behold this mansion of Varuna which is made entirely of gold and attaining to which the gods have obtained their god-ship O you friend of the lord of the gods.

एतानि हतराज्यानां दैतेयानां स्म मातले।

दीप्यमानानि दृश्यन्ते सर्वप्रहरणान्युत॥१५॥

These weapons of all kinds, which are now visible and which are blazing, were once in the possession of the Daityas, whose territories have been wrested from them (by Varuna), O Matali.

अक्षयाणि किलैतानि विवर्तन्ते स्म मातले।

अनुभावप्रयुक्तानि सुरैरवजितानि ह॥१६॥

These undergo no waste, O Matali and return to the hand of those who hurl them after striking the enemy. Obtained as they are by the gods who have won victories over the Daityas, they can be used only by men of great mental energy.

अत्र राक्षसजात्यश्च दैत्यजात्यश्च मातले।

दिव्यप्रहरणाश्चासन् पूर्वदैवतनिर्मिताः॥१७॥

Here many species of Rakshasas and Daityas, O Matali, possessed of celestial weapons lived before, O Matali, which is now inhabited by the gods.

अग्निरेष महार्चिष्माञ्जगतिं वारुणे हृदे।

वैष्णवं चक्रमाविद्धं विष्णुपेन हविष्मता॥१८॥

There are the fire of blazing flame which is burning in the lake of Varuna and the discus of Vishnu surrounded by the fire and smoke.

एष गाण्डीमयश्चापो लोकसंहारसम्पृतः।

रक्ष्यते देवतैर्नित्यं यतस्तद् गाण्डिवं धनुः॥१९॥

This is the bow, full of knots, which was created for the destruction of the world; it is

ever looked after by the gods and from this the name of the Gandiva bow is derived.

एष कृत्ये समुत्पन्ने तत् तद् धारयते बलम्।

सहस्रशतसंख्येन प्राणेन सततं ध्रुवः॥२०॥

This bow, at the approach of the proper time of action, is endued as it is with the strength of a hundred thousand bows, inspired with still greater strength.

अशास्यानपि शास्त्येष रक्षोबन्धुषु राजसु।

सृष्टः प्रथमतश्चण्डो ब्रह्मणा ब्रह्मवादिना॥२१॥

It brings under subjugation those kings who are friendly to the Rakshasas, though they are incapable of being reduced to that condition. This terrible weapon was created first by the Brahmana who created in speech the Vedas.

एतच्छस्त्रं नरेन्द्राणां महच्चक्रेण भासितम्।

पुत्राः सलिलराजस्य धारयन्ति महोदयम्॥२२॥

This weapon, in its work among the kings, has been pronounced to be the great by Shakra and the son of the lord of the waters hold this weapon of great energy.

एतत् सलिलराजस्यच्छत्रं छत्रगृहे स्थितम्।

सर्वतः सलिलं शीतं जीमूत इव वर्षति॥२३॥

This thing, placed in the umbrella room, is the umbrella of the lord of the waters and always showers cold water like the clouds.

एतच्छत्रात् परिभ्रष्टं सलिलं सोमनिर्मलम्।

तमसा मूर्छितं भाति येन नार्हति दर्शनम्॥२४॥

The water, falling from this umbrella, is pure as the moon and yet is surrounded by such darkness that it cannot be grasped by the sight.

बहून्यद्भुतरूपाणि द्रष्टव्यानीह मातले।

तव कार्यावरोधस्तु तस्माद् गच्छाव मा चिरम्॥२५॥

In these regions, O Matali, there are many things to be seen, but owing to the pressing demands of your business we shall go away from here without delay.

CHAPTER 99

(BHAGAVAD-YANA PARVA) Continued

The search of a bridegroom by Matali

नारद उवाच

एतत् तु नागलोकस्य नाभिस्थाने स्थितं पुरम्।
पातालमिति विख्यातं दैत्यदानवसेवितम्॥१॥

Narada said

This city, situated in the very heart of the region of the Nagas, is known as Patalam, inhabited by the Daityas and Danavas.

इदमद्भिः समं प्राप्ता ये केचिद् भुवि जङ्गमाः।
प्रविशन्तो महानादं नदन्ति भयपीडिताः॥२॥

The few creatures of the earth, who are brought here by the current of the water, when entering the region give out loud shrieks being struck with fear.

अत्रासुरोऽग्निः सततं दीप्यते वारिभोजनः।
व्यापारेण धृतात्मानं निबद्धं समबुध्यते॥३॥

In these regions, the fire, called Asura fire, which is fed by water, continually blazes forth. Held in great respect, it regards itself as confined (by the gods).

अत्रामृतं सुरैः पीत्वा निहितं निहतारिभिः।
अतः सोमस्य हानिश्च वृद्धिश्चैव प्रदृश्यते॥४॥

Here the gods, who had slain their enemies, having drunk the nectar kept the residue there. It is from here proceed the growth and decline of the moon, which we see.

अत्रादित्यो ह्यशिराः काले पर्वणि पर्वणि।
उत्तिष्ठति सुवर्णारख्यो वाग्भिरापूरयज्जगत्॥५॥

Here the son of Aditi, with his head like that of the horse, on every festive occasion, rises up, making the world, called Suvarna, filled with the sound of Vedic hymns and mantras.

यस्मादलं समस्तास्ताः पतन्ति जलमूर्तयः।
तस्मात् पातालमित्येव ख्यायते पुरमुत्तमम्॥६॥

Since all those objects, having the form of water, fall on it; therefore is this excellent region known by the name of Patalam.

ऐरावणोऽस्मात् सलिलं गृहीत्वा जगतो हितः।
मेघेष्वामुञ्चते शीतं यन्महेन्द्रः प्रवर्षति॥७॥

Airavata, taking up cold water from here for the good of the world, gives them to the clouds and the great Indra showers this water as rain.

अत्र नानाविधाकारास्तिमयो नैकरूपिणः।
अप्सु सोमप्रभां पीत्वा वसन्ति जलचारिणः॥८॥

Here aquatic animals of many species and shapes and fishes of different sorts, such as Timi and others, live, subsisting on a drink from the water which is like the beams of the moon.

अत्र सूर्याशुभिर्मित्राः पातालतलमाश्रिताः।
मृता हि दिवसे सूत पुनर्जीवन्ति वै निशि॥९॥

Some beings, living in this nether world, the Patalam, pierced by the rays of the sun, are dead in the day time, O Suta and are revived again at night.

उदयन् नित्यश्छात्र चन्द्रमा रश्मिबाहुभिः।
अमृतं स्पृश्य संस्पर्शात् संजीवयति देहिनः॥१०॥

For the moon, rising in these regions every night, by her beams which are her arms as it were, brings nectar in contact with them; and from that are the creatures revived.

अत्रे तेऽधर्मनिरता बद्धाः कालेन पीडिताः।
दैतेया निवसन्ति स्म वासवेन हतस्त्रियः॥११॥

Here are imprisoned these wicked and unrighteous sons of Diti afflicted with misfortune. They live here being dispossessed of their prosperity by Vasava.

अत्र भूतपतिर्नाम सर्वभूतमहेश्वरः।
भूतये सर्वभूतानामचरत् तप उत्तमम्॥१२॥

Here the great Lord of all creatures, by name Bhutapati, practiced austere asceticism for the good of all creatures.

अत्र गोव्रतिनो विप्राः स्वाध्यायम्नायकर्षिताः।
त्यक्तप्राण जितस्वर्गा निवसन्ति महर्षयः॥१३॥

Here live the great Rishis - those Brahmanas attached to the vow, called go, who have been emaciated with the recitation of the Vedas and who abandoning the pleasures of this life have secured heaven.

यत्रतत्रशयो नित्यं येन केनचिदाशितः।

येन केनचिदाच्छन्नः स गोव्रत इहोच्यते॥१४॥

He, who ever sleeps at any place he likes, who lives on with what others place before him, is safe to be attached to the Go vows in this world.

ऐरावणो नागराजो वामनः कुमुदोज्जनः।

प्रसूताः सुप्रतीकस्य वंशे वारणसत्तमाः॥१५॥

Here in the race of Supratika are born those best among elephants, namely Airavana, the king among elephants, Kumuda, Vamana and Arjuna.

पश्य यद्यत्र ते कश्चिद् रोचते गुणतो वरः।

वरयिष्यामि तं गत्वा यत्नमास्थाय मातले॥१६॥

See if in these regions there is any bridegroom who pleases you by his accomplishments. If so, I shall, after respectfully going to him, solicit him to accept your daughter, O Matali.

अण्डमेतज्जले न्यस्तं दीप्यमानमिव श्रिया।

आ प्रजानां निसर्गाद् नै नोद्भिद्यति न सर्पति॥१७॥

This one, placed here in these waters, is an egg, which is shining as it were with beauty. From the very creation of this universe it is here; and it neither moves away, nor is hatched.

नास्य जातिं निसर्गं वा कथ्यमानं शृणोमि वै।

पितरं मातरं चापि नास्य जानाति कश्चन॥१८॥

I have never heard of its species or birth spoken of. No body knows any one as its father or mother.

अतः किल महानग्निरन्तकाले समुत्थितः।

द्यक्ष्यते मातले सर्वं त्रैलोक्यं सचराचरम्॥१९॥

From this, at the time of the dissolution of the universe, springs up a fire, which consumes, O Matali, the three entire worlds with all their mobile and immobile creatures.

मातलिस्त्वग्रवीच्छुत्वा नारदस्याथ भाषितम्।

न मेऽत्र रोचते कश्चिदन्यतो व्रज माचिरम्॥२०॥

Matali too having heard what Narada said, answered - "None in these regions pleases me. Let me go elsewhere without delay."

CHAPTER 100

(BHAGAVAD-YANA PARVA) Continued

The search of bridegroom by Matali

नारद उवाच

हिरण्यपुरमित्येतत् ख्यात् पुरवरं महत्।

दैत्यानां दानवानां च मायाशतविचारिणाम्॥१॥

Narada said

This excellent and spacious city is known by the name of Hiranyapura. It is the city of the Daityas and the Danavas, who practice a hundred different illusions.

अनल्पेन प्रयत्नेन निर्मितं विश्वकर्मणा।

मयेन मनसा सृष्टं पातालतलमाश्रितम्॥२॥

It having been built with no little care by the divine architect (Vishvakarama) and planned by Maya (Danava) was placed in these nether regions-the Patalam.

अत्र मायासहस्राणि विकुर्वाणा महौजसः।

दानवा निवसन्ति स्म शूरा दत्तवराः पुरा॥३॥

Here the Danavas, endued with great spirit and energy, practicing a thousand kind of different illusions, inhabit. They were, in the days of old, heroes who had received the grant of boons.

नैते शक्रेण नान्येन यमेन वरुणेन वा।

शक्यन्ते वशमानेतुं तथैव धनदेन च॥४॥

By Shakra, by Yama or by Varuna or by any body else they were incapable of being brought under subjugation; as also by the Lord of wealth (Kubera).

असुराः कालखञ्जाश्च तथा विष्णुपदोद्भवाः॥

नैर्ऋता यातुधानाश्च ब्रह्मपादोद्भवाश्च ये॥५॥

दंष्ट्रिणो भीमवेगाश्च वातवेगपराक्रमाः।

मायावीर्योपसम्पन्ना निवसन्त्यत्र मातले॥६॥

The Asuras, known as Kalakhanjas who have their origin in the feet of Vishnu and the Rakshasas, known as Yatudhanas who have their origin in the feet of Brahma, gifted with teeth and of fearful impetus and endued with strength equal to the force of the wind and with the heroism of illusion, live here, O Matali.

निवातकवचा नाम दानवा युद्धदुर्मदाः।

जानासि च यथा शक्रो नैताञ्शक्नोति बाधितुम्॥७॥

The Danavas named Nivatkavachas, who are hard to be vanquished in battle (also live here.) You know how Shakra is not able to cope with them.

बहुशो मातले त्वं च तव पुत्रश्च गोमुखः।

निर्भग्नो देवराजश्च सहपुत्रः शचीपतिः॥८॥

Yourself and your son Gomukha, O Matali and the king of the gods, the lord of Sachi, with his son, have been repulsed by them.

पश्य वेश्मानि रौक्माणि मातले राजतानि च।

कर्मणा विधियुक्तेन युक्तान्युपगतानि च॥९॥

See these mansions, O Matali, made of gold and silver and embroidered with suitable workmanship filled up according to their scientific principles.

वैदूर्यमणिचित्राणि प्रवालरुचिराणि च।

अर्कस्फटिकशुभाणि वज्रसारोज्ज्वलानि च॥१०॥

Decorated with Vaidurya-gems and with corals and with the species of white marble, called Arka and with the shining gems, called Vajrasara,

पार्थिवानीव चाभान्ति पद्मरागमयानि च।

शैलानीव च दृश्यन्ते दारवाणीव चाप्युत॥११॥

They shine as if, made of bricks and set with Padmaraga gems; and they look as if made of stones or of wood.

सूर्यरूपाणि चाभान्ति दीप्ताग्निसदृशानि च।

मणिजालविचित्राणि प्रांशूनि निबिडानि च॥१२॥

They are lustrous like the rays of the sun; and are blazing like the fire and set with cluster of gems and precious stones; they are high and stand close to one another.

नैतानि शक्यं निर्देष्टुं रूपतो द्रव्यतस्तथा।

गुणतश्चैव सिद्धानि प्रमाणगुणवन्ति च॥१३॥

All these are incapable of being described with reference to their beauty, to with reference to the materials they are made of. They are erected with many advantages and comforts; and they have answered these objects very well. They are of a large size.

आक्रीडान् पश्य दैत्यानां तथैव शयनान्युत।

रत्नवन्ति महार्हाणि भाजनान्यासनानि च॥१४॥

Look at the sporting grounds of the Daityas; and look at the resting places and beds, as also these vessels and seats set with gems and of great value.

जलदाभास्तथा शैलास्तोयप्रस्रवणानि च।

कामपुष्पफलांश्चापि पादपान् कामचारिणः॥१५॥

Look at these walls which are like masses of clouds; and these fountains of water and also the trees producing flowers and fruits at their will, which can also be removed from one place to another at their pleasure.

मातले कश्चिदत्रापि रुचिरस्ते वरो भवेत्।

अथवान्यां दिशं भूमेर्गच्छाव यदि मन्यसे॥१६॥

See, O Matali, in these regions if there is a bridegroom who is to your liking or else we shall go to another direction of this earth.

मातलिस्त्वब्रवीदेनं भाषमाणं तथाविधम्।

देवर्षे नैव मे कार्यं विप्रियं त्रिदिवौकसाम्॥१७॥

Matali then said to him who spoke thus, "O celestial Rishi, I cannot do what would not be to the liking of the dwellers of the heaven.

नित्यानुषक्तवैरा हि भ्रातरो देवदानवाः।

परपक्षेण सम्बन्धं रोचयिष्याम्यहं कथम्॥१८॥

The gods and the Danavas, though brothers, are in open enmity with each other and how can I approve of an alliance with the enemies.

अन्यत्र साधु गच्छाव द्रष्टुं नार्हामि दानवान्।

जानामि तव चात्मानं हिंसात्मकमनं तथा॥१९॥

It is better that we should go elsewhere. It is not proper that we should seek among the Danavas. I know your nature and know that you desire to sow discord."

CHAPTER 101

(BHAGAVAD-YANA PARVA) Continued

The search of bridegroom by Matali

नारद उवाच

अयं लोकः सुपर्णानां यक्षिणां पन्नगाशिनाम्।

विक्रमे गमने भारे नैषामस्ति परिश्रमः॥१॥

Narada said

This region belongs to the birds of excellent feathers which subsist on snakes. They feel no fatigue in showing their strength in traveling or in carrying loads.

वैनतेयसुतैः सूत षड्भिस्ततमिदं कुलम्।
सुमुखेन सुनाम्ना च सुनेत्रेण सुवर्चसा॥२॥
सुरुचा पक्षिराजेन सुवलेन च मातले।
वर्धितानि प्रसूत्या वै विनताकुलकर्तृभिः॥३॥
पक्षिराजाभिजात्यानां सहस्राणि शतानि च।
कश्यपस्य ततो वंशे जातैर्भूतिविवर्धनैः॥४॥

This species, O Suta, proceed from the six sons of Vainateya (Garuda)-Sumukha, Sunamana, Sunetra, Suvarchas and from the king of birds, Surucha and from Subala; O Matali, they have multiplied from the race of Vinata. Hundreds and thousands of birds, all of noble blood, have founded dynasties by means of begetting children in the race of Kashyapa.

सर्वे ह्येते श्रिया युक्ताः सर्वे श्रीवत्सलक्षणाः।
सर्वे श्रियमभीप्सन्तो धारयन्ति बलान्युत॥५॥

All these are endued with prosperity; and all have the mark of Srivatsa (an auspicious mark); and all of them, desirous of prosperity, are endued with strength.

कर्मणा क्षत्रियश्चैते निर्घृणा भोगिभोजिनः।
ज्ञातिसंक्षयकर्तृत्वाद् ब्राह्मण्यं न लभन्ति वै॥६॥

By their habits of life they are Kshatriyas; but as they live on snakes, they are without humanity; and owing to their constant warfare with their kinsmen they never attain to the region of Brahma.

नामानि चैषां वक्ष्यामि यथा प्राधान्यतः शृणु।
मातले श्लाघ्यमेतद्धि कुलं विष्णुपरिग्रहम्॥७॥

I shall describe their names according to their rank; hear, O Matali. This race is much thought of in consequence of the favor which Vishnu shows to it.

दैवतं विष्णुरेतेषां विष्णुरेव परायणम्।
हृदि चैषां सदा विष्णुर्विष्णुरेव सदा गतिः॥८॥

Vishnu is their god; and their object of worship, Vishnu, is ever in their heart; and Vishnu is ever their refuge.

सुवर्णचूडो नागाशी दारुणश्चण्डतुण्डकः।
अनिलश्चानलश्चैव विशालाक्षोऽथ कुण्डली॥९॥
पङ्कजिद् वज्रविष्कम्भो वैनतेयोऽथ वामनः।
वातवेगो दिशाचक्षुर्निमेषोऽनिमिषस्तथा॥१०॥
त्रिरावः सप्तरावश्च वाल्मीकिर्द्वीपकस्तथा।
दैत्यद्वीपः सरिद्वीपः सारसः पद्माकेतनः॥११॥
सुमुखश्चित्रकेतुश्च चित्रबर्हस्तथाऽनघः।
मेषहत् कुमुदो दक्षः सर्पान्तः सहभोजनः॥१२॥
गुरुभारः कपोतश्च सूर्यनेत्रश्चिरान्तकः।
विष्णुधर्मा कुमारश्च परिबर्हो हरिस्तथा॥१३॥
सुस्वरो मधुपर्कश्च हेमवर्णस्तथैव च।
मालयो मातरिश्वा च निशाकरदिवाकरौ॥१४॥
एते प्रदेशमात्रेण मयोक्ता गरुडात्मजाः।
प्राधान्यतस्ते यशसा कीर्तिताः प्राणिनश्च ये॥१५॥

Suvarnachuda, Nagashi, Daruna, Chandatundaka, Anila, Anala, Vishalaksha and Kundali, Pankajita, Vajravishkambha, Vainateya, Vamanas, Vatavega, Dishachakshu, Nimesha and Animesha, Trirava, Saptarava, Valmiki and Dvipaka, Daityadvipa, Saridvipa, Sarasa and Padmaketana, Sumukha, Chitraketu, Chitrabarha, Anagha, Meshahrita, Kumuda, Daksha, Sarpanta and Sahabhojana, Gurubhara, Kapota, Suryanetra, Chirantaka, Vishnudharma, Kumara, Paribarha and Hari, Susvara, Masduparka, Hemavarna, Malaya, Matarishva, Nishakara and Divakara, these descendants of Garuda, spoken of by me, inhabit a single province; and only these beings are foremost in fame and renown.

यद्यत्र न रुचिः काचिदेहि गच्छाव मातले।
तं नयिष्यामि देशं त्वां वरं यत्रोपलप्स्यसे॥१६॥

If nobody, in these regions, is to your liking, O Matali, then come, we shall go elsewhere and lead you to that country where you will get a bridegroom.

CHAPTER 102

(BHAGAVAD-YANA PARVA) Continued

The search of bridegroom by Matali

नारद उवाच

इदं रसातलं नाम सप्तमं पृथिवीतलम्।
यत्रास्ते सुरभिर्माता गवाममृतसम्भवा॥१॥

Narada said

The name of this (region) is Rasatala which is the seventh region in the nether regions of the earth, where lives Surabhi, the mother of cows, who was born out of nectar.

क्षरन्ती सततं क्षीरं पृथिवीसारसंभवम्।

षण्णां रसानां सारेण रसमेकमनुत्तमम्॥२॥

She always distills milk which is produced from the essence of earthly things-which is of the one taste, having nothing superior to it, constituted of the essence of the six different tastes.

अमृतेनाभितृप्तस्य सारमुद्भूतः पुरा।

पितामहस्य वदनादुदतिष्ठदनिन्दिता॥३॥

Surabhi, having no defect, herself rose from the mouth of the Grandfather, who satiated with nectar, was in days of old, vomiting the essence of all things.

यस्याः क्षीरस्य धाराया निपतन्त्या महीतले।

हृदः कृतः क्षीरनिधिः पवित्रं परमुच्यते॥४॥

One stream, even of whose milk, having fallen on the face of the earth made a lake which is called the excellent and holy sea-milk.

पुष्पितस्येव फेनेन पर्यन्तमनुवेष्टितम्।

पिबन्तो निवसन्त्यत्र फेनपा मुनिसत्तमाः॥५॥

The limit of the sea is surrounded by foam which looks like flowers and here live those best among Munis - the drinkers of foam, drinking it.

फेनपा नाम ते ख्याताः फेनाहाराश्च मातले।

उचे तपसि वर्तन्ते येषां बिभ्यति देवताः॥६॥

They are known as drinkers of foam, O Matali, who practice austere asceticism and of whom the gods are afraid.

अस्याश्चतस्रो धेन्वोऽन्या दिक्षु सर्वासु मातले।

निवसन्ति दिशां पाल्यो धारयन्त्यो दिशः स्म ताः॥७॥

She has got four calves, O Matali which are in the several cardinal points for they bear the load of these points.

पूर्वा दिशं धारयते सुरूपा नाम सौरभी।

दक्षिणां हंसिका नाम धारयत्यपरां दिशम्॥८॥

The child of Surabhi, named Surupa supports the eastern point and the one named Hansika supports another point-the south.

पश्चिमा वारुणी दिक् च धारयति व सुभद्रया।

महानुभावया नित्यं मातले विश्वरूपया॥९॥

The western point, under the protection of Varuna, is supported by Subhadra who is ever of a great nature and of a universal foam.

सर्वकामदुघा नाम धेनुर्धारयते दिशम्।

उत्तरां मातले धर्म्यां तथैलविसंज्ञिताम्॥१०॥

The cow, named Sarvakamadugha, supports another point, O Matali, which is the direction in which virtue rules and so named after Kubera the God of wealth.

आसां तु पयसा मिश्रं पयो निर्मथ्य सागरे।

मन्यानं मन्दरं कृत्वा देवैरसुरसंहितैः॥११॥

उद्धृता वारुणी लक्ष्मीरमृतं चापि मातले।

उच्चैःश्रवाश्चाश्वराजो मणिरत्नं च कौस्तुभम्॥१२॥

The gods united with the Asuras, having churned the water of the ocean, mixed with milk, making the Mandara (mountain) their churning rod, extracted the Varuni wine, Lakshmi (the goddess of beauty and wealth) and nectar, O Matali and also the best of horses, Uchchaishrava and that gem Kaustubha.

सुधारहरेषु च सुधां स्वधाभोजिषु च स्वधाम्।

अमृतं चापृताशेषु सुरभी क्षरते पयः॥१३॥

Surabhi yields milk that is Sudha to those that live on Sudha and Svadha to those who subsist on Svadha and Amrita to those who feed on Amrita.

अत्र गाथा पुरा गीता रसातलनिवासिभिः।

पौराणी श्रूयते लोके गीयते या मनीषिभिः॥१४॥

The song, that was sung here in days of old by the inhabitants of Rasatala, is still heard to be sung in this world by wise men.

न नागलोके स्वर्गे न विमाने त्रिविष्टपे।

परिवासः सुखस्तादृक् रसातलतले यथा॥१५॥

"Neither in the region of the Nagas, nor in Svarga, nor in Vimana, nor in Trivistapa (all names for heaven) is residence so happy as in the nether regions."

CHAPTER 103

(BHAGAVAD-YANA PARVA) Continued

The search of a bridegroom by Matali

नारद उवाच

इयं भोगवती नाम पुरी वासुकिपालिता।

यादृशी देवराजस्य पुरीवर्याऽमरावती॥१॥

Narada said

This city is named Bhogavati, ruled by Vasuki, which is similar to the city of the king of the gods - Amaravati.

एष शेषः स्थितो नागो येनेयं धार्यते सदा।

तपसा लोकमुख्येन प्रभावसहिता मही॥२॥

This one staying here is Shesha - the Naga, by whom is ever upheld the earth with all her greatness by force of his austerities which is the best in this world.

श्वेताचलनिभाकारो दिव्याभरणभूषितः।

सहस्रं धारयन् मूर्ध्ना ज्वालाजिह्वो महाबलः॥३॥

His body is of the size of the Shvetachala or white mountain and decked with diverse sorts of ornaments and holding a thousand heads with tongues like blazing fire. His strength and prowess are great.

इह नानाविधाकारा नानाविधविभूषणाः।

सुरसायाः सुता नागा निवसन्ति गतव्यथाः॥४॥

Here live, passed the reach of pain, the sons of Surasa, Nagas, of many species and sizes and with diverse sorts of ornaments.

मणिस्वस्तिकचक्राङ्काः कमण्डलुकलक्षणाः।

सहस्रसंख्यां वलिनः सर्वे रौद्राः स्वभावतः॥५॥

And having the mark of gem, Svastika, circles and Kamandulu-all of them, each with the strength of a thousand, are by nature fierce.

सहस्रशिरसः केचित् केचित् पञ्चशताननाः।

शतशीर्षास्तथा केचित् केचित् त्रिशिरसोऽपि च॥६॥

Some of them are thousand headed, some have five hundred faces, some, again, have a hundred heads and some three.

द्विपञ्चशिरसः केचित् केचित् सप्तमुखास्तथा।

महाभोगा महाकायाः पर्वताभोगभोगिनः॥७॥

Some have twice five heads, some have seven faces and all of them are addicted to great pleasures and have huge bodies resembling the mountains of this earth.

बहूनीह सहस्राणि प्रयुतान्यर्बुदानि च।

नागानामेकवंशानां यथाश्रेष्ठं तु मे शृणु॥८॥

There are many thousands and millions and hundreds of millions of unaccountable Nagas, listen to me as I say the few names of the foremost among them of a single race.

वासुकिस्तक्षकश्चैव कर्कोटकधनंजयौ॥

कालियो नहुषश्चैव कम्बलाश्वतरावुभौ॥९॥

बाह्यकुण्डो मणिर्नागस्तथैवापूरणः खगः।

वामनश्चैलपत्रश्च कुरुरः कुकुणस्तथा॥१०॥

आर्यको नन्दकश्चैव तथा कलशपोतकौ।

कैलासकः पिञ्जरको नागश्चैरावतस्तथा॥११॥

सुमनोमुखो दधिमुखः शङ्खो नन्दोपनन्दकौ।

आप्तः कोटरकश्चैव शिखी निष्ठूरिकस्तथा॥१२॥

तित्तिरिहंस्तिभद्रश्च कुमुदो माल्यपिण्डकः।

द्वौ पद्मौ पुण्डरीकश्च पुष्पो मुद्गरपर्णकः॥१३॥

करवीरः पीठरकः संवृत्तो वृत्त एव च।

पिण्डारो बिल्वपत्रश्च मूषिकादः शिरीषकः॥१४॥

दिलीपः शङ्खशीर्षश्च ज्योतिष्कोऽथापराजितः।

कौरव्यो धृतराष्ट्रश्च कुहुरः कृशकस्तथा॥१५॥

विरजा धारणश्चैव सुबाहुर्मुखरो जयः।

बधिराश्वौ विशुण्डिश्च विरसः सुरसस्तथा॥१६॥

एते चान्ये च बहवः कश्यपस्यात्मजाः स्मृताः।

मातले पश्य यद्यत्र कश्चित् ते रोचते वरः॥१७॥

They are Vasuki, Takshaka, Karkotaka, Dhananjaya, Kalina and the two, Kambala and Ashvatar, Bahyakunda, Mani, Apurana, Khaga, Vamana, Elapatra, Kukura, Kukuna, Aryaka, Nandaka, Potaka, Kailasaka, Pinjaraka and the Naga Airavata, Sumanmukha, Dadhimukha, Shankha, Nanda, Upanandaka, Apta, Kotaraka, Shikhi and Nisthuraka, Tittiri, Hastibhadra, Kumuda, Malyapindaka, the two Padmas, Pundarika, Pushpa, Mudgaraparnaka, Karavira, Pitharaka, Samvrita, Virtta, Pindara, Mushikada, Shirishaka, Dilipa, Shankhashirsha, Joytishka, Aparajita, Kauravya, Dhritarashtra, Kuhura Krishna,

Virajas, Daharana, Subahu, Mukhara, Jaya, Badhira, Andha, Vishundi, Virasa and Surasa, these and many others are known to the son of Kashyapa, O Matali; see if in the region any bridegroom is to your liking.

कण्व उवाच

मातलिस्त्वेकमव्यग्रः सततं संनिरीक्ष्य वै।

पप्रच्छ नारदं तत्र प्रीतिमानिव चाभवत्॥१८॥

Kanva said

While Narada was speaking, Matali had been gazing steadfastly; and he asked Narada being highly pleased.

स्थितो य एष पुरतः कौरव्यस्यार्यकस्य तु।

द्युतिमान् दर्शनीयश्च कस्यैव कुलनन्दनः॥१९॥

This one standing before Aryaka of the Kauravya race-this effulgent being worthy to look at-whose race dose he delight?

कः पिता जननी चास्य कतमस्यैव भोगिनः।

वंशस्य कस्यैव महान् केतुभूत इव स्थितः॥२०॥

Who is his mother and what race dose he come from? Of what race dose he stand like the flagstaff?

प्रणिधानेन धैर्येण रूपेण वयसा च मे।

मनः प्रविष्टो देवर्षे गुणकेश्याः पतिर्वरः॥२१॥

By his intelligence, patience, beauty and age is my heart attracted, O divine Rishi. He will make husband for Gunakeshi.

कण्व उवाच

मातलिं प्रीतमनसं दृष्ट्वा सुमुखदर्शनात्।

निवेदयामास तदा माहात्म्यं जन्म कर्म च॥२२॥

Kanva said

Seeing Matali, of cheerful mind owing to his seeing Sumukha, Narada informed him the greatness, the birth and the works of that youth.

नारद उवाच

ऐरावतकुले जातः सुमुखो नाम नागराट्।

आर्यकस्य मतः पौत्रो दौहित्रो वामनस्य च॥२३॥

Narad said

Born in the race of Airavata, he is the chief of the Nagas, named Sumukha, the grandson of

Aryaka and on his mother's side he is the grandson of Vamana.

एतस्य हि पिता नागश्चिकुरो नाम मातले।

नचिराद् वैनतेयेन पञ्चत्वमुपपादितः॥२४॥

His father is the Naga named Chikura, O Matali and quite recently he was killed by the son of Vinata.

ततोऽब्रवीत् प्रीतमना मातलिर्नारदं वचः।

एष मे रुचितस्तात जामाता भुजगोत्तमः॥२५॥

Then did Matali, being of heart, speak to Narada these words - 'O Sire, this best of the Naga race selected son-in-law.'

क्रियतामत्र यत्नो वै प्रीतिमानस्यनेन वै।

अस्मै नागाय वै दातुं प्रियां दुहितरं मुने॥२६॥

Accomplish; take some pains, for I am pleased with him - O Muni, take some pains to bestow on this Naga my beloved daughter.

CHAPTER 104

(BHAGAVAD-YANA PARVA) Continued

The search of a bridegroom by Matali

नारद उवाच

सुतोऽयं मातलिर्नाम शक्रस्य दयितः सुहृत्।

शुचिः शीलगुणोपेतस्तेजस्वी वीर्यवान् बली॥२७॥

Narada said

This is the charioteer, named Matali, the dear friend of Shakra, pious, of good behaviour, possessed of good qualities, energetic, mighty and strong, O Aryaka.

शक्रस्यायं सखा चैव मन्त्री सारथिरेव च।

अल्पान्तरप्रभावश्च वासवेन रणे रणे॥२८॥

He is the friend of Shakra, as also his minister and his charioteer and in successive battles it been found that there is little difference between him and Vasava in point strength.

अरयं हरिसहस्रेण युक्तं जैत्रं रथोत्तमम्।

देवासुरेषु युद्धेषु मनसैव नियच्छति॥२९॥

He drives, by his will force alone, the excellent car accustomed to victory in wars between the gods and Asuras, yoked to a thousand steeds.

अनेन विजितानश्चैर्दोर्भ्यां जयति वासवः।

अनेन बलभित् पूर्वं प्रहते प्रहरत्युता॥४॥

Vasava gains victories in the sky by means of the horses trained by him and the vanquisher of Bala smotes who had previously been smitten by him.

अस्य कन्या वरारोहा रूपेणासदृशी भुवि।

सत्यशीलगुणोपेता गुणकेशीति विश्रुता॥५॥

He has got a daughter of beautiful hips and unequaled this world in this world for beauty, devoted to truth well-bred and possessed of accomplishments, known by the name of Gunakeshi.

तस्यास्य यत्नाच्चरतस्त्रैलोक्यममरद्भुते।

सुमुखो भवतः पौत्रो रोचते दुहितुः पतिः॥६॥

For her sake, he is searching carefully in the three worlds including the region of the gods, O illustrious one; and he selects Sumukha, your grandson, as the husband of his daughter.

यदि ते रोचते सम्यग् भुजगोत्तम मा चिरम्।

क्रियतामर्थक क्षिप्रं बुद्धिः कन्यापरिग्रहे॥७॥

If this suits you, O best of the serpents, then without delay, O Aryaka, make the necessary arrangement for the acceptance of his daughter.

यथा विष्णुकुले लक्ष्मीर्यथा स्वाहा विभावसोः।

कुले तव तथैवास्तु गुणकेशी सुमध्यमा॥८॥

As Lakshmi in the family of Vishnu, Svaha in that of Agni, may the slender-waist Gunakeshi be same to your family.

पौत्रस्यार्थं भवांस्तस्माद् गुणकेशीं प्रतीच्छतु।

सदृशी प्रतिरूपस्य वासवस्य शचीमिव॥९॥

Therefore do you accept for your grandson Gunakeshi, who equals, in point of beauty, Sachi, the queen of Vasava.

पितृहीनमपि ह्येनं गुणतो वरयामहे।

बहमानाच्च भवतस्तथैवैरावतस्य च॥१०॥

Though he is without a father, yet for his accomplishment, do we select him and for the great respect in which yourself and the Airavata race generally are held.

सुमुखस्य गुणैश्चैव शीलशौचदमादिभिः।

अभिगम्य स्वं कन्यामयं दातुं समुद्यतः॥११॥

Coming here attracted by the accomplishments, good manners, purity of life and self-control of Sumukha, he himself ready to offer his daughter.

कण्व उवाच

मातलिस्तस्य सम्मानं कर्तुमर्हो भवानपि।

स तु दीनः प्रहृष्टश्च प्राह नारदमार्यकः॥१२॥

And it is proper that you should greet Matali with due honors. He (Aryaka) too being sorry and delighted at the same time said to Narada,

त्रियमाणे तथा पौत्रे पुत्रे च निधनं गते।

कथमिच्छामि देवर्षे गुणकेशीं सुषां प्रति॥१३॥

At his grandson being elected (for marriage) and at the death of his son. Aryaka said - "How can I desire, O Rishi, Gunakeshi for my daughter-in-law.

आर्यक उवाच

न मे नमैतद् बहुमतं महर्षे वचनं तवा।

सखा शक्रस्य संयुक्तः कस्यायं नेप्सितो भवेत्॥१४॥

These words of yours, O great Rishi, are not approved of by me. The cause is not want of respect for you; foe who would not desire a connection with the friend of Shaka?

कारणस्य तु दौर्बल्याच्चिन्तयामि महामुने।

अस्य देहकरस्तात मम पुत्रो महाद्भुते॥१५॥

भक्षितौ वैनतेयेन दुःखार्तास्तेन वै वयम्।

पुनरेव च तेनोक्तं वैनतेयेन गच्छता।

मासेनान्येन सुमुखं भक्षयिष्य इति प्रभो॥१६॥

But, O great Muni, we hesitate owing to the unstable character of the cause; the author of his being, my son of great luster, has been enter up by the son of Vinata and for that reason we are struck with grief; and when the son of Vinata was going away he again said - After a month I shall eat the other one (of this race) Sumukha.

श्रुवं तथा तद् भविता जानीमस्तस्य निश्चयम्।

तेन हर्षः प्रणष्टो मे सुपर्णवचनेन वै॥१७॥

It will surely happen so for I know his determination and for this reason is my cheerfulness lost by the words Suparna (Garuda)."

कण्व उवाच

मातलिस्त्वब्रवीदेनं बुद्धिरत्र कृता मया।

जामातृभावेन वृतः सुमुखस्तव पुत्रजः॥१८॥

Kanva said

Matali then said - "In this connection, a plan has been found by me; Sumukha born of your son is selected as my son-in-law.

सोऽयं मया च सहितो नारदेन च पन्नगः।

त्रिलोकेशं सुरपतिं गत्वा पश्यतु वासवम्॥१९॥

Let this Naga therefore, accompanied by myself and Narada and going to the lord of the gods, the protector of the three worlds, see Vasava.

शेषेणैवास्य कार्येण प्रज्ञास्याम्यहमायुषः।

सुपर्णस्य विधाते च प्रयतिष्यामि सत्तम॥२०॥

O best of your race, I shall try to foil the intentions of Suparna and as a last resource shall ascertain Sumukha's length of life.

सुमुखश्च मया सार्धं देवेशमभिगच्छतु।

कार्यसंसाधनार्थाय स्वस्ति तेऽस्तु भुजंगमा॥२१॥

Let Sumukha, along with myself, proceed to the lord of the gods for the attainment of this object and may you fare well, O serpent.

ततस्ते सुमुखं गृह्य सर्व एव महौजसः।

ददृशुः शक्रमासीनं देवराजं महाद्युतिम्॥२२॥

Then all of them, endued with great energy taking Sumukha along with them, proceeded and saw the king of gods, Shakra of great effulgence seated.

संगत्या तत्र भगवान् विष्णुरासीच्चतुर्भुजः।

ततस्तत् सर्वमाचख्यौ नारदो मातलिं प्रति॥२३॥

There in his company was the four armed Vishnu and there did Narada tell them all about Matali.

वैशम्पायन उवाच

ततः पुरंदरं विष्णुरुवाच भुवनेश्वरम्।

अमृतं दीयतामस्मै क्रियताममरैः समः॥२४॥

Vaishampayana said

Then did Vishnu thus speak to Purandara, the lord of the universe - Give unto him nectar and make him equal to the immortals.

मातलिर्नारदश्चैव सुमुखश्चैव वासव।

लभन्तां भवतः कामात् काममेतं यथेप्सितम्॥२५॥

Let Matali Narada and Sumukha O Vasava, obtain through your pleasure (the fulfillment of) their desires which they cherish."

पुरंदरोऽथ संचिन्त्य वैनतेयपराक्रमम्।

विष्णुमेवाब्रवीदेनं भवानेन ददात्विति॥२६॥

Then Purandara, considering the strength of the son of Vinata, said to Vishnu these words - 'Let it be given by your exalted self.'

विष्णुरुवाच

ईशस्त्वं सर्वलोकानां चराणामचराण्य ये।

त्वया दत्तमदत्तं कः कर्तुमुत्सहते विभो॥२७॥

Vishnu said

You are the ruler of all the worlds and of mobile beings as also of those that are immobile; what is given by you, who would dare offend, O lord.

प्रादाच्छक्रस्ततस्तस्मै पन्नगायायुस्तमम्।

न त्वेनममृतप्राशं चकार बलवृत्रहा॥२८॥

Then did Shakra give to the serpent an excellent lease of life, but the slayer of Bala and Vriira did not make him drink nectar.

लब्ध्वा वरं तु सुमुखः सुमुखः सम्बभूव ह।

कृतदारो यथाकामं जगाम च गृहान् प्रति॥२९॥

Having obtained the (desired) boon Sumukha became possessed of a really pretty face taken wife, went, according to his desire, towards his home.

नारदस्त्वार्यकश्चैव कृतकार्यौ मुदा युतौ।

अभिजग्मतुरभ्यर्च्य देवराजं महाद्युतिम्॥३०॥

Narada and Aryaka being pleased at their success went away after worshipping the king of the gods endued with great luster.

CHAPTER 105

(BHAGAVAD-YANA PARVA) Continued

The search of a bridegroom by Matali

कण्व उवाच

गरुडस्तत्र शुश्राव यथावृत्तं महाबलः।

आयुःप्रदानं शक्रेण कृतं नागस्य भारता॥१॥

Kanva said

In the meantime Garuda endued with great might, heard what had happened, namely the bestowal of a long life on the Naga by Shakra, O Bharata.

पक्षवातेन महता रुद्ध्वा त्रिभुवनं खगः।

सुपर्णः परमकुण्डो वासवं समुपाद्रवत्॥२॥

And Suparna, the wanderer of the sky, obstructing the three worlds as it were by the heavy wind caused by his wings and being very, came to Vasava.

गरुड उवाच

भगवन् किमवज्ञानाद् वृत्तिः प्रतिहता मम।

कामकारवरं दत्त्वा पुनश्चलितवानसि॥३॥

Garuda said

O lord, for what shortcoming on my part have you, forbidden me my subsistence-having granted me a boon of your own accord you have withheld it.

निसर्गात् सर्वभूतानां सर्वभूतेश्वरेण मे।

आहारो विहितो धात्रा किमर्थं वार्यते त्वया॥४॥

Since the very creation of all creatures my food has been settled by the Supreme Being, the of all creatures and for what reason have you interfered with it.

वृत्तश्चैव महानागः स्थापितः समयश्च मे।

अनेन च मया भर्तव्यः प्रसवो महान्॥५॥

This great Naga had been chosen by me (for my food) and the limit of his time had been fixed by me and on him was I to have subsisted, O lord, as also my numerous progeny.

एतस्मिन्स्तु तथाभूते नान्यं हिंसितमुत्सहे।

क्रीडसे कामकारेण देवराज यथेच्छकम्॥६॥

I dare not now kill another of the species, which is used such (i.e., on whom you have granted a boon); you play as you like, of your own will, O king the gods.

सोऽहं प्राणान् विमोक्षयामि तथा परिजनो मम।

ये च भृत्या मम गृहे प्रीतिमान् भव वासव॥७॥

Reduced to this I shall lose my life as also will the members of my family and these that are attendants at my house. Be gratified Vasava.

एतच्चैवाहमर्हामि भूयश्च बलवृत्रहन्।

त्रैलोक्येश्वरो योऽहं परभृत्यत्वमागतः॥८॥

O slayer of Bala and Vritra, this indeed do I deserve not; though lord of the three worlds I have been reduced to the state of a servant of another.

त्वयि तिष्ठति देवेश न विष्णुः कारणं मम।

त्रैलोक्यराज राज्यं हि त्वयि वासव शाश्वतम्॥९॥

O lord of the celestial whilst you suppress me, I find no cause for going to Vishnu; O Vasava, you are the eternal sovereign of the three worlds.

ममापि दक्षस्य सुता जननी कश्यपः पिता।

अहमप्युत्सहे लोकान् समन्ताद् वोदुमञ्जसा॥१०॥

O too have daughter of Daksha for my mother and Kashyapa also for my father and I too can venture to bear easily the weight of the three worlds.

असह्यं सर्वभूतानां ममापि विपुलं बलम्।

मयापि सुमहत् कर्म कृतं दैतेयविग्रहे॥११॥

My great strength too is unendurable by all creature and by me too have been done great deeds in the war the sons of Diti.

श्रुतश्रीः श्रुतसेन्श्च विवस्वान् रोचनामुखः।

प्रसृतः कालकाक्षश्च मयापि दितिजा हताः॥१२॥

Shrutashri and Shrutsena, Vivasvata Rochanamukha and Prasrita and Kalka Aksha, these sons of Diti have by me been slain.

यत् तु ध्वजस्थानगतो यत्नात् परिचराम्यहम्।

वहामि चैवानुजं ते तेन मामवमन्यसे॥१३॥

Stationing myself on the flag I fear your younger and attend on him; Therefore do you disregard me.

कोऽन्यो भारसहो ह्यस्ति कोऽन्योऽस्ति बलवत्तरः।

मया योऽहं विशिष्टः सन् वहामीमं सबाण्यवम्॥१४॥

What other being can bear that load? What other being is stronger? Though thus qualified, I yet bear your younger brother with his friends.

अवज्ञाय तु यत् तेऽहं भोजनाद् व्यपरोषितः।

तेन मे गौरवं नष्टं त्वतश्चास्माच्च वासव॥१५॥

Since however disregarding me, O Vishnu, as for yourself, you have interfered with my subsistence, you have made me lose my respect, as your brother has done.

अदित्यां य इमे जाता बलविक्रमशालिनः।

त्वमेषां किल सर्वेषां बलेन बलवत्तरः॥१६॥

Among those endued with might and prowess that are begotten in the race of Aditi - you are the strongest in might.

सोऽहं पक्षैकदेशेन वहामि त्वां गतक्लमः।

विपृशं त्वं शनैस्तात को न्वत्र बलवानिति॥१७॥

I bear you who are such on one portion of my wings without experiencing any fatigue. Think, O dear as to who is the stronger.

कण्व उवाच

स तस्य वचनं श्रुत्वा खगस्योदकदर्दरुणम्।

अक्षोभ्यं क्षोभयंस्तार्क्ष्यमुवाच रथचक्रभृत्॥१८॥

Kanva said

The wielder of the discus, having heard the words marked with vanity of the wanderer of the sky, which were at the same time indicative of peril, said to Tarkshya, who was annoyed, annoying him the more.

गरुत्मन् मन्यसेऽऽत्मानं बलवन्तं सुदुर्बलम्।

अलमस्मत्समक्षं ते स्तोतुमात्मानमण्डज॥१९॥

"O Garuda, you consider yourself strong, though you are weak. It is not right that you should thus speak in flattering terms of yourself in presence, O you born of egg.

त्रैलोक्यमपि मे कृत्स्नमशक्तं देहधारणे।

अहमेवात्मनाऽऽत्मानं बहामि त्वां च धारये॥२०॥

The three worlds, even when united together are incapable are incapable of bearing

the load of my body; I myself bear the weight of my-self and also uphold you.

इमं तावन्ममैकं त्वं बाहुं सव्येतरं वह।

यद्येनं धारयस्येकं सफलं ते विकल्पितम्॥२१॥

To prove your words, bear the weight of my right arm and if you can carry it then what you say will have some reason in it."

ततः स भगवांस्तस्य स्कन्धे बाहुं समासजत्।

निपपात स भारार्तो विह्वलो नष्टचेतनः॥२२॥

Then did that prosperous being place his arm on his shoulder. He fell down struck by the lord stupefied and deprived of his senses.

यावान् हि भारः कृत्स्नायाः पृथिव्याः पर्वतैः सह।

एकस्या देहशाखायास्तावद् भारममन्यता॥२३॥

The weight, that was in the earth united with the mountains, was in one branch of the body (of Vishnu).

न त्वेनं पीडयामास बलेन बलवत्तरः।

ततो हि जीवितं तस्य न व्यनीनशदच्युतः॥२४॥

The one who was by far the stronger did not press him (Garuda) with any force and thus was he alive for Achyuta did not want to kill him.

व्यात्तास्यः स्रस्तकायश्च विचेता विह्वलः खगः।

मुमोच पत्राणि तदा गुरुभारप्रपीडितः॥२५॥

Writhing under that heavy load that wanderer of the sky gasped for breath, was stupefied, lost his senses and his energies were all dried up and he was stripped off his feathers.

स विष्णु शिरसा पक्षी प्रणम्य विनतासुतः।

विचेता विह्वलो दीनः किंचिद् वचनमब्रवीत्॥२६॥

Then the bird, the son of Vinata, bowed with his head to Vishnu and feebly said to him these words, being stupefied and rendered helpless and regretting his folly.

भगवल्लोकसारस्य सदृशेन वपुष्पता।

भुजेन स्वैरमुक्तेन निषिद्योऽस्मि महीतले॥२७॥

"O lord, what is the wonder that I should be crushed down to the earth by the arm which belongs to a body which is like the essence of the universe.

क्षन्तुमर्हसि ये देव विह्वलस्याल्पचेतसः।

बलदाहविदग्धस्य पक्षिणो ध्वजवासिनः॥२८॥

It is proper, O lord, that you should forgiven me am rendered helpless, who am of mean intelligence, intoxicated with the vanity of might and but a bird bearing a flag.

न हि ज्ञातं बलं देव मया ते परमं विभो।

तेन मन्याम्यहं वीर्यमात्मनो न समं परैः॥२९॥

O god, O lord, your strength was not known to me and for that reason did I think myself possessed of heroism not equaled by others.

तत्क्षुब्धे स भगवान् प्रसादं वै गरुत्मतः।

मैवं भूय इति स्नेहात् तदा चैनमुवाच ह॥३०॥

Then was the god pleased with Garuda and he said is the bird out of affection-"Do not act so again."

पादाङ्गुष्ठेन चिक्षेप सुमुखं गरुडोरसि।

ततःप्रभृति राजेन्द्र सह सर्पेण वर्तते॥३१॥

With the toe of his feet he threw Sumukha on the breast of Garuda and from that time forward O chief of kings, Garuda live (in friendship) with that serpent.

एवं विष्णुबलाक्रान्तो गर्वनाशमुपागतः।

गरुडो बलवान् राजन् वैनतेयो महायशाः॥३२॥

In this way was the haughty Garuda the son of Vinata and great renown, cured of his vanity, being overpowered by the might of Vishnu.

कण्व उवाच

तथा त्वमपि गान्धारे यावत् पाण्डुसुतान् रणे।

नासादयसि तान् वीरांस्तावजीवसि पुत्रक॥३३॥

Kanva said

In the same way, O son of Gandhari, you too, so long as you do not come face to face in battle with those heroes, the sons of Pandu, will be living, O dear son.

भीमः प्रहरतां श्रेष्ठो वायुपुत्रो महाबलः।

धनंजयश्चेन्द्रसुतो न हन्यातां तु कं रणे॥३४॥

Who is there whom Bhima the foremost among opponents, the son of Vayu and

possessed of great strength and Dhananjaya the son of Shakra cannot kill in battle.

विष्णुर्वायुश्च शक्रश्च धर्मस्तौ चाश्विनावुभौ।

एते देवास्त्वया केन हेतुना वीक्षितुं क्षमाः॥३५॥

Vishnu, Vayu, Shakra, Dharma and both the Asvinis - all these are gods how are you capable of gazing at?

तदलं ते विरोधेन शमं गच्छ नृपात्मज।

वासुदेवेन तीर्थेन कुलं रक्षितुमर्हसि॥३६॥

Fight would therefore be useless; effect peace, O son of a ruler of men, by means of Vasudeva; it is proper that you should save your family.

प्रत्यक्षदर्शी सर्वस्य नारदोऽयं महातपाः।

महात्म्यस्य तदा विष्णोः सोऽयं चक्रगदाधर॥३७॥

This Narada, of great asceticism, saw all this with his own eyes and this Krishna held the mace and discus of that great-souled Vishnu.

वैशम्पायन उवाच

दुर्योधनस्तु तच्छ्रुत्वा निःश्वसन् भृकुटीमुखः।

राधेयमभिसम्प्रेक्ष्य जहास स्वनवत् तदा॥३८॥

Vaishampayana said

Duryodhana, having heard all this, breathing hard with his eye-brows contracted and gazing on the son of Radha, laughed aloud at that time.

कदर्थीकृत्य तद् वाक्यमृषेः कण्वस्य दुर्मतिः।

ऊरुं गजकराकारं ताडयन्निदमब्रवीत्॥३९॥

Without regarding those words of the Rishi Kanva, the one, of evil intellect, said these words slapping his thighs which were of the size of those of an elephant.

यथैवेश्वरसृष्टोऽस्मि यद् भावि या च मे गतिः।

तथा महर्षे वर्तामि किं प्रलापः करिष्यति॥४०॥

"Since I have been created by god, I am what he has made me; what will happen must happen and so must my course be shaped. O great Rishi, I shall act in that way; what can these useless discussions do?

CHAPTER 106

(BHAGAVAD-YANA PARVA) Continued

The story of Galava

जनमेजय उवाच

अनर्थं जातनिर्बन्धं परार्थं लोभमोहितम्।

अनार्यकेष्वभिरतं मरणे कृतनिश्चयम्॥१॥

ज्ञातीनां दुःखकर्तारं बन्धूनां शोकवर्धनम्।

सुहृदां क्लेशदातारं द्विषतां हर्षवर्धनम्॥२॥

कथं नैनं विमार्गस्थं वारयन्तीह बाणवाः।

सौहृदाद् वा सुहृत् स्निग्धो भगवान् वा पितामहः॥३॥

Janamejaya said

Being from his very birth attached to evil and tempted by covetousness for the wealth of others, addicted to wicked habits and bent upon bringing about his own death, the cause of the misery of his kinsmen, the cause of heightening the grief of his friends, the cause of giving pain to his well-wishers and the cause of the increase of the joy of his enemies, for what reason did not his friends dissuade him who was wedding the wrong course and why did not the friend Krishna or the grandfather do it out of friendship or affection?

वैशम्पायन उवाच

उक्तं भगवता वाक्यमुक्तं भीष्मेण यत् क्षयम्।

उक्तं बहुविधं चैव नारदेनापि तच्छृणु॥४॥

Vaishampayana said

Words were spoken by Krishna and Bhishma, all that could be said and many were the words spoken by Narada. Listen to them.

नारद उवाच

दुर्लभो वै सुहृच्छ्रोता दुर्लभश्च हितः सुहृत्।

तिष्ठते हि सुहृद् यत्र न बन्धुस्तत्र तिष्ठते॥५॥

Narada said

Race are those persons who listen to the advice of well-wishers and rare are friends who give good counsels; where there is an adviser who could advice well there is no friend standing (in need of it).

श्रोतव्यमपि पश्यामि सुहृदां कुरुनन्दन।

न कर्तव्यश्च निर्बन्धो निर्बन्धो हि सुदारुणः॥६॥

I see, that the advice of your friends ought to be listened to by you, O you the delighter of the race of Kuru; obstinacy ought not to be persevered in, for it is a great evil.

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

यथा निर्बन्धतः प्राप्तो गालवेन पराजयः॥७॥

In this connection is cited the old story in which out of obstinacy Galava met with defeat.

विश्वामित्रं तपस्यन्तं धर्मो जिज्ञासया पुरा।

अभ्यगच्छत् स्वयं भूत्वा वसिष्ठो भगवान्नुविः॥८॥

In days of old, with a view to try Vishvamitra who was practicing asceticism, Dharma came to him in person in the disguise of the divinely prosperous Rishi Vasishtha.

सप्तर्षीणामन्यतमं वेषमास्थाय भारता।

बुभुक्षुः क्षुभितो राजन्नाश्रमं कौशिकस्य तु॥९॥

Having assumed the appearance of one of the seven Rishis, O Bharata, he came to the hermitage of the son of Kushika, as if hungry, with the desire of satisfying his hunger.

विश्वामित्रोऽथ सम्प्रान्तः श्रपयामास वै चरुम्।

परमान्नस्य यत्नेन न च तं प्रत्यपालयत्॥१०॥

Vishvamitra, with great respect, employed himself in preparing Charu (rice boiled in milk and honey) and in his anxiety to prepare that excellent repast he could not attend to him in other respects.

अन्नं तेन तदा भुक्तमन्यैर्दत्तं तपस्विभिः।

अथ गृह्णान्नमत्युष्णं विश्वामित्रोऽप्युपागमत्॥११॥

When he had taken the food offered by other devotees, Vishvamitra too came there taking his food which was very hot.

भुक्तं मे तिष्ठ तावत् त्वमित्युक्त्वा भगवान् ययौ।

विश्वामित्रस्ततो राजन् स्थितं एव महाद्युतिः॥१२॥

I have taken my food; you stay here for the present" saying this the divinely prosperous one went away and then did Vishvamitra, of great effulgence, O king, stand there.

भक्तं प्रगृह्य मूर्ध्ना वै बाहुभ्यां संशितव्रतः।

स्थितः स्थाणुरिवाभ्याशे निच्छेष्टो मारुताशनः॥१३॥

Out of reverence, taking the food on his head and holding the same by his hands the

devotee, of austere asceticism, stood there in the hermitage like a post and subsisting on air.

तस्य शुश्रूषणे यत्नमकरोद् गालवो मुनिः।

गौरवाद् बहुमानाच्च हर्देन प्रियकाम्यया॥१४॥

In attending on him the Muni Galava took pains out of respect, reverence, affection and the desire to do what was pleasing to Vishvamitra.

अथ वर्षशते पूर्णे धर्मः पुनरुपागमत्।

वासिष्ठं वेषमास्थाय कौशिकं भोजनेप्सया॥१५॥

Then on the completion of a hundred years Dharma came there again to the son of Kushika, assuming the appearance of Vasishtha with the desire of eating.

स दृष्ट्वा शिरसा भक्तं ध्रियमाणं महर्षिणा।

तिष्ठता वायुभक्षेण विश्वामित्रेण धीमता॥१६॥

प्रतिगृह्य ततो धर्मस्तथैवोष्णं तथा नवम्।

भुक्त्वाप्रीतोऽस्मि विप्रर्षे तमुक्त्वा स मुनिर्गतः॥१७॥

He saw his food held on his head by the wise and great Rishi Vishvamitra who stood there subsisting on air and Dharma then accepting the food which was hot and newly cooked and eating it said - "I am pleased, O regenerate Rishi" and went away.

क्षत्रभावादपगतो ब्राह्मणत्वमुपागतः।

धर्मस्य वचनात् प्रीतो विश्वामित्रस्तदाभवत्॥१८॥

He then became divested of the condition of a Kshatriyas and reached that of a Brahmana and Vishvamitra became pleased at those words Dharma.

विश्वामित्रस्तु शिष्यस्य गालवस्य तपस्विनः।

शुश्रूषया च भक्त्या च प्रीतिमानित्युवाच ह॥१९॥

And Vishvamitra, being pleased with the attention and devotion of his disciple the ascetic Galava, said thus:

अनुज्ञातौ मया वत्स यथेष्टं गच्छ गालवा।

इत्युक्तः प्रत्युवाचेद् गालवो मुनिसत्तमम्॥२०॥

प्रीतो मधुरया वाचा विश्वामित्रं महाद्युतिम्।

दक्षिणाः काः प्रयच्छामि भवते गुरुकर्मणि॥२१॥

"With my permission, child, go away wherever you wish, O Galava." Being thus addressed, Galava, the best of Munis, said this

in reply, in words which were sweet and pleasing to Vishvamitra endued with great effulgence - "What gift (Dakshina) shall I give to your exalted self for your favour as my preceptor?"

दक्षिणाभिरुपेतं हि कर्म सिद्ध्यति मानदा।

दक्षिणानां हि दाता वै अपवर्गेण युज्यते॥२२॥

Every religions act becomes successful only when it is accompanied by a gift, O you the giver of honours and then the giver of those gifts obtains salvation.

स्वर्गे क्रतुफलं तद्धि दक्षिणा शान्तिरुच्यते।

किमाहरामि गुर्वर्थं ब्रवीतु भगवानिति॥२३॥

Gifts are the fruits of acts (enjoyed) in heaven and are therefore said to be the peace. What shall I procure for my spiritual guide let my lord command."

जानानस्तेन भगवाञ्जितः शुश्रूषणेन वै।

विश्वामित्रस्तमसकृद् गच्छ गच्छेत्यचोदयत्॥२४॥

The Rishi Vishvamitra, divinely prosperous, knowing that he had been conquered by his attentions (and nothing else) said to him - "Go, go" and sought to send his attendant away by that means,

असकृद् गच्छ गच्छेति विश्वामित्रेण भाषितः।

किं ददानीति बहुशो गालवः प्रत्यभाषत॥२५॥

The attendant, being spoken to by Vishvamitra saying again and again 'go, go,' said by way of reply "What shall I give you."

निर्वच्यतस्तु बहुशो गालवस्य तपस्विनः।

किंचिदागतसंरम्भो विश्वामित्रो ब्रवीदिदम्॥२६॥

Vishvamitra, a little angry at the excessive obstinacy of the devotee Galava, said this to him:

एकतः श्यामकर्णानां हयानां चन्द्रवर्चसाम्।

अष्टौ शतानि मे देहि गच्छ गालव मा चिरम्॥२७॥

"Give me eight hundred horses, white as the rays of the moon and each having one ear black. Go, O Galava, without delay."

CHAPTER 107

(BHAGAVAD-YANA PARVA) Continued

The story of Galava

नारद उवाच

एवमुक्तस्तदा तेन विश्वामित्रेण धीमता।

नास्ते न शेते नाहारं कुस्ते गालवस्तदा॥१॥

Narada said

Being thus commanded by the intelligent Vishvamitra Galava could not sit, nor sleep nor could he take his meals.

त्वगस्थिभूतो हरिणश्चिन्ताशोकपरायणः।

शोचमानोऽतिमात्रं स दह्यमानश्च मन्युना।

गालवो दुःखितो दुःखाद् विललाप सुयोधन॥२॥

His body was reduced to a skeleton and became pale being subject to grief and a prey to excessive anxiety and burning with dissatisfaction. Galava, being very sorry, thus began to lament, O Suyodhana.

कुतः पुष्टानि मित्राणि कुतोऽर्थाः संचयः कुतः।

हयानां चन्द्रशुभ्राणां शतान्यष्टौ कुतो मम॥३॥

Where can I get well-to-do friends? Where can I have wealth from? Where are my saving? Eight hundred horses white as the moon where can I get?

कुतो मे भोजने श्रद्धा सुखश्रद्धा कुतश्च मे।

श्रद्धा मे जीवितस्यापि छिन्ना किं जीवितेन मे॥४॥

How can I get satisfaction from eating? How can I get satisfaction from happiness? My happiness derived from life itself is broken up. What is the use of my living on?

अहं पारे समुद्रस्य पृथिव्या वा परम्परात्।

गत्वाऽऽत्मानं विमुञ्चामि किं फलं जीवितेन मे॥५॥

Having gone to the other side of the sea or going to the most distant part of the world, I shall cast off my life. What is the use of my living on?

अधनस्याकृतार्थस्य त्यक्तस्य विविधैः फलैः।

ऋणं धारयमाणस्य कुतः सुखमनीहया॥६॥

What happiness can there be without hard exertion for him who is poor, unsuccessful,

deprived of all the sweets of life and saddled with debts?

सुहृदां हि धनं भुक्त्वा कृत्वा प्रणयमीप्सितम्।

प्रतिकर्तुमशक्तस्य जीवितान्मरणं वरम्॥७॥

Having enjoyed the wealth of my friends having given him to understand that I shall return it to him, I am unable to make a return for his kindness and so death is preferable to life for me.

प्रतिश्रुत्य करिष्येति कर्तव्यं तदकुर्वतः।

मिथ्यावचनदग्धस्य इष्टापूर्तं प्रणश्यति॥८॥

The religious merit of a man bears no fruit, who having promised to do an act fails to perform it and is thus sullied with falsehood.

न रूपमनृतस्यास्ति नानृतस्यास्ति संततिः।

नानृतस्याधिपत्यं च कुत एव गतिः शुभा॥९॥

A man addicted to false-hood can never get beauty, a man addicted to false-hood can get not get children, a man addicted to false-hood cannot power can he then expect to obtain bliss?

कुतः कृतघ्नस्य यशः कुतः स्थानं कुतः सुखम्।

अश्रद्धेयः कृतघ्नो हि कृतघ्ने नास्ति निष्कृतिः॥१०॥

Where is fame for an ungrateful person? Where is there a proper place for an ungrateful person? An ungrateful person is unworthy of respect and there is no emancipation for an ungrateful person.

न जीवित्यधनः पापः कुतः पापस्य तन्त्रणम्।

पापो ध्रुवमवानोति विनाशं नाशयन् कृतम्॥११॥

The wretch who is without wealth is dead as it were; and how can such a wretch support his relatives; the wretch certainly meets with ruin for he is unable to return the favours he receives.

सोऽहं पापः कृतघ्नश्च कृपणश्चानृतोऽपि च।

गुरोर्यः कृतकार्यः संस्तु करोमि न भाषितम्॥१२॥

I am such a wretch, an ungrateful man, without wealth and addicted to false-hood, who, having my wishes gratified by my spiritual guide, am unable to act up to his orders.

सोऽहं प्राणान् विमोक्ष्यामि कृत्वा यत्नमनुत्तमम्।

अर्थात् न मया काचित् कृतपूर्वा दिवौकसाम्।
मानयन्ति च मां सर्वे त्रिदशा यज्ञसंस्तरे॥१३॥

I, who am such, shall cast off this life after having made an attempt which cannot be exceeded (by other attempts in point of earnestness). Never before has anything been asked by me from the gods.

अहं तु विबुधश्रेष्ठं देवं त्रिभुवनेश्वरम्।
विष्णुं गच्छाम्यहं कृष्णं गतिं गतिमतां वरम्॥१४॥

All the gods regard me for this in sacrificial rites; and I shall go to Vishnu the friend of wise men, the god, who is the lord of the three worlds, to Krishna who is the best refuge for those that need refuge.

भोगा यस्मात् प्रतिष्ठन्ते व्याप्य सर्वान् सुरासुरान्।
प्रणतो द्रष्टुमिच्छामि कृष्ण योगिनमव्ययम्॥१५॥

From whom flow all the enjoyments that are enjoyed by the gods and Asuras; with my head bent down I desire to see Krishna, the devotee who is without end.

एवमुक्ते सखा तस्य गरुडो विनतात्मजः।
दर्शयामास तं प्राह संहृष्टः प्रियकाम्यया॥१६॥

He having thus said, his friend Garuda, the son of Vinata, came into his view who being pleased, said to him with a desire to do him good.

सुहृद् भवान् मम मतः सुहृदां च मतः सुहृत्।
ईप्सितेनाभिलाषेण योक्तव्यो विभवे सति॥१७॥

Your exalted self is my friend. A friend is prosperity should try to accomplish the wishes of his friends.

विभवश्चास्ति मे विप्र वासवावरजो द्विज।
पूर्वमुक्तस्त्वदर्थं च कृतः कामश्च तेन मे॥१८॥

O twice-born one, the prosperity I possess has its rise in the younger brother of Vasava; I have already spoken to him about your wishes and he has granted my wishes (to do you good).

स भवानेतु गच्छाव नयिष्ये त्वां यथासुखम्।
देशं पारं पृथिव्या वा गच्छ गालव मा चिरम्॥१९॥

Such being the case, wherever you want to go, I will take you without any trouble to yourself, to the countries on the other side of

the sea or to the remotest corner of the earth, come, O Galava, without delay.

CHAPTER 108

(BHAGAVAD-YANA PARVA) Continued

The search of the region

सुपर्ण उवाच

अनुशिष्टोऽस्मि देवेन गालवाज्ञानयोनिना।
ब्रूहि कामं तु कां यामि द्रष्टुं प्रथमतो दिशम्॥१॥

Suparna said

I have been instructed by the god who is the source of all knowledge (to take you where you wish to be taken); tell me-which direction shall I first go, to show you.

पूर्वा वा दक्षिणां वाऽहमथवा पश्चिमां दिशम्।
उत्तरां वा द्विजश्रेष्ठं कुतो गच्छामि गालवा॥२॥

The east or the south or the western point or the northern, O you foremost among the twice-born, where shall I go, O Galava.

यस्यापुदयते पूर्वं सर्वलोकप्रभावनः।
सविता यत्र संध्यायां साध्यानां वर्तते तपः॥३॥
यस्यां पूर्वं मतिर्याता यया व्याप्तमिदं जगत्।
चक्षुषी यत्र धर्मस्य यत्र चैव सुतिष्ठितः॥४॥
कृतं यतो हुतं हव्यं सर्पते सर्वतोदिशम्।
एतद् द्वारं द्विजश्रेष्ठ दिवसस्य तथाध्वनः॥५॥

Where the sun which lights all the worlds first rises and where in the evening the Saddhya practice asceticism, where was first born the intelligence, by which is pervaded this earth and where the two eyes of Dharma are set in order to guide the universe, in which point offers of clarified butter were first made which afterwards flowed in all directions; this, O foremost among the twice-born is the gate of day and time.

अत्र पूर्वं प्रसूता वै दाक्षायण्यः प्रजाः स्त्रियः।

यस्यां दिशि प्रवृद्धाश्च कश्यपस्यात्मसम्भवाः॥६॥

Here in days of old the female children of Daksha brought forth their children-the direction in which those born of Kashyapa grew up.

अदोमूला सुराणां श्रीर्यत्र शक्रोऽभ्यषिच्यत।
सुरराज्येन विप्रर्षे देवैश्चात्र तपश्चित्ताम्॥७॥

Here is the source of the prosperity of the gods, where Shakra was appointed in the kingship of the immortals, where even the gods, O regenerate Rishi, practiced asceticism.

एतस्मात् कारणाद् ब्रह्मन् पूर्वत्येषा दिगुच्यते।
यस्मात् पूर्वतरे काले पूर्वमेवावृता सुरैः॥८॥
अत एव च सर्वेषां पूर्वामाशां प्रचक्षते।
पूर्वं सर्वाणि कार्याणि दैवानि सुखमीप्सता॥९॥

For this, O Brahmana, this direction is called east (Poorvi) for in the days of yore it was over-spread by the gods. Therefore it is said to be in the possession of the oldest inhabitants; in the east, were done all the acts by the gods who were desirous of obtaining happiness.

अत्र वेदाङ्गौ पूर्वं भगवौल्लोकभावनः।
अत्रैवोक्ता सवित्राऽऽसीत् सावित्री ब्रह्मवादिषु॥१०॥

Here were the Vedas chanted first by the prosperous Being, the Creator of the universe; in this direction out of the mouth of the sun is said to be born the goddess Savitri among the chanters of the Vedas.

अत्र दत्तानि सूर्येण यजूंषि द्विजसत्तमा।
अत्र लब्धवरः सोमः सुरैः क्रतुषु पीयते॥११॥

Here were given Surya the hymn of the Yajurveda, O best among the twice-born and here was drunk the Soma juice, previously sacrificial ceremonies.

अत्र तृप्ता हुतवहाः स्वां योनिमुपभुञ्जते।
अत्र पातालमाश्रित्य वरुणः श्रियमाप च॥१२॥

Here were sacrificial fires gratified by offerings of objects of the same origin and class (milk and clarified butter) and here did Varuna attain to his prosperity resorting to the region of the Patala.

अत्र पूर्वं वसिष्ठस्य पौराणस्य द्विजर्षभ।
सूतिश्चैव प्रतिष्ठा च निधनं च प्रकाशते॥१३॥

Here, in days of old, O best among the twice born, took place the birth, attainment to fame and death of the ancient Rishi Vasishtha.

ओङ्कारस्यात्र जायन्ते सुतयो दशतीर्दश।
पिबन्ति मुनयो यत्र हविर्धूमं स्म धूमपाः॥१४॥

Here was first created the On (the magical beginning of every Mantra) in all its ten times ten branches; and here did the smoke-eating ascetics eat the smoke issuing from sacrificial fire.

प्रोक्षिता यत्र बहवो वराहाद्या मृगा वने।
शक्रेण यज्ञभागार्थं दैवतेषु प्रकल्पिताः॥१५॥

Here were massacred many boars and other animals by Shakra to be used as offerings for sacrificial ceremonies dedicated to the gods.

अत्राहिताः कृतघ्नाश्च मानुषाश्चासुराश्च ये।
उदयंस्तान् हि सर्वान् वै क्रोधाद्धन्ति विभावसुः॥१६॥

Here does the sun rise and slay in his rage all ungrateful men and Asuras.

एतद् द्वारं त्रिलोकस्य स्वर्गस्य च सुखस्य च।
एष पूर्वो दिशां भागो विशावोऽत्र यदीच्छसि॥१७॥

This is the gate of the three worlds and of heaven and happiness; this direction is the eastern quarter and we shall enter it if you like.

प्रियं कार्यं हि मे तस्य यस्यास्मि वचने स्थितः।
ब्रूहि गालव यास्यामि शृणु चाप्यपरां दिशम्॥१८॥

My duty is to do what you wish, for I am ready to carry out your orders; speaks, O Galava and I shall go; listen to me about another cardinal point.

CHAPTER 109

(BHAGAVAD-YANA PARVA) Continued

The story of Garuda

सुपर्ण उवाच

इयं विवस्वता पूर्व श्रौतेन विधिना किला।
गुरवे दक्षिणां दत्ता दक्षिणेत्युच्यते च दिक्॥१॥

Suparna said

This direction, in days of old, was given away by Vivasvat after the performance of a sacrifice according to the usual custom as a final present (Dakshina) to his spiritual guide; so this direction is called south (Dakshina).

अत्र लोकत्रयस्यास्य पितृपक्षः प्रतिष्ठितः।

अत्रोष्मपाणां देवानां निवासः श्रूयते द्विज॥२॥

In this direction do the Pitris of the three worlds live and it is said, O twice born one, that this is the residence of those gods that subsist on smoke.

अत्र विश्वे सदा देवाः पितृभिः सार्धमासते।

इज्यमानाः स्म लोकेषु सम्प्राप्तास्तुल्यभागताम्॥३॥

In this part of the universe the gods along with the Pitris ever reside, who are worshipped in sacrifices in the world and get equal share with the Pitris.

एतद् द्वितीयं देवस्य द्वारमाचक्षते द्विज।

त्रुटिशो लवश्चापि गण्यते कालनिश्चयः॥४॥

This direction is said to be the second gate to virtue, O twice born one and here does the king of death, with a sure hand, calculate the life allotted to men, in Trutis and Lavas (periods of time).

अत्र देवर्षयो नित्यं पितृलोकर्षयस्तथा।

तथा राजर्षयः सर्वे निवसन्ति गतव्यथाः॥५॥

Here do the divine Rishis and the Rishis of the world of the Pitris as also Rishis of royal descent all reside, always being beyond the reach of pain.

अत्र धर्मश्च सत्यं च कर्म चात्र निगद्यते।

गतिरेषा द्विजश्रेष्ठ कर्मणामवसायिनाम्॥६॥

Here are virtue and truth, here the acts of men bear fruit and this is the refuge, O foremost among the twice born, of the acts of those that are dead.

एषा दिक् सा द्विजश्रेष्ठ यां सर्वः प्रतिपद्यते।

वृता त्वनवबोधेन सुखं तेन न गम्यते॥७॥

This is that direction, O foremost among the twice born, where every body must go; and as all of them are surrounded by the darkness of ignorance they cannot come here with perfect happiness.

नैर्ऋतानां सहस्राणि बहून्यत्र द्विजर्षभ।

सृष्टानि प्रतिकूलानि द्रष्टव्यान्यकृतात्मभिः॥८॥

Here are many thousands of Rakshasas, O best among the twice born, who have been created to stand in the way of men coming to

these regions and who can be perceived by those who have not brought their souls under control.

अत्र मन्दरकुञ्जेषु विप्रर्षिसदनेषु च।

गायन्ति गाथा गन्धर्वाश्चित्तबुद्धिहरा द्विज॥९॥

Here in the secluded spots of the Mandara mountains and in the residences of regenerate Rishis the Gandharvas chant songs stealing away the head and the heart, O twice born one.

अत्र सामानि गाथाभिः श्रुत्वा गीतानि रैवतः।

गतदारो गतामात्यो गतराज्यो वनं गतः॥१०॥

The Daityas Raivata, having heard the hymns of the Samaveda chanted here, abandoned wife, friends and kingdoms and went into the forest.

अत्र सावर्णिना चैव यवक्रीतात्मजेन च।

मर्यादा स्थापिता ब्रह्मन् यां सूर्यो नातिवर्तते॥११॥

Here by the son of Savarni and that of Yavakrita was fixed a limit, O Brahmana, which Surya does not pass beyond.

अत्र राक्षसराजेन पौलस्त्येन महात्मना।

रावणेन तपश्च्यौर्त्वा सुरेभ्योऽमरता वृता॥१२॥

Here by the great-souled son of Pulastya Ravana, the king of Rakshasas who practiced austerities, was solicited immortality of the gods.

अत्र वृत्तेन वृत्रोऽपि शक्रशत्रुत्यमीयिवान्।

अत्र सर्वासवः प्राप्ताः पुनर्गच्छन्ति पञ्चथा॥१३॥

Here by his habits of life did Vritra (the Asura) incur the hostility of Shankra and here do the lives of all being come and again dissolve into their five elephants.

अत्र दुष्कृतकर्माणो नराः पच्यन्ति गालवा।

अत्र वैतरणी नाम नदी वितरणैर्वृता॥१४॥

Here men, the doers of wicked acts, cannot go, O Galava and here is the river Vaitarani surrounded by people who cannot obtain salvation and cross it.

अत्र गत्वा सुखस्यान्तं दुःखस्यान्तं प्रपद्यते।

अत्र वृत्तो दिनकरः सुरसं क्षरते पयः॥१५॥

Here do men come and attain to a termination of their happiness and misery and coming here does the maker of day (the sun) pour water having a nice taste.

काष्ठां चासाद्य वासिष्ठीं हिममुत्सृजते पुनः।

अत्राहं गालव पुरा क्षुधार्तः परिचितयन्॥१६॥

And having gone again to the cardinal point, pervaded by Vasishtha he lets fall dew; and here did I, in days of old being hungry and thinking about how to satisfy it.

लब्धवान् युध्यमानौ द्वौ बृहन्तौ गजकच्छपौ।

अत्र चक्रधनुर्नाम सूर्याज्जातो महानृषिः॥१७॥

See fighting with each other, a large elephant and a big tortoise. Here was born from the sun the great Rishi named Chakradhanu,

विदुर्यं कपिलं देवं येनार्ताः सगरात्मजाः।

अत्र सिद्धाः शिवा नाम ब्राह्मणा वेदपारगाः॥१८॥

Who was afterwards known as the god Kapila by whom were afflicted the sons of Sagara; and here did the class of Brahmanas known as Shivas, well versed in the Vedas, meet with success.

अधीत्य सकलान् वेदाल्लेभिरे मोक्षमक्षयम्।

अत्र भोगवती नाम पुरीः वासुकिपालिता॥१९॥

And having studied all the Vedas, they obtained endless salvation; here is the city named Bhogavati ruled by Vasuki.

तक्षकेण च नागेन तथैवैरावतेन च।

अत्र निर्याणकालेऽपि तमः सम्प्राप्यते महत्॥२०॥

And by the Naga, Takshaka and also by Airavata; and here at the time of their journey men meet with a great gloom.

अभेद्यं भास्करेणापि स्वयं वा कृष्णवर्त्तना।

एष तस्यापि ते मार्गः परिचार्यस्य गालव।

बृहि मे यदि गन्तव्यं प्रतीचीं शृणु चापराम्॥२१॥

Which is impregnable even by Bhaskara (the sun himself) or by fire. Even this is your way, O Galava, worthy of attention, tell me if you want to go in this direction; listen now to the description of another direction, the west.

CHAPTER 110

(BHAGAVAD-YANA PARVA) Continued

words of Garuda

सुपर्ण उवाच

इयं दिग् दयिता राज्ञो वरुणस्य तु गोपतेः।
सदा सलिलराज्यं प्रतिष्ठा चादिरेव च॥१॥

Suparna said

This direction is the favorite one of king Varuna, the lord of the seas. In fact this has been the region of the birth of the king of the waters and even the region of his influence.

अत्र पश्चादहः सूर्यो विसर्जयति गाः स्वयम्।

पश्चिमेत्यभिविख्याता दिगियं द्विजसत्तमा॥२॥

Here does the sun abandon his rays himself last of all ((Paschata) in the day; this is known as the western direction, O best among the twice born.

यादसामत्र राज्येन सलिलस्य च गुप्तये।

कश्यपो भगवान् देवो वरुणं स्माभ्यषेचयत्॥३॥

For ruling over aquatic animals and for the protection of the waters, the illustrious and divine sage Kashyapa anointed Varuna.

अत्र पीत्वा समस्तान् वै वरुणस्य रसांस्तु षट्।

जायते तरुणः सोमः शुक्लस्यादौ तमिन्नहा॥४॥

Here having drunk all the six juices of Varuna, the moon, the destroyer of darkness, becomes new again in the very beginning of the light half of the month.

अत्र पश्चात् कृता दैत्या वायुना संयतास्तदा।

निःश्वसन्तो महावातैरर्दिताः सुषुपुर्द्विजा॥५॥

Here were the Daityas vanquished by Vayu and then confined by him; and O twice born one, they slept here (the sleep that knows no waking) breathing hard and afflicted by a high wind.

अत्र सूर्यं प्रणयिनं प्रतिगृह्णाति पर्वतः।

अस्तो नाम यतः संध्या पश्चिमा प्रतिसर्पति॥६॥

Here does the mountain named Asta receive the sun as if in love owing to which the evening twilight vanishes away in the west.

अतो रात्रिश्च निद्रा च निर्गता दिवसक्षये।

जायते जीवलोकस्य हर्तुमर्धमिवायुषः॥७॥

From here at the end of the day do the night and sleep come and spread themselves as it were to steal away half the life of living creatures.

अत्र देवीं दितिं सुप्तामात्मप्रसवधारिणीम्।

विगर्भामकरोच्छक्रो यत्र जातो मरुद्गणः॥८॥

In this quarter seeing the goddess Diti, who bore a child, asleep, Shakra cut up the focus from which were born the group of Maruts.

अत्र मूलं हिमवतो मन्दरं याति शम्भतम्।
अपि वर्षसहस्रेण न चास्यान्तोऽधिगम्यते॥११॥

In this direction the base of the Himavat mountain is extended to the eternal Mandara and no one can reach the end of this mountain even in a thousand years.

अत्र काञ्चनशैलस्य काञ्चनाम्बुरुहस्य च।
उदधेस्तीरमासाद्य सुरभिः क्षरते पयः॥१०॥

In this direction coming to the shore of the sea having golden mountains and golden lotuses, does Suravi yield her milk.

अत्र मध्ये समुद्रस्य कवचः प्रतिदृश्यते।
स्वर्भानोः सूर्यकल्पस्य सोमसूर्यौ जिघांसतः॥११॥

Here in the midst of this ocean is seen the headless truck of Svarabhanu, (Rahu) who is like the sun himself, lever bent on allowing the sun the moon.

सुवर्णशिरसोऽप्यत्र हरिरोम्णः प्रगायतः।
अदृश्यस्याप्रमेयस्य श्रूयते विपुलो ध्वनिः॥१२॥

Here is heard the loud sound of chanting (the Vedas) by Suvarnashiras who is ever youthful and who is immeasurable and invincible in energy.

अत्र ध्वजवती नाम कुमारी हरिमेघसः।
आकाशे तिष्ठ तिष्ठेति तस्थौ सूर्यस्य शासनात्॥१३॥

Here the daughter of Harimedhas named Dhvajavati remained fixed to the sky by the command of the sun who said-Remain here, remain here.

अत्र वायुस्तथा वह्निरापः खं चापि गालवा।
आह्निकं चैव नैशं च दुःखं स्पर्शं विमुञ्चति॥१४॥

Here wind and fire and water and earth, O Galava, remain dispossessed of the power of giving pain at their contact, day and night.

अतः प्रभृति सूर्यस्य तिर्यगावर्तते गतिः।
अत्र ज्योतीषि सर्वाणि विशन्त्यादित्यमण्डलम्॥१५॥

From this place forward the sun has recourse to a straight path and here do all the

luminous bodies enter the sphere of Aditi (the solar sphere).

अष्टविंशतिरात्रं च चङ्क्रम्य सह भानुना।
निष्पतन्ति पुनः सूर्यात् सोमसंयोगयोगतः॥१६॥

Having journeyed for twenty eight nights in company with the sun they come out again from the solar sphere, being united with the moon.

अत्र नित्यं स्रवन्तीनां प्रभवः सागरोदयः।
अत्र लोकत्रयस्यापस्तिष्ठन्ति वरुणालये॥१७॥

Here in this direction life the sources of rivers from which again rise the seas and here in the region of Varuna are the waters of all the three worlds.

अत्र पन्नगराजस्याध्वनन्तस्य निवेशनम्।
अनादिनिधस्यात्र विष्णोः स्थानमनुत्तमम्॥१८॥

Here is the residence, of Ananta, the king of snakes and here is the place of Vishnu, who has no beginning nor end and than whom nothing is better.

अत्रानलसखस्यापि पवनस्य निवेशनम्।
महर्षेः कश्यपस्यात्र मारीचस्य निवेशनम्॥१९॥

Here is also the residence of Pavana (wind) the friend of Anala (fire) and here is the residence of the great Rishi Kashyapa, the son of Maricha.

एष ते पश्चिमो मार्गो दिग्द्वारेण प्रकीर्तितः।
बूहि गालव गच्छावो बुद्धिः का द्विजसत्तम॥२०॥

This western direction is described to you in the course of my description of the cardinal points; speak, O Galava, O best among the twice born, in which direction you will go.

CHAPTER 111

(BHAGAVAD-YANA PARVA) Continued

The search of a bridegroom by Matali

सुपर्ण उवाच

यस्मादुत्तार्यते पापाद् यस्मान्निःश्रेयसोऽश्नुते।
अस्मादुत्तारणबलादुत्तरेत्युच्यते द्विज॥१॥

Suparna said

Since a man is absolved from his sins in this quarter and since he attains salvation here,

it is called North (Uttara), O twice born one, from its power of absolution (uttarana).

उत्तरस्य हिरण्यस्य परिवाप्य गालवा।

मार्गः पश्चिमपूर्वाभ्यां दिग्भ्यां वै मध्यमः स्मृतः॥२॥

And since the north, which is the region of gold (and other treasures) stretches between the west and the east therefore is it called the central region.

अस्यां दिशि वरिष्ठायामुत्तरायां द्विजर्षभ।

नासौम्यो नाविधेयात्मा नाधर्मो वसते जनः॥३॥

In this region, the north, which is the best, O best among the twice born, none that is, not tranquil, none that has not brought his soul under control and none that is vicious, lives.

अत्र नारायणः कृष्णो जिष्णुश्चैव नरोत्तमः।

बद्धर्यामाश्रमपदे तथा ब्रह्मा च शाश्वतः॥४॥

Here lives Narayana, the ever victorious Krishna, that best among men in the hermitage of Badri and so does Brahma.

अत्र वै हिमवत्पृष्ठे नित्यमास्ते महेश्वरः।

प्रकृत्या पुरुषः सार्धं युगान्ताग्निसमप्रभः॥५॥

Here on the breast of the Himavat mountain even lives Maheshvara who is endued with effulgence like that of the fire which blazes at the termination of each Yuga, like Purusha in company with Prakriti.

न स दृश्यो मुनिगणैस्तथा देवैः सवासवैः।

गन्धर्वयक्षसिद्धैर्वा नरनारायणादुते॥६॥

He is invisible by the group of Munis as also by the gods along with Vasava and by the Gandharvas and Yakshas who have attained salvation, indeed by all save by Nara and Narayana.

अत्र विष्णुः सहस्राक्षः सहस्रचरणोऽव्ययः।

सहस्रशिरसः श्रीमानेकः पश्यति मायया॥७॥

Here lives the eternal Vishnu of a thousand eye, a thousand feet and a thousand heads who appears one with the aid of illusion.

अत्र राज्येन विप्राणां चन्द्रमाश्राभ्यविच्यत।

अत्र गङ्गां महादेवः पतन्तीं गगनाच्च्युताम्॥८॥

Here was the moon entrusted with the kingship over regenerate persons and here

Mahadeva let fall the Ganga, which descended from the sky,

प्रतिगृह्य ददौ लोके मानुषे ब्रह्मवित्तम्।

अत्र देव्या तपस्तप्तं महेश्वरपरीप्सया॥९॥

After receiving her on his head, to the world of men, O you best among those that know Brahma; here was asceticism practiced by the goddess (Uma) with the desire of getting Maheshvara for her husband.

अत्र कामश्च रोषश्च शैलश्चोमा च सम्बभूः।

अत्र राक्षसयक्षाणां गन्धर्वाणां च गालवा॥१०॥

आधिपत्येन कैलासे धनदोऽप्यभिषेचितः।

अत्र चैत्ररथं रम्यमत्र वैखानसाश्रमः॥११॥

Here were born Kama (the god of love) Rosha (the ire of Shiva), the Kailasa mountain as also Uma; and here, O Galava, over the Rakshasas and Yakshas and Gandharvas, was the giver of wealth (Kubera) anointed king in the Kailasa; here is suitable the pleasure garden of Kubera - the enchanting Chaitraratha and here is situate the hermitage of the class of Rishis known as Vaikhanas.

अत्र मन्दाकिनी चैव मन्दरश्च द्विजर्षभ।

अत्र सौगन्धिकवनं नैर्ऋतैरभिरक्ष्यते॥१२॥

Here are situate the Mandakini (river) and the Mandara (mountain) O best among the twice born and here is the wood named Saugandhanika which is guarded by Rakshasas.

शाद्वलं कदलीस्कन्धमत्र संतानका नगाः।

अत्र संयमनित्यानां सिद्धानां स्वैरचारिणाम्॥१३॥

Here are plains covered with green grass and groups of plantain trees and the celestial trees, the Santanakas and in this quarter the Siddhas, who have ever their passions under control and who always roam about at their pleasure,

विमानान्यनुरूपाणि कामभोग्यानि गालवा।

अत्र ते ऋषयः सप्त देवी चारुन्धती तथा॥१४॥

Have their abodes resembling the heaven and replete with all objects of enjoyment; and here live the seven Rishis and also the Goddess Arundhati.

अत्र तिष्ठति वै स्वातिरत्रास्या उदयः स्मृतः।

अत्र यज्ञं समासाद्य ध्रुवं स्थाता पितामहः॥१५॥

Here is place of Svati (a constellation) and this region is thus known to be its rising place and in this quarter in the vicinity of the sacrificial fire lives the grandsire.

ज्योतीषि चन्द्रसूर्यौ च परिवर्तन्ति नित्यशः।

अत्र गङ्गामहाद्वारं रक्षन्ति द्विजसत्तमा॥१६॥

धामा नाम महात्मानो मुनयः सत्यवादिनः।

न तेषां ज्ञायते मूर्तिर्नाकृतिर्न तपश्चित्तम्॥१७॥

Here do all luminous bodies including the Sun and the Moon ever revolve and here is the great gate of the Ganga, O best among the twice born, guarded by the great-souled Munis named Dhamas, the speakers of truth; no body knows their shape in size nor the nature of their austerities.

परिवर्तसहस्राणि कामभोज्यानि गालवा।

यथा यथा प्रविशति तस्मात् परतरं नरः॥१८॥

तथा तथा द्विजश्रेष्ठ प्रविलीयति गालवा।

नैतत् केनचिदन्येन गतपूर्वं द्विजर्षभा॥१९॥

ऋते नारायणं देवं नरं वा जिष्णुमव्ययम्।

अत्र कैलासमित्युक्तं स्थानमैलविलस्य तत्॥२०॥

The thousand vessels for distributing food and the dishes they created at their will, are not visible to the naked eye, O Galava; the man, who entire into regions beyond that limit, vanishes from sight, O Galava, O foremost among the twice born; never has this limit before been crossed by any body else, O best among the twice born, excepting the god Narayana and the ever victorious and endless Nara, otherwise called Jishnu; here is the region of Ailavla (Kubera) known as Kailasa.

अत्र विद्युत्प्रभा नाम जज्ञिरेऽप्सरसो दश।

अत्र विष्णुपदं नाम क्रमता विष्णुना कृतम्॥२१॥

Here were born the ten Apsaras known as Vidyutprabha and here Vishnu Pada (a rock having the imprint of Vishnu's feet) was created by Vishnu who was roaming about.

त्रिलोकविक्रमे ब्रह्मवृत्तरां दिशमश्रितम्।

अत्र राज्ञा मरुत्तेन यज्ञेनेष्टं द्विजोत्तमा॥२२॥

In the three worlds, while he was in the northern region; O best among the twice born, here was sacrificial ceremony performance by the king Marut.

उशीरबीजे विप्रर्षे यत्र जाम्बूनदं सरः।

जीमूतस्यात्र विप्रर्षेरुपतस्थे महात्मनः॥२३॥

At Ushirbija, O regenerate Rishi, where is situated the lake Jambunada; here, were presented to the view of Jimuta, the regenerate Rishi.

साक्षाद्धैमवतः पुण्यो विमलः कनकाकरः।

ब्राह्मणेषु च यत् कृत्स्नं स्वतन्त्रं कृत्वा धनं महत्॥२४॥

वद्रे धनं महर्षिः स जैमूतं तद् धनं ततः।

अत्र नित्यं दिशाम्पालाः सायंप्रातर्द्विजर्षभा॥२५॥

The sacred mines of pure gold contained in the Himavat mountains and that large amount of wealth, was given away to the assembled Brahmanas with the request that the same might be called Jimuta. Here every day, the supporters of the cardinal points, those best among the twice born, in the morning and evening.

कस्य कार्यं किमिति वै परिक्रोशन्ति गालवा।

एवमेषां द्विजश्रेष्ठ गुणैरन्यैर्दिगुत्तरा॥२६॥

Loudly ask - Who has business here? and what is that O Galava; thus, O foremost among the twice-born, this cardinal point the north, is superior in other good qualities.

उत्तरेति परिख्याता सर्वकर्मसु चोत्तरा।

एता विस्तरशस्तात तव संकीर्तिता दिशः॥२७॥

It is known as Uttara (North) for it is the best for all sorts of work and this region, O friend, has been described to you with minute details.

चतस्रः क्रमयोगेन कामाशां गन्तुमिच्छसि।

उद्यतोऽहं द्विजश्रेष्ठ तव दर्शयितुं दिशः।

पृथिवी चाखिलां ब्रह्मस्तस्मादारोह मां द्विज॥२८॥

So indeed have been all the four, one by one; to which of them do you desire to go; I am ready, O foremost among the twice-born, to show you all of them as also the entire world. O Brahmana; therefore O twice-born one, do you get up on me.

CHAPTER 112

(BHAGAVAT-YANA PARVA) Continued
Story of Galava

गालव उवाच

गरुत्मन् भुजगेन्द्रारे सुपर्ण विनतात्मजा
नय मां ताक्ष्यं पूर्वेण यत्र धर्मस्य चक्षुषी॥१॥

Galava said

O Garuda, O enemy of the chief among serpents, O Suparna, O son of Vinata, O Tarkshya, take me to the east, where are pointed the two eyes of Dharma.

पूर्वमेतां दिशं गच्छ या पूर्वं परिकीर्तिता।
देवतानां हि सान्निध्यमत्र कीर्तितवानसि॥२॥

Go to this eastern quarter which you have described first of all and which you have described as lying in the vicinity of virtue.

अत्र सत्यं च धर्मश्च त्वया सम्यक् प्रकीर्तितः।

इच्छेयं तु समागन्तुं समस्तैर्देवतैरहम्।

भूयश्च तान् सुरान् द्रष्टुमिच्छेयमरुणानुज॥३॥

Here, you have said, truth and virtue reside. I desire to see those gods, O you the younger brother of Aruna.

नारद उवाच

तमाह विनतासूनुरारोहस्वेति वै द्विजम्।

आरुरोहाय स मुनिर्गरुडं गालवस्तदा॥४॥

Narada said

The son of Vinata said to the twice-born one get you up on me and then the Muni Galava rode on Garuda.

गालव उवाच

क्रममाणस्य ते रूपं दृश्यते पन्नगाशन।

भास्करस्येव पूर्वाह्ने सहस्रांशोर्विवस्वतः॥५॥

Galava said

I come to see your beauty, O you devourer of snakes, while you are flying along, like that of the sun in the first part of the day, of the sun of a thousand rays.

पक्षवातप्रणुन्नानां वृक्षाणामनुगामिनाम्।

प्रस्थितानामिव समं पश्यामीह गतिं खग॥६॥

Your course, O wanderer in the sky, I see followed by trees which have been uprooted by the wind caused by the flapping of your wings.

ससागरवनामुर्वी सशैलवनकाननाम्।

आकर्षन्निव चाभासि पक्षवातेन खेचर॥७॥

O you wanderer of sky, you shine as if dragging by the wind, caused by the flapping of wings, the earth bounded by the seas and the forests with its mountains, woods and gardens.

समीननागनक्रं च खमिवारोप्यते जलम्।

वायुना चैव महता पक्षवातेन चानिशम्॥८॥

The water, along with its fishes, snakes and crocodiles, seems to rise up continually to the sky by the great wind caused by your wings,

तुल्यरूपानान् मत्स्यांस्तथा तिमितिर्मिगिलान्।

नागाश्चनरवक्त्रांश्च पश्याम्युन्मथितानिव॥९॥

The fishes, and Timis and Timingalas possessed of similar faces and snakes possessed of faces like those of human beings are, I see, crushed, as it were, by the wind.

महार्णवस्य च रवैः श्रोत्रे मे बधिरे कृते।

न शृणोमि न पश्यामि नात्मनो वेदि कारणम्॥१०॥

I am rendered deaf by hearing the loud roar of the great sea; I cannot see nor can hear; indeed I even forget the object of this journey.

शनैः स तु भवान् यातु ब्रह्मवध्यामनुस्मरन्।

न दृश्यते रविस्तात न दिशो न च खं खग॥११॥

You please go a little slowly, remembering that you may be responsible for slaying a Brahmana; the sun is invisible, my friend, and cardinal points as also the sky, O you wanderer of heavens.

तम एव तु पश्याम शरीरं ते न लक्ष्ये।

मणीव जात्यौ पश्यामि चक्षुषी तेऽहमण्डज॥१२॥

I see a gloom around me, but your body I cannot see, and O you born of an egg, your two eyes appear to me like two bright gems.

शरीरं तु न पश्यामि तव चैवात्मनश्च ह।

पदे पदे तु पश्यामि शरीरादग्निमुत्थितम्॥१३॥

I do not see your body nor mine own and at every step do I see fire coming from your body.

स मे निर्वाप्य सहसा चक्षुषी शाम्य ते पुनः।
तन्नियच्छ महावेगं गमने विनतात्मजः॥१४॥

Extinguish at once this fire and let your eyes again be brought to their normal state and, O son of Vinata, slacken the great speed you are using in your journey.

न मे प्रयोजनं किञ्चिद् गमने पन्नगाशन।
संनिवर्त महाभाग न वेगं विषहामि ते॥१५॥

I have no need whatever of this journey, O you who subsist on snakes; return, O you of great attributes, for I can not bear this speed of yours.

गुरवे संश्रुतानीह शतान्यष्टौ हि वाजिनाम्।
एकतः श्यामकर्णानां शुभ्राणां चन्द्रवर्चसाम्॥१६॥

I have promised to present to my preceptor eight hundred horses, white as the rays of moon and having one ear black.

तेषां चैवापवर्गाय मार्गं पश्यामि नाण्डज।
ततोऽयं जीवितत्यागे दृष्टो मार्गो मयाऽऽत्मनः॥१७॥

To redeem my pledge I see no means, O you born of an egg; the only way I can see therefore is to cast off my own life.

नैव मेऽस्ति धनं किञ्चिन्न धनेनान्वितः सुहृत्।
न चार्थेनापि महता शक्यमेतद् व्यपोहितुम्॥१८॥

I do not possess wealth; nor have I any friend possessed of wealth and even with great wealth this object of mine cannot be gained.

नारद उवाच

एवं बहु च दीनं च ब्रुवाणं गालवं तदा।
प्रत्युवाच व्रजन्नेव प्रहसन् विनतात्मजः॥१९॥

Narada said

Then to Galava, who was lamenting in this way and uttering many sorrowful things, the son of Vinata, while still proceeding along, said in reply laughing.

नातिप्रज्ञोऽसि विप्रर्षे योऽऽत्मानं त्यक्तुमिच्छसि।
न चापि कृत्रिमः कालः कालो हि परमेश्वरः॥२०॥

You do not seem to be a very wise man, O regenerate Rishi, since you desire to cast off your life; death cannot be met at one's own pleasure for death is God himself.

किमहं पूर्वमेवेह भवता नाभिचोदितः।
उपायोऽत्र महानस्ति येनैतदुपपद्यते॥२१॥

Why have not I been informed (of your purpose) before; there is every good means by which you will gain your object.

तदेव ऋषभो नाम पर्वतः सागरान्तिके।
अत्र विश्रम्य भुक्त्वा च निवर्तिष्याव गालवा॥२२॥

This is the mountain named Rishava on the limits of the sea; rest yourself here; after making our repast here we shall return, O Galava.

CHAPTER 113

(BHAGAVAT-YANA PARVA) Continued
Story of Galava

नारद उवाच

ऋषभस्य ततः शृङ्गं निपत्य द्विजपक्षिणौ।
शाण्डिलीं ब्राह्मणीं तत्र ददृशाते तपोऽन्विताम्॥२१॥

Narada said

Then having alighted on the peak of the Rishava mountain, the two saw there a Brahmani named Shandili, endued with asceticism.

अभिवाद्य सुपर्णस्तु गालवश्चाभिपूज्य ताम्।
तथा च स्वागतेनोत्तौ विष्टरे संनिवीदतुः॥२२॥

Suparna having done her honors, and Galava having worshipped her they were pointed to a seat by her after the usual welcome.

सिद्धमन्नं तथा दत्तं बलिमन्त्रोपबृंहितम्।
भुक्त्वा तृप्तावुभौ भूमौ सुप्तौ तावनुमोहितौ॥२३॥

Both, of them, having partaken of the cooked food offered by her after having dedicated the same to the gods with the usual Mantra, were refreshed and both of them slept on the ground and in a moment lost their senses.

मुहूर्तात् प्रतिबुद्धस्तु सुपर्णो गमनेप्सया।
अथ भ्रष्टतनूजाङ्गमात्मानं ददृशे खगः॥२४॥

After a moment Suparna awoke with the desire of departing and the wanderer of the sky saw himself deprived of his wings.

मांसपिण्डोपमोऽभूत् स मुखपादचित्तः खगः।
गालवस्तं तथा दृष्ट्वा विमनाः पर्यपृच्छत॥५॥

The ranger of the sky became like a lump of flesh with a mouth and feet and Galava seeing him in that condition asked him with a heavy heart.

किमिदं भवता प्राप्तमिहागमनजं फलम्।
वासोऽयमिह कालं तु कियन्तं नौ भविष्यति॥६॥

“What is this condition you find yourself in, as a result of your doing here, for what length of time shall we have to live here.

किं नु ते मनसा ध्यातमशुभं धर्मदूषणम्।
न ह्ययं भवतः स्वल्पो व्यभिचारो भविष्यति॥७॥

Is it that in your mind you have entertained a thought which is evil and against the dictates of virtue; this is the result of no small wickedness on your part.

सुपर्णोऽथाब्रवीद् विप्रं प्रध्यातं वै मया द्विज।
इमां सिद्धामितो नेतुं तत्र यत्र प्रजापतिः॥८॥

Suparna then said to the regenerate one O twice born one, the thought has indeed been entertained by me of carrying away this lady who has been endued with asceticism from this place to where the Lord of all creatures is,

यत्र देवो महादेवो यत्र विष्णुः सनातनः।
यत्र धर्मश्च यज्ञश्च तत्रेयं निवसेदिति॥९॥

Where resides the lord Mahadeva, where resides the eternal Vishnu and where there are virtue and sacrificial ceremonies, so that she might live there.

सोऽहं भगवतीं याचे प्रणतः प्रियकाम्यया।

मयैतन्नाम प्रध्यातं मनसा शोचता किला॥१०॥

I now pray this goddess for my own good with my head bowed down: I have harbored this thought in my mind and have come to grief in consequence thereof.

तदेवं बहुमानात् ते मयेहानीप्सितं कृतम्।
सुकृतं दुष्कृतं वात्वं माहात्म्यात् क्षन्तुमर्हसि॥११॥

Out of great respect (for you) did I entertain the thought and whether I did right or wrong, it is fitting that out of your own generosity and noble mindedness you should forgive me.

सा तौ तदाब्रवीत् तुष्टा पतगेन्द्रद्विजर्षभौ।
न भेतव्यं सुपर्णोऽसि सुपर्णं त्यज सम्भ्रमम्॥१२॥

She, thus spoken to, was gratified with the chief of birds and said “Do not fear, O Suparna, become possessed of beautiful wings and leave aside your fears.

निन्दितास्मि त्वया वत्स न च निन्दा क्षमाम्यहम्।
लोकेभ्यः सपदि भ्रश्येद् यो मां निन्देत पापकृत्॥१३॥

I have been insulted by your child and I do not forgive insults; that perpetrator of wicked deeds, who would insult me, would quickly be turned out of all regions of bliss.

हीनयालक्षणैः सर्वैस्तथानिन्दितया मया।
आचारं प्रतिगृह्णन्त्या सिद्धिः प्राप्तेयमुत्तमा॥१४॥

Devoid as I am of all inauspicious signs, and who am blameless, I have obtained excellent asceticism by following the rules of good conduct.

आचारः फलते धर्ममाचारः फलते धनम्।
आचाराच्छ्रियमाप्नोति आचारो हन्त्यलक्षणम्॥१५॥

Good conduct produces virtue, good conduct produces wealth and it is from good conduct that a man attains to prosperity; and good conduct nullifies all inauspicious signs.

तदायुष्मन् खगपते यथेष्टं गम्यतामिति।
न च ते गर्हणीयाऽहं गर्हितव्याः स्त्रियः क्वचित्॥१६॥

Do you now, O lord of the rangers of the firmament, go wherever you like; no woman should henceforth be found fault with by you even when she ought to be blamed.

भवितासि यथापूर्वं बलवीर्यसमन्वितः।
बभूवतुस्ततस्तस्य पक्षौ द्रविणवत्तरौ॥१७॥

You will be endued with strength and prowess as before;” then did his two wings grow up and they were even stronger than before.

अनुज्ञातस्तु शाण्डिल्या यथागतमुपागमत्।
नैव चासादयामास तथारूपांस्तुरंगमान्॥१८॥

Being commanded by Shandili he then went away where he wanted to go (with Galava on his back) but did not come across horses of that description.

विश्वामित्रोऽथ तं दृष्ट्वा गालवं चाध्वनि स्थितः।
उवाच वदतां श्रेष्ठो वैनतेयस्य संनिधौ॥१९॥

Vishvamitra, while standing on the path, saw Galava and that foremost among speakers said in the presence of the son of Vinata.

यस्त्वया स्वयमेवार्थः प्रतिज्ञातो मम द्विज।
तस्य कालोऽपवर्गस्य यथा वा मन्यते भवान्॥२०॥

The wealth that you, of your own accord, promised me, O twice-born one, should be given to me; the time to receive the fruit of that promise has come, you can do as you like.

प्रतीक्षिष्याम्यहं कालमेतावन्तं तथा परम्।
यथा संसिध्यते विप्र स मार्गस्तु निशाम्यताम्॥२१॥

As I have waited all this time, so shall I wait for some time more, and O regenerate being, look out for that means by which you may be successful.

सुपर्णोऽथाब्रवीद् दीनं गालवं भृशदुःखितम्।
प्रत्यक्षं खल्विदानीं मे विश्वामित्रो यदुक्तवान्॥२२॥

Suparna then said to Galava who was struck with great sorrow, "What Vishvamitra said to you before, he has repeated in my presence.

तदागच्छ द्विजश्रेष्ठ मन्त्रयिष्याव गालव।
नादत्त्वा गुरवे शक्यं कृत्स्नमर्थत्वयाऽऽसितुम्॥२३॥

Therefore do you come, O foremost among the twice-born, we shall consult together O Galava; without giving to your preceptor the whole of the wealth promised by you, you cannot even sit down."

CHAPTER 114

(BHAGAVAT-YANA PARVA) Continued

Story of Galava

नारद उवाच

अथाह गालवं दीनं सुपर्णः पततां वरः।
निर्मितं वाहिना भूमौ वायुना शोधितं तथा।
यस्माद्विरण्मयं सर्वं हिरण्यं तेन चोच्यते॥१॥

Narada said

Then did Suparna, the foremost among those possessed of wings, say to the grieving Greeted: "Created by Fire in the Earth and

reared up by wind, wealth is called Hiranya for the earth itself named Hiranmaya.

धत्ते धारयते चेदमेतस्मात् कारणाद् धनम्।
तदेतत् त्रिषु लोकेषु धनं तिष्ठति शाश्वतम्॥२॥

Since it supports and maintains the (creatures of the) earth Therefore is it called wealth (Dhana); and the wealth is in the three worlds from time immemorial for meeting this purpose.

नित्यं प्रोष्ठपदाभ्यां च शुक्रे धनपतौ तथा।
मनुष्येभ्यः समादत्ते शुक्रश्चित्तार्जितं धनम्॥३॥

On a Friday when either of the two constellations is ascendant, Agni, creating wealth by dint of his will, confers it upon mankind for multiplying the possessions of the giver of riches (Kubera).

अजैकपादहिर्बुध्न्यै रक्ष्यते धनदेन च।
एवं न शक्यते लब्धुमलब्धव्यं द्विजर्षभ।
ऋते च धनमश्नानां नावाप्तिर्विद्यते तव॥४॥

That wealth is guarded by the Ajaikapada and the Ahibrudhnyas as also by the giver of wealth (Kubera): such being the case, O best among the twice-born, it is very difficult to get that wealth.

स त्वं याचात्र राजानं कंचिद् राजर्षिवंशजम्।
अपीड्य राजा पौरान् हि यो नौ कुर्यात् कृतार्थिनौ॥५॥

Except by wealth there exists no possibility of your getting the horses.

Such being the case do you ask some king born in some family of royal Rishi who can make us successful without oppressing his subjects.

अस्ति सोमान्ववाये मे जातः कश्चिन्नृपः सखा।
अभिगच्छावहे तं वै तस्यास्ति विभवो भुवि॥६॥

There is a king born in the dynasty of the moon, who is my friend and we shall approach him for he has great wealth in this world.

ययातिर्नाम राजर्षिर्नाहुषः सत्यविक्रमः।
स दास्यति मया चोक्तो भवता चार्थितः स्वयम्॥७॥

He is the royal Rishi named Yayati, son of Nahusha, who is of truly great strength, and he will himself give (what we want, when he is asked you and (your suit is) recommended by me.

विभवश्चास्य सुमहानासीद् धनपतेरिव।
एवं गुस्त्र्यं विद्वन् दानेनैव विशोधय॥८॥

His wealth is as great as that of the lord of riches and O learned man, repay your debt by accepting this large wealth as present.

तथा तौ कथयन्तौ च चिन्तयन्तौ च यत् क्षमम्।
प्रतिष्ठाने नरपतिं ययातिं प्रत्युपस्थितौ॥९॥

Thus conversing and thus thinking on what could be done they came to the palace of Yayati, the lord of men.

प्रतिगृह्य च सत्कारैरर्घ्यपाद्यादिकं वरम्।
पृष्ठश्चागमने हेतुमुवाच विनतासुतः॥१०॥

Having accepted the usual warm welcome and Arghya a and water for washing the feet etc. they were asked the reason of their coming and the son of Vinata thus explained the reasons:

अयं मे नाहुष सखा गालवस्तपसो निधिः।
विश्वामित्रस्य शिष्योऽभूद् वर्षाण्ययुतशो नृपा॥११॥

O you born in the race of Nahusha, this is my friend Galava, the ocean of austerities who became the pupil of Vishvamitra for many tens of thousands years, O ruler of men.

सोऽयं तेनाभ्यनुज्ञात उपकारेप्सया द्विजः।

तमाह भगवन् किं ते ददानि गुरुदक्षिणाम्॥१२॥

This twice born one, then being commanded to go away by Vishvamitra, with a view to give him a present said to him; O lord, the time has come when I should make some final present to my spiritual guide.

असकृत् तेन चोक्तेन किंचिदागतमन्युना।

अयमुक्तः प्रयच्छेति जानता विभवं लघु॥१३॥

Knowing that his means were small he did not ask for anything but being addressed again and again, was thus commanded: You who have said this, make me this present.

एकतः श्यामकर्णानां शुभ्राणां शुद्धजन्मनाम्।

अष्टौ शतानि मे देहि हयानां चन्द्रवर्चसाम्॥१४॥

Give me eight hundred horses white as the rays of the moon, of good birth and black of one ear.

गुर्वर्थो दीयतामेष यदि गालव मन्यसे।

इत्येवमाह सक्रोधो विश्वामित्रस्तपोधनः॥१५॥

Make this present to your spiritual guide if you think fit, O Galava. Thus did the great ascetic Vishvamitra address him in anger.

सोऽयं शोकेन महता तप्यमानो द्विजवर्धः।

अशक्तः प्रतिकर्तुं तद् भवन्तं शरणं गतः॥१६॥

This best among the twice born, is for this reason, being consumed by heavy grief being unable to redeem his pledge and therefore he has come under your protection.

प्रतिगृह्य नरव्याघ्र त्वत्तो भिक्षां गतव्यथः।

कृत्वापवर्गं गुरवे चरिष्यति महत् तपः॥१७॥

Having accepted from you along, O you best among men and thus being beyond the reach of sorrow after fulfilling his pledge to his spiritual guide, he will practice great asceticism.

तपसः संविभागेन भवन्तमपि योक्ष्यते।

स्वेन राजर्षितपसा पूर्णं त्वां पूरयिष्यति॥१८॥

With a portion of the fruit of his austerities will you also be rewarded for with his own devotion will he enrich you, O royal Rishi, who are rich in earthly treasures.

यावन्ति रोमाणि हये भवन्तीह नरेश्वरा।

तावन्तो वाजिनो लोकान् प्राप्नुवन्ति महीपते॥१९॥

As many hairs as there are in the bodies of horses, O lord of men, so many horses will you obtain in this world, O lord of the earth.

पात्रं प्रतिग्रहस्यायं दातुं पात्रं तथा भवान्।

शङ्खे क्षीरमिवासितं भवत्वेतत् तथोपमम्॥२०॥

He is a fit party to receive gifts and you too are a fit party to make presents, and the present that you now make to him will be like milk kept in deposit in a conch shell (available at any moment).

CHAPTER 115

(BHAGAVAT-YANA PARVA) Continued

नारद उवाच

एवमुक्तः सुपर्णेन तथ्यं वचनमुत्तमम्।

विमृश्यावहितो राजा निश्चित्य च पुनः पुनः॥१॥

Narada said

Being thus addressed by Suparna in excellent words conducive to his benefit and

think calmly on these words and considering them again and again,

यष्टा क्रतुसहस्राणां दाता दानपतिः प्रभुः।

ययातिः सर्वकाशीश इदं वचनमब्रवीत्॥२॥

The performer of a thousand sacrifices and the lord who, in gifts, was the prince of givers, Yayati, the ruler of all the Kashis said these words,

दृष्ट्वा प्रियसखं ताक्ष्यं गालवं च द्विजर्षभम्।

निदर्शनं च तपसा भिक्षा श्लाघ्यां च कीर्तिताम्॥३॥

With his eye on his dear friend Tarkshya, as also on the best among the twice-born, Galava, and considering the alms asked for by a devotee as described to him as a highly praiseworthy example,

अतीत्य च नृपानन्यानादित्यकुलसम्भवान्।

मत्सकाशमनुप्राप्तावेतां बुद्धिमवेक्ष्य च॥४॥

And especial considering that they had come to him passing over the kings born in the solar race.

अद्य मे सफलं जन्म तारितं चाद्य मे कुलम्।

अद्यायं तारितो देशो मम ताक्ष्यं त्वयानघ॥५॥

‘To-day is my birth blessed and my race absolved from sins; to-day is this country, over which I rule, freed from sins by you, O Tarkshya, who are sinless.

वक्तुमिच्छामि तु सखे यथा जानासि मां पुरा।

न तथा वित्तवानस्मि क्षीणं वित्तं च मे सखे॥६॥

O friend, I want to tell you however that I am not the same wealthy man that you knew me to be in days of old. O friend, my wealth has been diminished

न च शक्तोऽस्मि ते कर्तुं मोघमागमनं खगा।

न चाशामस्य विप्रर्षेर्वित्थीकर्तुमुत्सहे॥७॥

तत् तु दास्यामि यत् कार्यमिदं सम्पादयिष्यति।

अभिगम्य हताशो हि निवृत्तो दहते कुलम्॥८॥

But at the same time I am unable to make your coming here useless, O wanderer of the heavens; nor do I dare frustrate the hopes entertained by the regenerate Rishi; I shall therefore give that which will accomplish this purposes of his.

नातः परं वैनतेय किञ्चित् पापिष्ठमुच्यते।

यथाशानाशनाल्लोके देहि नास्तीति वा वचः॥९॥

A man, who having come to another with a hope and returns with that hope frustrated, consumes the entire race; and O son of Vinata, it is said that nothing is more

हताशो ह्यकृतार्थः सन् हतः सम्भावितो नरः।

हिनस्ति तस्य पुत्रांश्च पौत्रांश्चाकुर्वतो हितम्॥१०॥

Capable than the saying of a man, in this world “I have not got it” to a man who comes to him entertaining a hope in him. The man; who is unsuccessful in his suit and whose hopes are frustrated,

तस्माच्चतुर्णां वंशानां स्थापयित्री सुता ममा।

इयं सुरसुतप्रख्या सर्वधर्मोपचायिनी॥११॥

Slays the sons and grandsons of the man who dose not do him good. Therefore this daughter of mine, who will be perpetuator of four races,

सदा देवमनुष्याणामसुराणां च गालवा।

काङ्क्षिता रूपतो बाला सुता मे प्रतिगृह्यताम्॥१२॥

This one resembling the daughter of a god and the promoter of every virtue and who is ever solicited by the gods, human beings and Asuras, O Galava,

अस्याः शुल्कं प्रदास्यन्ति नृपा राज्यमपि ध्रुवम्।

किं पुनः श्यामकर्णानां हयानां द्वे चतुः शते॥१३॥

For her beauty do you accept. Rulers of men will surely you even their kingdom as her dowry,

स भवान् प्रतिगृह्णातु ममैतां माधवीं सुताम्।

अहं दौहित्रवान् स्यां वै वर एष मम प्रभो॥१४॥

Not to speak of twice four hundred horses each with a black ear; therefore do you accept this daughter of mine, Madhvi.

प्रतिगृह्य च तां कन्यां गालवः सह पक्षिणा।

पुनर्द्रक्ष्याव इत्युक्त्वा प्रतस्थे सह कन्यया॥१५॥

The only boon that I ask for, O lord, is that I may have a grandson by her.” Having taken that girl with them Galava with the bird,

उपलब्धमिदं द्वारमश्नानामिति चाण्डजः।

उक्त्वा गालवमापृच्छ जगाम भवनं स्वकम्॥१६॥

And saying "we see you again" went away. Saying: "The means for obtaining the horses has now been gained," the one born of an egg too

गते पतगराजे तु गालवः सह कन्यया।

चिन्तयानः क्षमं दाने राज्ञां वै शुल्कतोऽगमत्॥१७॥

Went away, after for the permission of Galava, to his own place. And the king of birds having gone away Galava along with that maiden,

सोऽगच्छन्मनसेक्ष्वाकुं हर्यश्च राजसत्तमम्।

अयोध्यायां महावीर्यं चतुरङ्गबलान्वितम्॥१८॥

Began to think about the king who could offer suitable dowry for her and in his mind decided to go to that best among the kings-Haryashva, of the race of Ikshvaku.

कोशधान्यबलोपेतं प्रियपौरं द्विजप्रियम्।

प्रजाभिकामं शाम्यन्तं कुर्वाणं तप उत्तमम्॥१९॥

He ruled over Ayodhya, was endued with great over Ayodhya, was endued with great prowess and had an army with four divisions and had also in his possession enough of treasures and coins, who was dear to his subject and to whom the twice born were also dear,

तमुवागम्य विप्रः स हर्यश्च गालवोऽब्रवीत्।

कन्येयं मम राजेन्द्र प्रसवैः कुलवर्धिनी॥२०॥

Who desirous of the peace of his subjects was practicing excellent austerities. The regenerate Rishi Galava, Having approached him, Haryashva, said to him:

इयं शुल्केन भार्यार्थं हर्यश्च प्रतिगृह्यताम्।

शुल्कं ते कीर्तिष्यामि तच्छ्रुत्वा सम्प्रधार्यताम्॥२१॥

"This girl in my possession, O chief among kings, increases a race by bringing forth children, O Haryashva; accept her by offering a dowry. I shall describe to you what dowry, to offer and hearing that you decide it."

CHAPTER 116

(BHAGAVAT-YANA PARVA) Continued

Story of Galava

नारद उवाच

हर्यश्चस्त्वग्रवीद् राजा विचिन्त्य बहुधा ततः।

दीर्घमुष्णं च निःश्वस्य प्रजाहेतोर्नृपोत्तमः॥१॥

Narada said

The king Haryashva, the best among rulers of men, having thought in his mind for a long time, said having drawn a long and hot sigh about the birth of a son.

उन्नतेषून्नता षट्सु सूक्ष्मा सूक्ष्मेषु पञ्चसु।

गम्भीरा त्रिषु गम्भीरेष्वियं रक्ता च पञ्चसु॥२॥

"Those six limbs that ought to be elevated are elevated (in this girl) and the seven ought to be slender are so; the three that ought to be deep are deep and the five that ought to be red are red.

बहुदेवासुरालोका बहुगन्धर्वदर्शना।

बहुलक्षणसम्पन्ना बहुप्रसवधारिणी॥३॥

She is fit be looked at by many gods, Asuras and men and by many Gandharvas and she is endued with many auspicious signs and capable of bringing forth many children.

समर्थेयं जनयितुं चक्रवर्तिनमात्मजम्।

बूहि शुल्कं द्विजश्रेष्ठ समीक्ष्य विभवं मम॥४॥

I am competent to beget on her a son who will be an emperor; speak about the dowry, O foremost the twice born, having paid due regard to the state of my wealth.

गालव उवाच

एकतः श्यामकर्णानां शतान्यष्टौ प्रयच्छ मे।

हयानां चन्द्रशुभ्राणां देशजानां वपुष्मताम्॥५॥

Galava said

Give me eight hundred horses, white as the moon, born in this country, and with plump bodies, each having one ear black.

ततस्तव भवित्रीयं पुत्राणां जननी शुभा।

अरणीव हुताशनानां योनिरायतलोचना॥६॥

Then will this blessed maiden with large eyes, be the mother of your children as the fire stick is mother of fire.

नारद उवाच

एतच्छ्रुत्वा वचो राजा हर्यश्चः काममोहितः।
उवाच गालव दीनो राजर्षिर्द्विसप्ततम्॥७॥

Narada said

The king Haryashva, that royal sage, hearing these words, senseless with passion, said sorrowfully to that best among the Rishis.

द्वे मे शते संनिहिते हयानां यद्विधास्तव।

एष्टव्याः शतशस्त्वने चरन्ति मम वाजिनः॥८॥

"The kind of horses that you require, two hundred only I have; got; hundreds of other breeds of horses, all worthy of sacrifice, are roaming about (in my kingdom)

सोऽहमेकमपत्यं वै जनयिष्यामि गालव।

अस्यामेतं भवान् कामं सम्पादयतु मे वरम्॥९॥

Such being the case, I shall beget but one child on this damsel, O Galava; kindly act up to this request of mine."

एतच्छ्रुत्वा तु सा कन्या गालवं वाक्यमब्रवीत्।

मम दत्तो वरः कश्चित् केनचिद् ब्रह्मादिना॥१०॥

Hearing these words, the damsel said to Galava: "A boon has granted to me by a certain being conversant with Brahma,

प्रसूत्यन्ते प्रसूत्यन्ते कन्यैव त्वं भविष्यसि।

स त्वं ददस्व मां राज्ञे प्रतिगृह्य हयोत्तमान्॥११॥

That after giving birth to each child I shall again be a virgin; therefore do you offer me to this king accepting these best of horses.

नृपेभ्यो हि चतुर्भ्यस्ते पूर्णान्यष्टौ शतानि मे।

भविष्यन्ति तथा पुत्रा मम चत्वार एव चा॥१२॥

By going to four kings in succession you will get the full complement of eight hundred (horse) and I too shall have four sons.

क्रियतामुपसंहारो गुर्वर्थं द्विसप्ततम्।

एषा तावन्मम प्रज्ञा यथा वा मन्यसे द्विज॥१३॥

Give me up therefore in order that you may be able to redeem the pledge made to your spiritual guide; so do I think with my humble wisdom and you can you can as you like.

एवमुक्तस्तु स मुनिः कन्यया गालवस्तदा।

हर्यश्चं पृथिवीपालमिदं वचनमब्रवीत्॥१४॥

The Muni Galava, being thus addressed by that said these words to the lord of the earth, Haryashva.

इयं कन्या नरश्रेष्ठ हर्यश्च प्रतिगृह्यताम्।

चतुर्भागेन शुल्कस्य जनयस्वैकमात्मजम्॥१५॥

Accept this maiden, O Haryashva, O foremost among men, by the offer of a fourth part of her dowry and beget on her but one child."

प्रतिगृह्य स तां कन्यां गालवं प्रतिनन्द्य च।

समये देशकाले च लब्धवान् सुतमीप्सितम्॥१६॥

He, having accepted that girl and having pleased Galava, got the wished for son at the proper time and place.

ततो वसुमना नाम वसुभ्यो वसुमत्तरः।

वसुप्रख्यो नरपतिः स बभूव वसुप्रदः॥१७॥

The prince was thereafter named Vasumanas who in wealth was richest and lived to be a king as wealthy as one of the Vasus himself and a giver of wealth.

अथ काले पुनर्धीमान् गालवः प्रत्युपस्थितः।

उपसंगम्य चोवाच हर्यश्चं प्रीतमानसम्॥१८॥

In proper time, the wise Galava again presented himself there and having approached Haryashva said to him whose desire had been satisfied.

जातो नृप सुतस्तेऽयं बालो भास्करसंनिभः।

कालो गन्तुं नरश्रेष्ठ भिक्षार्थमपरं नृपम्॥१९॥

"O ruler of men, you have begotten this son, a boy similar to the sun in effulgence and it is time for me to go another ruler of men to ask for alms."

हर्यश्चः सत्यवचने स्थितः स्थित्वा च पौरुषे।

दुर्लभत्वाद्धयानां च प्रददौ माधवीं पुनः॥२०॥

Haryashva, who was ever ready to abide by his words and who made manliness the basis of his action, gave back Madhvi as he could not procure all the horses himself.

माधवी च पुनर्दीप्तां परित्यज्य नृपश्चियम्।

कुमारी कामतो भूत्वा गालवं पृष्ठतोऽन्वयात्॥२१॥

Madhvi, too abandoning that effulgent royal propriety, become a maiden again of her own will and followed Galava.

त्वय्येव तावत् तिष्ठन्तु हया इत्युक्तवान् द्विजः।
प्रययौ कन्यया सार्धं दिवोदासं प्रजेश्वरम्॥२२॥

"Let the horse remain with you for the present, in company with the maiden, to Divodasa, the ruler of men.

CHAPTER 117

(BHAGAVAT-YANA PARVA) Continued

Story of Galava

गालव उवाच

महावीर्यो महीपालः काशीनामीश्वरः प्रभुः।
दिवोदास इति ख्यातो भैमसेनिर्नराधिपः॥१॥

Galava said

This lord, the king of the Kashis, is a ruler of the earth endued with great prowess, and this ruler of men is a descendant of Bhimasena and is known as Divodasa.

तत्र गच्छावहे भद्रे शनैरागच्छ मा शुचः।
धार्मिकः संयमे युक्तः सत्ये चैव जनेश्वरः॥२॥

There shall I go, gentle lady; follow me with show steps and grieve not, for that ruler of men is virtuous, and ever attached to self-control and truth,

नारद उवाच

तमुपागम्य स मुनिर्यायतस्तेन सत्कृतः।
गालवः प्रसवस्यार्थं तं नृपं प्रत्यचोदयत्॥३॥

Narada said

The ascetic to him was received with becoming honours and Galava urged that king to beget children.

दिवोदास उवाच

श्रुतमेतन्मया पूर्वं किमुक्त्वा विस्तरं द्विज।
काङ्क्षितो हि मयैवोऽर्थः श्रुत्वैव द्विजसत्तम॥४॥

Divodasa said

I have heard of all this already; what is the necessity of repeating all this in detail. As soon as I heard of this, O best among the twice-born, this object (children) was desired for by me.

एतच्च मे बहुमतं यदुत्सृज्य नराधिपान्।
मामेवमुपयातोऽसि भावि चैतदसंशयम्॥५॥

This too is a mark of great respect for me that passing by many rulers of men you have come to me and without doubt this will be (i.e. your wishes shall be gratified.)

स एव विभवोऽस्माकमश्चानामपि गालव।
अहमेवमेकमेवास्यां जनयिष्यामि पार्थिवम्॥६॥

But in the matter of horses, my wealth is exactly like his (Haryashva) O Galava; and I too shall beget only one ruler of the earth on this girl.

तथेत्युक्त्वा द्विजश्रेष्ठः प्रादात् कन्यां महीपतेः।
विधिपूर्वं च तां राजा कन्यां प्रतिगृहीतवान्॥७॥

The foremost among the twice born, saying, be it so, gave that damsel to the ruler of earth and the king too accepted that girl after suitable ceremonies.

रेमे स तस्यां राजर्षिः प्रभावत्यां यथा रविः।
स्वाहायां च यथा वह्निर्यथा शच्यां च वासवः॥८॥

The royal Rishi than spotted with her as Ravi (the son) with Prabhavati, as Agni (fire) with Svaha, and as Vasava (Indra) with Sachi;

यथा चन्द्रश्च रोहिण्यां यथा धूमोर्ण्या यमः।
वरुणश्च यथा गौर्यां यथा चर्द्ध्यां धनेश्वरः॥९॥

And as Chandra (moon) with Rohini and as Yama (the god of death) with Urmila; as Varuna (the lord of the waters) with Gauri, and as Kubera (the lord of wealth) with Riddhi;

यथा नारायणो लक्ष्म्यां जाह्नव्यां च यथोदधिः।
यथा रुद्रश्च रुद्राण्यां यता वेद्यां पितामहः॥१०॥

As Narayana with Lakshmi and as Udadhi (the ocean) with Jahnavi, as Rudra with Rudrani and as the grandsire with the goddess (Sarasvati);

अदृश्यन्त्यां च वासिष्ठो वसिष्ठश्चाक्षमालया।
च्यवनश्च सुकन्यायां पुलस्त्यः संध्यया यथा॥११॥

As the son of Vasishttha with Adrishyanli and Vasishttha with Akshamala; as Chyavana with Sukanya and as Pulastya with Sandhya;

अगस्त्यश्चापि वैदर्भ्यां सावित्र्यां सत्यवान् यथा।
यथा भृगुः पुलोमायामदित्यां कश्यपो यथा॥१२॥

As Agastya with the princess of Vidarbha, as Satyavana with Savitri, as Bhrigu with Puloma, as Kashyapa with Aditi;

रेणुकायां यथाऽऽर्चोको हैमवत्यां च कौशिकः।

बृहस्पतिश्च तारायां शुक्रश्च शतपर्वणा॥१३॥

As Jamadagni, the son of Richika with Renuka as the son of Kushika (Vishvamitra) with the princess, Hemavati, as Brihaspati with Tara and Shukra with Shataparva;

यथा भूम्यां भूमिपतिरुर्वश्यां च पुरुरवाः।

ऋचीकः सत्यवत्यां च सरस्वत्यां यथा मनुः॥१४॥

As Bhumipati with Bhumi, as Pururavas with Urvashi, as Richika with Satyavati, and as Manu with Sarasvati;

शकुन्तलायां दुष्यन्तो धृत्यां धर्मश्च शाम्भतः।

दमयन्त्यां नलश्चैव सत्यवत्यां च नारदः॥१५॥

As Dushyanta with Shakuntala, as the eternal Dharma with Dhirti, as Nala with Damayanti, and as Narada with Satyavati;

जरत्कारुर्जरत्कार्वा पुलस्त्यश्च प्रतीच्यया।

मेनकायां यथोर्णायुस्तुमुस्त्वैव रम्भया॥१६॥

As Jaratkaru with Jaratkaru, as Pulastya with Pratichya, as Urnayas with Menaka and as Tambura with Rambha;

वासुकिः शतशीर्षायां कुमार्यां च धनंजयः।

वैदेह्यां च यथा रामो रुक्मिण्यां च जनार्दनः॥१७॥

As Vasuki with Shatashirsha and as Dhananjaya with Kumari,

तथा तु रममाणस्य दिवोदासस्य भूपतेः।

माधवी जनयामास पुत्रमेकं प्रतर्दनम्॥१८॥

As Rama with the princess of Videha and as Janardana with Rukmini. Then to the king of the earth, Divodasa, sporting with her,

अथाजगाम भगवान् दिवोदासं स गालवः।

समये समनुप्राप्ते वचनं चेदमब्रवीत्॥१९॥

Madhvi did bear a son named Pratardana; and then to Divodasa came the great Rishi Galava.

निर्यातयतु मे कन्यां भवांस्तिष्ठन्तु वाजिनः।

यावदन्यत्र गच्छामि शुल्कार्थं पृथिवीपते॥२०॥

When the proper time came, he said these words "Return me my maiden but let the horses remain with you for the present,

दिवोदासोऽथ धर्मात्मा समये गालवस्य ताम्।

कन्यां निर्यातयामास स्थितः सत्ये महीपतिः॥२१॥

As just now I shall go from here to another king of the earth for her dowry," the virtuous-souled Divodasa in proper time gave back that damsel to Galava for that ruler of the earth was establish in truth.

CHAPTER 118

(BHAGAVAT-YANA PARVA) Continued

नारद उवाच

तथैव तां श्रियं त्यक्त्वा कन्या भूत्वा यशस्विनी।

माधवी गालवं विप्रमभ्ययात् सत्यसंगरा॥१॥

Narada said

In that way having abandoned that prosperity, the renowned lady Madhvi once more becoming a maiden and according to her promise followed the regenerate Rishi Galava.

गालवो विमृशन्नेव स्वकार्यगतमानसः।

जगाम भोजनगरं द्रुमौशीनरं नृपम्॥२॥

Galava, whose mind was centered in the accomplishment of his own purpose, after due deliberation, went to the city of the Bhojas to see the ruler of men, the son of Ushinara.

तमुवाचाथ गत्वा स नृपतिं सत्यविक्रमम्।

इयं कन्या सुतौ द्वौ ते जनयिष्यति पार्थिवौ॥३॥

And going to that ruler of men endued with true prowess he said "This damsel will bear you two sons who will be kings of the earth.

अस्यां भवानवाप्तार्थो भविता प्रेत्य चेह चा

सोमार्कप्रतिसंकाशौ जनयित्वा सुतौ नृपम्॥४॥

By this means, you will gain your object after death, as also in this world, having begotten two sons, O ruler of men, equal in effulgence to the moon and the sun.

शुल्कं तु सर्वधर्मज्ञ हयानां चन्द्रवर्चसाम्।

एकतः श्यामकर्णानां देयं मह्यं चतुःशतम्॥५॥

The dowry is, O you conversant with all virtue, that you should give me four hundred horses like the rays of the moon and having one ear black.

गुर्वर्थोऽयं समारम्भो न ह्यैः कृत्यमस्ति मे।
यदि शक्यं महाराज क्रियतामविचारितम्॥६॥

For the sake of my spiritual guide that do I make these efforts for the horses and it is not for myself; if you are prepared to act thus, O great king, do what I have said without any reflection or hesitation.

अनपत्योऽसि राजर्षे पुत्रौ जनय पार्थिव।
पितुं पुत्रत्वेन त्वमात्मानं चैव तारय॥७॥

You are without children, O royal Rishi; beget then two sons, O ruler of the earth, and by means of these rafts in the shape of sons do you obtain salvation for yourself and for your ancestors.

न पुत्रफलभोक्ता हि राजर्षे पात्यते दिवः।
न याति नरकं घोरं यथा गच्छन्त्यनात्मजाः॥८॥

A man, enjoying the fruit of begetting a son, O royal Rishi, never falls down from heaven and never goes to the terrific hell where goes he who has no child."

एतच्चान्यच्च विविधं श्रुत्वा गालवभाषितम्।
उशीनरः प्रतिवचो ददौ तस्य नराधिपः॥९॥

Having heard all this and many other things said by Galava the ruler of men Ushinara gave him this answer.

श्रुतवानस्मि ते वाक्यं यथा वदसि गालव।
विधिस्तु बलवान् ब्रह्मन् प्रवणं हि मनो मम॥१०॥

"I have heard what you say and know what you intend to say, O Galava; but O Brahman, the lord has all the power in such matters for my heart inclines to do what you say.

शते द्वे तु ममाश्वानामीदृशानां द्विजोत्तमा।
इतरेषां सहस्राणि सुबहूनि चरन्ति मे॥११॥

But two hundred only of horses of this breed I have; of other sorts thousands are roving about in my territories.

अहमप्येकमेवास्यां जनयिष्यामि गालव।
पुत्रं द्विज गतं मार्गं गमिष्यामि परैरहम्॥१२॥

I too shall beget only one son on her, O Galava, and, O twice born one I shall go along the course followed by others in this matter.

मूल्येनापि समं कुर्यां तवाहं द्विजसत्तम।
पौरजानपदार्थं तु ममार्थो नात्मभोगतः॥१३॥

In the matter of dowry too, I shall act like them, O best among the twice born; my wealth is the property of my subjects and not for my own enjoyment.

कामतो हि धनं राजा पारक्यं यः प्रयच्छति।
न स धर्मेण धर्मात्मन् युज्यते यशसा न च॥१४॥

The king, who out of desire, spends the wealth of others, is never connected with virtue, O virtuous-souled one, nor with renown.

सोऽहं प्रतिग्रहीष्यामि ददात्वेतां भवान् मम।
कुमारीं देवगर्भाभापेकपुत्रभवाय मे॥१५॥

Therefore shall I accept (the maiden); you please give her to me so that a son may be born to me in the womb of her who bears god-like children."

तथा तु बहुधा कन्यामुक्तवन्तं नराधिपम्।
उशीनरं द्विजश्रेष्ठो गालवः प्रत्यपूजयत्॥१६॥

The best among the twice-born, Galava then worshipped the king of men, who spoke in that strain many other things by bestowing upon him that maiden.

उशीनरं प्रतिग्राह्य गालवः प्रययौ वनम्।
रेमे स तां समासाद्य कृतपुण्य इव श्रियम्॥१७॥

And having given her to Ushinara, Galava went to the forest and he (Ushinara) spotted in her company like a virtuous man enjoying his prosperity,

कन्दरेषु च शैलानां नदीनां निङ्गरेषु च।
उद्योनेषु विचित्रेषु वनेषूपवनेषु च॥१८॥

In caverns of mountains, and near the sources of rivers, in buildings with windows, and in secluded chambers;

हर्म्येषु रमणीयेषु प्रासादशिखरेषु च।
वातायनविमानेषु तथा गर्भगृहेषु च॥१९॥

In variegated gardens, and in forests and pleasure gardens, in beautiful palaces and on tops of houses.

ततोऽस्य समये जज्ञे पुत्रो बालरविप्रभः।
शिर्बिर्नाम्नाभिविख्यातो यः स पार्थिवसत्तमः॥२०॥

Then was born to him in due time a son who was a boy similar in effulgence to the sun;

he lived to be an excellent ruler of the earth known by the name Shivi.

उपस्थाय स तं विप्रो गालवः प्रतिगृह्य च।

कन्यां प्रयातस्तां राजन् दृष्टवान् विनतात्मजम्॥२१॥

The twice born Galava having then presented himself to him and having taken back the maiden went away and saw the son of Vinata.

CHAPTER 119

(BHAGAVAT-YANA PARVA) Continued

Story of Galava

नारद उवाच

गालवं वैनतेयोऽथ प्रहसन्निदमब्रवीत्।

दिष्ट्या कृतार्थं पश्यामि भवन्तमिह वै द्विज॥१॥

Narada said

The son of Vinata, seeing Galava, said to him thus laughing. "It is by good luck that I see you successful here, O twice-born one".

गालवस्तु वचः श्रुत्वा वैनतेयेन भाषितम्।

चतुर्भागावशिष्टं तदाचख्यौ कार्यमस्य हि॥२॥

Galava too, hearing those words spoken by the son of Vinata, informed him that a fourth part of the work yet remained to be done.

सुपर्णस्त्वब्रवीदेनं गालवं वदतां वरः।

प्रयत्नस्तेन कर्तव्यो नैष सम्पत्स्यते तवा॥३॥

Suparna, the foremost among speakers then said to Galava. "No pains should be taken by you for this for you will not get it.

पुरा हि कान्यकुब्जे वै गाधेः सत्यवतीं सुताम्।

भार्यार्थिऽवरयत् कन्यापृचीकस्तेन भाषितः॥४॥

In days of old, in Kanyakubja, Richika chose the damsel Satyavati, the daughter of Gadhi, for his wife and he was thus spoken to by Gadhi.

एकतः श्यामकर्णानां हयानां चन्द्रवर्चसाम्।

भगवन् दीयतां मह्यं सहस्रमिति गालवा॥५॥

You give me a thousand horses white as the moon and black of one ear.

ऋचीकस्तु तथेत्युक्त्वा वरुणस्यालयं गतः।

अश्वतीर्थं हयैर्ल्लब्ध्वा दत्तवान् पार्थिवाय वै॥६॥

Richika too saying "very-well" went to the abode of Varuna and from there obtaining the horses from the Ashvatirtha gave them to the ruler of the earth.

इष्ट्वा ते पुण्डरीकेण दत्ता राज्ञा द्विजातिषु।

तेभ्यो द्वे द्वे शते क्रीत्वा प्राप्ते तैः पार्थिवैस्तदा॥७॥

They were presented to the twice-born one by king Pundarika who performed a sacrificial ceremony; and of them, (the horses) the rulers of the earth (to whom you have applied) obtained two hundred each by purchase from the Brahmanas at the time.

अपराण्यपि चत्वारि शतानि द्विजसत्तम।

नीयमानानि संतारे हतान्यासन् वितस्तथा॥८॥

The other four hundred, O best among the twice-born while being led across (the Vitasta river) were robbed by the river.

एवं न शक्यमप्राप्यं प्राप्तुं गालव कर्हिचित्।

इमामश्वशताभ्यां वै द्वाभ्यां तस्मै निवेदया॥९॥

Such being the case, you will not be able to obtain what is unobtainable by all means: present, therefore, this damsel as a substitute for the two hundred horses to him,

विश्वामित्राय धर्मात्मन् षडभिरश्वशतैः सह।

ततोऽसि गतसम्प्लोहः कृतकृत्यो द्विजोत्तम॥१०॥

Namely, Vishvamitra, O virtuous-souled one, along with the six hundred horses; then will you be beyond the reach of grief and your desire will be successful, O best among the twice the twice born."

गालवस्तं तथेत्युक्त्वा सुपर्णसहितस्ततः।

आदायाश्चांश्च कन्यां च विश्वामित्रमुपागमत्॥११॥

Galava then saying to him "very well" along with Suparna, taking the horses and the maiden with him, went to Vishvamitra and said.

अश्वानां काङ्क्षितार्थानां षडभिनि शतानि वै।

शतद्वयेन कन्येय भवता प्रतिगृह्यताम्॥१२॥

"Of the horses asked for by you there are six hundred here and this damsel is a substitute

for the other two hundred. Let these be accepted by you.

अस्यां राजर्षिभिः पुत्रा जाता वै धार्मिकास्त्रयः।

चतुर्थं जनयत्वेकं भवानपि नरोत्तमम्॥१३॥

On her by Rishis of royal descent three virtuous sons have been begotten; you too beget the fourth who will be the best among mankind.

पूर्णान्येवं शतान्यष्टौ तुरगाणां भवन्तु ते।

भवतो ह्यनृणो भूत्वा तपः कुर्या यथासुखम्॥१४॥

Then will you get the full complement of eight hundred horses asked for by you and I too, after having paid off my debt, shall perform asceticism as I please.

विश्वामित्रस्तु तं दृष्ट्वा गालवं सह पक्षिणा।

कन्यां च तां वरारोहमिदमित्यब्रवीद् वचः॥१५॥

Vishvamitra, seeing Galava along with the bird and also that girl with beautiful hips, said these words.

किमियं पूर्वमेवेह न दत्ता मम गालवा।

पुत्रा ममैव चत्वारो भवेयुः कुलभावनाः॥१६॥

"Why was not this girl presented to me beforehand, O Galava? Then would all the four sons have been mine, every one of whom would have perpetuated a dynasty.

प्रतिगृह्णामि ते कन्यामेकपुत्रफलाय वै।

अश्वश्चाश्रममासाद्य चरन्तु मम सर्वशः॥१७॥

I shall accept this girl from you to beget on her one son and let the horses having been taken to my hermitage roam about at their will in all directions.

स तथा रममाणोऽथ विश्वामित्रो महाद्युतिः।

आत्मजं जनयामास माधवी पुत्रमष्टकम्॥१८॥

Vishvamitra, of great effulgence, then roaming and sporting with her, Madhvi brought forth a male child named Ashtaka.

जातमात्रं सुतं तं च विश्वामित्रो महामुनिः।

संयोज्यार्थैस्तथा धर्मैश्चैतैः समयोजयत्॥१९॥

At the moment he was born, the great Muni Vishvamitra instructed him in both virtue and worldly good and presented to him those horses.

अथाष्टकः पुरं प्रायात् तदा सोमपुरप्रभम्।

निर्यात्य कन्यां शिष्याय कौशिकोऽपि वनं ययौ॥२०॥

Then did Ashtaka go to the city which was like the city of the moon and the son of Kushika (Vishvamitra) too went to the woods after having returned the damsel to his disciple.

गालवोऽपि सुपर्णेन सह निर्यात्य दक्षिणाम्।

मनसाऽतिप्रतीतेन कन्यामिदमुवाच ह॥२१॥

Galava too, along with Suparna, was light of heart having succeeded in making the final present he had promised, and said this to the girl.

जातो दानपतिः पुत्रस्त्वया शूरस्तथापरः।

सत्यधर्मरतश्चान्यो यज्वा चापि तथाऽपरः॥२२॥

"By you has been brought forth a son who is the foremost among the givers of wealth, a second one who is a great hero, another who is ever attached to virtue and another who is ever attached to virtue and truth and the fourth who is a great performer of sacrificial ceremonies.

तदागच्छ वरारोहे तारितस्ते पिता सुतैः।

चत्वारश्चैव राजानस्तथा चाहं सुपद्ममे॥२३॥

Therefore do you come, O you of beautiful hips, your father has obtained salvation by your sons and also the four kings (their fathers) and so also have been I, O you of slender waist."

गालवस्त्वभ्यनुज्ञाय सुपर्णं पत्रगाशनम्।

पितुर्निर्यात्य तां कन्यां प्रययौ वनमेव ह॥२४॥

Galava, then having permitted Suparna who subsisted on serpents to go away and returning the damsel to his father, went to the forest.

CHAPTER 120

(BHAGAVAT-YANA PARVA) Continued

Story of Galava

नारद उवाच

स तु राजा पुनस्तस्याः कर्तुं कामः स्वयंवरम्।

उपगम्याश्रमपदं गङ्गायमुनसंगमे॥१॥

Narada said

The king (Yayati) too, being desirous of giving her (Madhvi) a husband by

Svayamvara, went to the hermitage at the confluence of the Ganga and Yamuna,

गृहीतमाल्यदामां तां रथमारोप्य माधवीम्।

पूरुर्यदुश्च भगिनीमाश्रये पर्यधावताम्॥२॥

Making, Madhvi seated on a chariot with garlands and flowers on her person; Puru and Yadu too followed their sister to the hermitage.

नागयक्षमनुष्याणां गन्धर्वमृगपक्षिणाम्।

शैलद्रुमवनौकानामासीत् तत्र समागमः॥३॥

There, in that hermitage, came together Nagas, Yakshas, and human beings, Gandharvas, animals and birds and dwellers of mountains, woods and forests.

नानापुरुषदेश्यानामीश्वरैश्च समाकुलम्।

ऋषिभिर्ब्रह्मकल्पैश्च समन्तादावृतं वनम्॥४॥

There was also a concourse of the kings of many countries and the forest, that surrounded the hermitage, was filled with Rishis equal (in asceticism) to Brahma himself.

निर्दिश्यमानेषु तु सा वरेषु वरवर्णिनी।

वरानुत्क्रम्य सर्वास्तान् वरं वृत्तवती वनम्॥५॥

The lady, of good complexion, being directed to choose a husband, passed over all these husbands and selected the forest as her husband.

अवतीर्य रथात् कन्या नमस्कृत्य च वन्धुषु।

उपगम्य वनं पुण्यं तपस्तेपे ययातिजा॥६॥

Getting down from the chariot, the damsel saluted her friends and having gone to the sacred forest, the lady born of Yayati, practiced austerities,

उपवासैश्च विविधैर्दोक्षाभिर्नियमैस्तथा।

आत्मनो लघुतां कृत्वा भूध्व मृगचारिणी॥७॥

By observing fasts and different sorts of religions rites, as also ceremonies. She reduced her body and adopted the life of a deer.

वैदूर्याङ्कुरकल्पानि मृदूनि हरितानि च।

चरन्तीश्लक्ष्णशष्पाणि तित्कानि मधुराणि च॥८॥

Subsisting on sweet and green grass resembling the blades of the Vaidurya gem and which were both sweet and bitter,

स्रवन्तीनां च पुण्यानां सुरसानि शुचीनि च।

पिबन्ती वारिमुख्यानि शीतानि विमलानि च॥९॥

And drinking the best of holy waters of sacred fountains which was sweet, pure and cool,

वनेषु मृगवासेषु व्याघ्रविप्रोषितेषु च।

दावाग्निविप्रयुक्तेषु शून्येषु गहनेषु च॥१०॥

And roaming in thick forests from which the kings of animals (lions) and tigers had been exiled and in deserts which had no conflagration in them,

चरन्ती हरिणैः सार्धं मृगीव वनचारिणी।

चचार विपुलं धर्मं ब्रह्मचर्येण संवृतम्॥११॥

In company with deer and adopting their mode of life she earned much religious merit, by practicing Brahmacharya.

ययातिरपि पूर्वेषां राज्ञां वृत्तमनुष्ठितः।

बहुवर्षसहस्रायुर्ययुजे कालधर्मणा॥१२॥

Yayati, too following the mode of life of the kings before him, lived for a thousand years and then paid the debt of nature.

पूरुर्यदुश्च द्वौ वंशे वर्धमानौ नरोत्तमौ।

ताभ्यां प्रतिष्ठितो लोके परलोके च नाहुषः॥१३॥

The two best among men Puru and Yadu perpetuating the family were established (as king) in this world and the son of Nahusha in the next.

महीपते नरपतिर्ययातिः स्वर्गमास्थितः।

महर्षिकल्यो नृपतिः स्वर्गाग्रयफलभुग् विभुः॥१४॥

O monarch, dwelling in heaven Yayati, resembling a great Rishi, enjoyed the choicest blessings of heaven.

बहुवर्षसहस्राख्ये काले बहुगुणे गते।

राजर्षिषु निषण्णेषु महीयस्सु महर्षिषु॥१५॥

After many thousands of years had elapsed in great happiness and while seated among royal Rishis of great luster and renown.

अवमेने नरान् सर्वान् देवानृषिगणांस्तथा।

ययातिर्मूढविज्ञानो विस्मयाविष्टचेतनः॥१६॥

Yayati, with his senses stupefied and his intellect beside himself, insulted all the human beings and the gods and the body of Rishis.

ततस्तं बुबुधे देवः शक्रो बलनिषूदनः।

ते च राजर्षयः सर्वे धिग्धिगित्येवमब्रुवन्॥१७॥

Then did the god Shakra, the slayer of Vala, perceived his folly and all those royal Rishis said - fie, fie.

विचारश्च समुत्पन्नो निरीक्ष्य नहुषात्मजम्।

को न्ययं कस्य वा राज्ञः कथं वा स्वर्गमागतः॥१८॥

And seeing the son of Nahusha, enquiries were made, who is he, what king's son is he, and how did he come to heaven?

कर्मणा केन सिद्धोऽयं क्व वाऽनेन तपश्चित्तम्।

कथं वा ज्ञायते स्वर्गे केन वा ज्ञायतेऽप्युत॥१९॥

By which deeds did he obtain salvation? In what forest did he practice asceticism? How is he known in heaven and by whom, is he so known?

एवं विचारयन्तस्ते राजानं स्वर्गवासिनः।

दृष्ट्वा पप्रच्छुरन्योन्यं ययातिं नृपतिं प्रति॥२०॥

The dwellers of heaven made such enquiries about the king among themselves pointing to Yayati, the ruler of men.

विमानपालाः शतशः स्वर्गद्वाराभिरक्षिणः।

पृष्टा आसनपालश्च न जानीमेत्यथाब्रुवन्॥२१॥

The hundreds of the charioteers of heaven and hundreds of the fate keepers of heaven and the persons who had the seats of heaven in their charge being asked about the matter, said- we do not know.

सर्वे ते स्थावृतज्ञाना नाभ्यजानन्त तं नृपम्।

स मुहूर्तादथ नृपो हतौजाश्चाभवत् तदा॥२२॥

None of them was then in proper senses and did know that ruler of men, and speedily was that ruler of men shorn of his heavenly effulgence.

CHAPTER 121

(BHAGAVAT-YANA PARVA) Continued

Turning out from heaven of Yayati

नारद उवाच

अथ प्रचलितः स्थानादासनाच्च परिच्युतः।

कम्पितेनेव मनसा धर्षितः शोकवह्निना॥१॥

Narada said

Being thus turned out from his place (in heaven) and deprived of his seat there, his heart trembling and consumed by the fire of grief.

म्लानस्रग्मृष्टविज्ञानः प्रमृष्टमुकुटाङ्गदः।

विधूर्णन् स्रस्तसर्वाङ्गः प्रमृष्टाभरणाम्बरः॥२॥

With his garlands rendered pale, his senses taking leave of him, deprived of his crown and other ornaments, with his head reeling and his entire body relaxed and robbed of his robes and ornaments,

अदृश्यमानस्तान् पश्यन्नपश्यंश्च पुनः पुनः।

शून्यः शून्येन मनसा प्रपत्तिष्यन् महीतलम्॥३॥

Incapable of being known, and now seeing and again not seeing those gods he fell down to the earth below with his mind in despair and his intellect a blank.

किं मया मनसा ध्यातमशुभं धर्मदूषणम्।

येनाहं चलितः स्थानादिति राजा व्यचिन्तयत्॥४॥

"What inauspicious and sinful thought was entertained by me in my mind, in consequence of which I have been turned out from my place in heaven?" Thus did the king think within himself.

ते तु तत्रैव राजानः सिद्धाश्चाप्सरसस्तथा।

अपश्यन्त निरालम्बं तं ययातिं परिच्युतम्॥५॥

All the kings who were there (in heaven) as also those who had obtained salvation and the Apasaras laughed at Yayati being hurled down from heaven and falling down, having you support to cling to.

अथैत्य पुरुषः कश्चित् क्षीणपुण्यनिपातकः।

ययातिमब्रवीद् राजान् देवराजस्य शासनात्॥६॥

Then did some officers whose duty it was to hurl down men, whose religious merit had been rewarded by a sufficiently long term of residence in heaven, coming there said to Yayati, "O king, by command of the king among the gods,

अतीव मदमत्तस्त्वं न कंचिन्नावमन्यसे।

मानेन भ्रष्टः स्वर्गस्ते नार्हस्त्वं पार्थिवात्मज॥७॥

You are exceedingly intoxicated with vanity and there is no body you have not

insulted and owing to this vanity you are no longer fit for heaven, O you born of a king.

न च प्रज्ञायसे गच्छ पतस्वेति तमब्रवीत्।

पतेयं सत्स्विति वचस्त्रिरुक्त्वा नहुषात्मजः॥८॥

No one knows you here too, therefore down you and fall down." "I shall fall among the good" the son of Nahusha said these words three times.

पतिष्यंश्चिन्तयामास गतिं गतिमतां वरः।

एतस्मिन्नेव काले तु नैमिषे पार्थिवर्षभान्॥९॥

While falling that foremost of those who had attained salvation thought of the course of his fall (and the place he should fall on in the end.)

चतुरोऽपश्यत नृपस्तेषां मध्ये पपात ह।

प्रतर्दनो वसुमनाः शिबिरौशीनरोऽष्टकः॥१०॥

At this time he saw four kings and fell among them. They were Pratardana, Vasumanas, Shibi the son of Ushinara and Ashtaka.

वाजपेयेन यज्ञेन तर्पयन्ति सुरेश्वरम्।

तेषामध्वरजं धूमं स्वर्गद्वारमुपस्थितम्॥११॥

Who were gratifying the lord of the gods by the performance of the sacrificial ceremony known as Vajapeya. And the smoke proceeding from that sacrificial ceremony had gone to the very gates of heaven.

ययातिरुपजिघ्रन् वै निपपात महीं प्रति।

भूमौ स्वर्गे च सम्बद्धां नदीं धूममयीमिव।

गङ्गां गामिव गच्छन्तीमालम्ब्य जगतीपतिः॥१२॥

Yayati fell towards the earth smelling that river of smoke which connected as it were the earth with the heaven.

श्रीमत्स्ववभृथाग्रयेषु चतुर्षु प्रतिवन्धुषु।

मध्ये निपतितो राजा लोकपालोपमेषु सः॥१३॥

The lord, of the earth following the course of that smoke which was moving like the Ganga in heaven, came among those foremost of the performers of sacrifices who were his own relatives;

चतुर्षु हुतकल्पेषु राजसिंहमहानिषु।

पपात मध्ये राजर्षिर्ययातिः पुण्यसंक्षये॥१४॥

Among those who were like the supporters of the earth; among those four who were as lions among kings and like the great fire in sacrificial ceremonies the king Yayati fell.

तमाहुः पार्थिवाः सर्वे दीप्यमानमिव श्रिया।

को भवान् कस्य वा बन्धुर्देशस्य नगरस्य वा॥१५॥

The Royal Rishi Yayati, after all his religious merit had been spent up, fell among them; all the rulers of the earth said to him who was effulgent with beauty. "Who are you? With whom are you related, and from what town and country are you?"

यक्षो वाप्यथवा देवो गन्धर्वो राक्षसोऽपि वा।

न हि मानुषरूपोऽसि को वाऽर्थः काङ्क्ष्यते त्वया॥१६॥

Are you a Yakasha or a god, a Gandharva or a Rakshasa, for you have not the appearance of a human being; and what is the object desired for by you?"

ययातिरुवाच

ययातिरस्मि राजर्षिः क्षीणपुण्यश्च्युतो दिवः।

पतेयं सत्स्विति ध्यायन् भवत्सु पतितस्ततः॥१७॥

Yayati said

I am the royal Rishi Yayati and the religious merit acquired by me being spent up I have been turned out from heaven; and wishing in my mind that I should fall among the good, I have fallen among you.

राजान ऊचुः

सत्यमेतद् भवतु ते काङ्क्षितं पुरुषर्षभ।

सर्वेषां नः क्रतुफलं धर्मश्च प्रतिगृह्यताम्॥१८॥

The king said

May what was desired for by you be successful; accept the religious merit of these sacrificial ceremonies performed by all of us.

ययातिरुवाच

नाहं प्रतिग्रह्यनो ब्राह्मणः क्षत्रियो ह्यहम्।

न च मे प्रवणा बुद्धिः परपुण्यविनाशने॥१९॥

Yayati said

I am not a Brahmana and therefore cannot accept wealth (of any sort) from others, and my

heart is not inclined to destroy the religious merit of others.

नारद उवाच

एतस्मिन्नेव काले तु मृगचर्याक्रमागताम्।
माधवीं प्रेक्ष्य राजानस्तेऽभिवाद्येदमब्रुवन्॥२०॥

Narada said

At this time, seeing Madhvi leading the life of a deer and wandering about, those kings bowing to her said

किमागमनकृत्यं ते किं कुर्मः शासनं तव।
आज्ञाप्या हि वयं सर्वे तव पुत्रास्तपोधने॥२१॥

"What is the reason of your coming here, what orders of yours shall we obey? Being your sons, O devotee, we are ready to be commanded by you."

तेषां तद् भाषितं श्रुत्वा माधवी परया मुदा।
पितरं समुपागच्छद् ययातिं सा ववन्द च॥२२॥

Madhvi, hearing that speech of theirs with great delight, came to her father and bowed to Yayati.

सृष्ट्वा पूर्वनि तान् पुत्रांस्तापसी वाक्यमब्रवीत्।
दौहित्रास्तव राजेन्द्र मम पुत्रा न ते पराः॥२३॥

And having touched those sons of hers on their head the anchoring said these words "These are your grandsons, O chief among kings-my sons-they are not unconnected with you.

इमे त्वां तारयिष्यन्ति दृष्टमेतत् पुरातने।
अहं ते दुहिता राजन् माधवी मृगचारिणी॥२४॥

These will save you-such an example has been seen in days of old - I am your daughter, Madhvi, who, O king, have adopted the life of a deer.

मयाप्युपचितो धर्मस्ततोऽर्थं प्रतिगृह्यताम्।
यस्माद् राजन् नराः सर्वे अपत्यफलभाग्निः॥२५॥

By me too has religious merit been acquired; accept half of that, for, O king, all human beings enjoy the wealth earned by their children.

तस्मादिच्छन्ति दौहित्रान् यथा त्वं वसुधाधिप।
ततस्ते पार्थिवाः सर्वे शिरसा जननीं तदा॥२६॥

Therefore was it that you, O lord of the earth, wished me to be the mother of son;" then did all those rulers of the earth lowering their heads,

अभिवाद्य नमस्कृत्य मातामहमथाब्रुवन्।
उच्चैरनुपमैः स्निग्धैः स्वरैरापूर्य मेदिनीम्॥२७॥

Bowed down and said the same thing to their maternal grand father, filling the earth with loud and sweet ponds the like of which there was none.

मातामहं नृपतयस्तारयन्तो दिवश्च्युतम्।
अथ तस्मादुपगतो गालवोऽप्याह पार्थिवम्।
तपसो मेऽष्टभागेन स्वर्गमारोहतां भवान्॥२८॥

The rulers of men thus saved their grandfather who had been turned out from heaven; just then, Galava, coming there said to the ruler of the earth, "A send you heaven by virtue of a eighth part of my austerities."

CHAPTER 122

(BHAGAVAT-YANA PARVA) Continued

The getting up to heaven of Yayati

नारद उवाच

प्रत्यभिज्ञातमात्रोऽथ सद्भिस्तैर्नरपुङ्गवः।
समारुरोह नृपतिरसृशन् वसुधातलम्।
ययातिर्दिव्यसंस्थानो बभूव विगतज्वरः॥२९॥

Narada said

The moment he was recognized by those good men, those foremost among human beings, that ruler of men went up again without touching the surface of the earth, and Yayati being freed from all his troubles again got his place in heaven.

दिव्यमाल्याम्बरधरो दिव्याभरणभूषितः।
दिव्यगन्धगुणोपेतो न पृथ्वीमस्पृशत् पदा॥३०॥

Bedecked with heavenly garlands, clothed in heaven raiment and putting on heavenly ornaments and with heavenly perfumes and endued with heavenly qualities he did not even touch the earth with his feet.

ततो वसुमनाः पूर्वमुच्चैरुच्चारयन् वचः।
ख्यातो दानपतिलोके व्याजहार नृपं तदा॥३॥

Then did Vasumanas, renowned in this world as the foremost among givers, first uttering these words in a loud voice said to the king.

प्राप्तवानस्मि यल्लोके सर्वर्णेष्वगहया।
तदप्यथ च दास्यामि तेन संयुज्यतां भवान्॥४॥

"The merit that I have earned in this world by my conduct towards all the castes, which can not be found fault with, that too I give you and may you earn that.

यत् फलं दानशीलस्य क्षमाशीलस्य यत् फलम्।
यच्च मे फलमाधाने तेन संयुज्यतां भवान्॥५॥

The merit that is earned by one who is attached to liberality and the merit that is earned by one who exercises forgiveness and the merit that I have by my sacrificial ceremonies-may you earn all that."

ततः प्रतर्दनोऽप्याह वाक्यं क्षत्रियपुङ्गवः।
यथा धर्मरतिर्नित्यं नित्यं युद्धपरायणः॥६॥

Then did that foremost among the Kshatriyas, Pratardana too, ever attached to virtue and given to war, said:

प्राप्तवानस्मि यल्लोके क्षत्रवंशोद्भवं यशः।
वीरशब्दफलं चैव तेन संयुज्यतां भवान्॥७॥

"The fame that I have gained in this world, and which is due to my being born in the Kshatriya order, the merit earned by me for being called a hero-is all yours."

शिविरौशीनरो धीमानुवाच मधुरां गिरम्।
यथा बालेषु नारीषु वैहार्येषु तथैव चा॥८॥

The wise Shibi, the son of Ushinara, then said in a sweet voice Since, to children, or women, as also to those who might be cracked jokes with,

संगरेषु निपातेषु तथा तद्व्यसनेषु च।
अनृतं नोक्तपूर्वं मे तेन सत्येन खं व्रज॥९॥

To those who are in danger, to those engaged in a game of dice, as also to those who are suffering from grief and calamities I have never before said a falsehood, by virtue of that truth, wander about in heaven.

यथा प्राणांश्च राज्यं च राजन् कामसुखानि च।
त्यजेयं न पुनः सत्यं तेन सत्येन खं व्रज॥१०॥

I can abandon my life, my kingdom as also all luxuries and objects of desire but not truth, by that do you wander about in heaven.

यथा सत्येन मे धर्मो यथा सत्येन पावकः।
प्रीतः शतक्रतुश्चैव तेन सत्येन खं व्रज॥११॥

The truth by which Dharma, the truth by which Agni and the truth by which the performer of a hundred sacrifices has been gratified by me-by virtue of that truth wander about in heaven.

अष्टकस्त्वथ राजर्षिः कौशिको माधवीसुतः।
अनेकशतयज्वानं नाहुषं प्राप्य धर्मवित्॥१२॥

And the royal Rishi Ashtaka too, the son of Madhvi, by the son of Kushika, conversant with virtue, addressing the son of Nahusha who had performed many hundreds of sacrifices, said:

शतशः पुण्डरीका मे गोसवाश्चरिताः प्रभो।
क्रतवो वाजपेयाश्च तेषां फलमवाप्नुहि॥१३॥

"O Lord the sacrificial rites Pundarika, Gosava and Vajapeya have been performed by me by hundreds; get the merits of these.

न मे रत्नानि न धनं न तथाऽन्ये परिच्छदाः।
क्रतुष्वनुपयुक्तानि तेन सत्येन खं व्रज॥१४॥

I have not considered gems nor wealth, nor sort riches too much for the performance of my sacrifices (that is I have not spared them); by virtue of that truth, do you wander about in heaven."

यथा यथा हि जल्पन्ति दौहित्रास्तं नराधिपम्।
तथा तथा वसुमतीं त्यक्त्वा राजा दिवं ययौ॥१५॥

As one by one his grandsons addressed that ruler of men, so by degrees the king went up to the heaven leaving below the earth.

एवं सर्वे समस्तैस्ते राजानः सुकृतैस्तदा।
ययार्तिं स्वर्गतो भ्रष्टं तारयामासुरञ्जसा॥१६॥

By this means did all those kings by their good deeds easily save Yayati, who had been turned out from heaven, at that time.

दोहित्राः स्वेन धर्मेण यज्ञदानकृतेन वै।
चतुर्षु राजवंशेषु सम्भूताः कुलवर्धनाः।
मातामहं महाप्राज्ञं दिवमारोपयन्त ते॥१७॥

The four grandsons, born in four royal families, and each the perpetuator of a race, sent back by their own virtue, by the sacrificial rites performed by them and gifts made by them, their wise grandfather to heaven.

राजान ऊचुः

राजधर्मगुणोपेताः सर्वधर्मगुणान्विताः।
दोहित्रास्ते वयं राजन् दिवमारोह पार्थिव॥१८॥

The kings said

O king, we are your grandsons endued with kingly virtues and with all virtues and accomplishments; ascend heaven, O ruler of men.

CHAPTER 123

(BHAGAVAT-YANA PARVA) Continued

The ascension to heaven of Yayati

नारद उवाच

सद्भिरारोपितः स्वर्गं पार्थिवैर्भूरिदक्षिणैः।
अभ्यनुज्ञाय दौहित्रान् ययातिर्दिवमास्थितः॥१९॥

Narada said

Being thus made to ascend heaven by those pious rulers of the earth, who were greatly given liberality, Yayati was established in heaven after taking leave of his grandsons.

अभिवृष्टश्च वर्षेण नानापुष्पसुगन्धिना।
परिष्वक्तश्च पुण्येन वायुना पुण्यगन्धिना॥२०॥

(He went up heaven) amidst the downpour of a shower of sweet scented flow very smell indicated its holiness.

अचलं स्थानमासाद्य दौहित्रफलनिर्जितम्।
कर्मभिः स्वरूपचितो जज्वाल परया श्रिया॥२१॥

Reaching then eternal regions earned for him by his grand sons by the fruit of their own deeds, he became effulgent with excellent beauty.

उपगीतोयनृत्तश्च गन्धर्वाप्सरसां गणैः।
प्रीत्या प्रतिगृहीतश्च स्वर्गे दुन्दुभिनिःस्वनैः॥२२॥

He was gladly received in heaven with songs and dances by groups of Gandharvas and with the sound of cymbals.

अभिष्टुतश्च विविधैर्देवराजर्षिचारणैः।
अर्चितश्चोत्तमार्घ्येण दैवतैरभिनन्दितः॥२३॥

He was also duly gratified by various classes of celestial Rishis, royal Rishis, and Charanas and otherwise pleased by the gods.

प्राप्तः स्वर्गफलं चैव तमुवाच पितामहः।
निर्वृतं शान्तमनसं वचोभिस्तर्पयन्निव॥२४॥

The grandfather then said to him who had earned the merit of ascending heaven as if trying to please him who had obtained gratification and tranquility of mind with his words.

चतुष्पादस्त्वया धर्मश्चितो लोक्येन कर्मणा।
अक्षयस्तव लोकोऽयं कीर्तिश्चैवाक्षया दिवि॥२५॥

The four Padas (the full amount) of virtue had been earned by you your worldly deeds and these regions were yours for an endless period and your renown in heaven too was eternal.

पुनस्त्वयैव राजर्षे सुकृतेन विघातितम्।
आवृतं तमसा चेतः सर्वेषां स्वर्गवासिनाम्॥२६॥

But that merit, O royal Rishi, you nullified again, for by your were the minds of all the denizens so clouded.

येन त्वां नाभिजानन्ति ततोऽज्ञातोऽसि पातितः।
प्रीत्यैव चासि दौहित्रैस्तारितस्त्वमिहागतः॥२७॥

In consequence of this they did not recognize you and being thus rendered unknown (to them) you were hurled down and you have come here again, your grandsons saving you out of affection for you.

स्थानं च प्रतिपन्नोऽसि कर्मणा स्वेन निर्जितम्।
अचलं शाश्वतं पुण्यमुत्तमं ध्रुवमव्ययम्॥२८॥

Earned by your deeds you have now come to a place which is stable, eternal sacred, excellent and surely indestructible.

ययातिरुवाच

भगवन् संशयो मेऽस्ति कश्चित् ते छेतुमर्हसि।
न हान्यमहमर्हामि प्रष्टुं लोकपितामह॥२९॥

Yayati said

O you endued with divine prosperity, I have a certain doubt which it is proper for you to remove; it is not proper that I should ask any body else, O grandfather of the universe.

बहुवर्षसहस्रान्तं प्रजापालनवर्धितम्।

अनेकक्रतुदानौघैरर्जितं मे महत् फलम्॥१२॥

Great was the merit earned by me by protecting my subjects and increasing the human stock for a great many thousands of years and by many sacrificial rites and pieties.

कथं तदल्पकालेन क्षीणं येनास्मि पातितः।

भगवन् वेत्थ लोकांश्च शाश्वतान् मम निर्मितान्।

कथं नु मम तत् सर्वं विप्रनष्टं महाद्युते॥१३॥

How could that all be spent up in a very short time in consequence of which I was hurled down; O you endued with divine prosperity, you know that the eternal regions were built for me and how and why were all these destroyed, O you of great effulgence?

पितामह उवाच

बहुवर्षसहस्रान्तं प्रजापालनवर्धितम्।

अनेकक्रतुदानौघैर्यत् त्वयोपार्जितं फलम्॥१४॥

The grandsire said

The merit, earned by you by protecting your subjects and increasing the human stock for a great many thousands of years and the performance of many sacrificial rites and making many gifts,

तदनेनैव दोषेण क्षीणं येनासि पातितः।

अभिमानेन राजेन्द्र विवक्षतः स्वर्गवासिभिः॥१५॥

Was destroyed by this defect owing to which you were hurled down: O chief among kings, owing to your vanity you cared very little and held in contempt the denizens of heaven.

नायं मानेन राजर्षे न बलेन न हिंसया।

न शाठ्येन न मायाभिलोको भवति शाश्वतः॥१६॥

In the case of a man affected by vanity, O royal Rishi, or by envy or by force or by wickedness, or by deceit, these regions can not be eternal.

नावमान्यास्त्वया राजन्नधमोत्कृष्टमध्यमाः।

न हि मानप्रदग्धानां कश्चिदस्ति शमः क्वचित्॥१७॥

By you, a king, are not to be disregarded or insulted those that are superior or those that are inferior or those are indifferent; salvation cannot be attained by one who is consumed by vanity.

पतनारोहणमिदं कथयिष्यन्ति ये नराः।

विषमाण्यपि ते प्राप्तास्तरिष्यन्ति न संशयः॥१८॥

Those men, who will converse on this story of your fall and recession, will attain salvation though affected by sins; there is no doubt of it.

नारद उवाच

एष दोषोऽभिमानेन पुरा प्राप्तो ययातिना।

निर्वहतातिमात्रं च गालवेन महीपते॥१९॥

Narada said

By Yayati was such a distress met with in days of old of old for his vanity and by Galava owing to an excessive measure of obstinacy, O lord of the world.

श्रोतव्यं हितकामानां सुहृदां हितमिच्छताम्।

न कर्तव्यो हि निर्बन्धो निर्बन्धो हि क्षयोदयः॥२०॥

The advice of your well wishers should be listened to by you, for your friends wise you well; obstinacy should not be resorted for it gives rise to ruin.

तस्मात् त्वमपि गान्धारे मानं क्रोधं च वर्जय।

संघत्स्व पाण्डवैर्वीरं संरम्भं त्यज पार्थिव॥२१॥

Therefore, do you also, O son of Gandhari, abandon vanity and with; O hero make peace with the sons of Pandu and abandon wrath, O ruler of the earth.

ददाति यत् पार्थिवं यत् करोति

यद् वा तपस्तप्यति यज्जुहोति।

न तस्य नाशोऽस्ति न चापकर्षो

नान्यस्तदश्नाति स एव कर्ता॥२२॥

O ruler of the earth, that which one gives, or dose, or the asceticism one practices or the sacrifices one makes can never be destroyed nor do they suffer deterioration in quality and the fruits are enjoyed by no body save the doer.

इदं महाख्यानमनुत्तमं हितं

बहुश्रुतानां गतरोषरागिणाम्।

समीक्ष्य लोके बहुधा प्रधारितं

त्रिवर्गदृष्टिः पृथिवीमुपाश्नुते॥२३॥

By understanding this great story than which nothing is better, and which is approved of by those who are well read in holy books and those who are past the operations of desire and wrath, a man obtains in this world a knowledge of (virtue, worldly good and desire) and gets the sovereignty of this world.

CHAPTER 124

(BHAGAVAT-YANA PARVA) Continued

The speech of Krishna

धृतराष्ट्र उवाच

भगवन्नेवमेवैतद् यथा वदसि नारद।

इच्छामि चाहमप्येवं न त्वीशो भगवन्नहम्॥१॥

Dhritarashtra said

O you endued with divine prosperity, it is as you say O Narada, and I too wish the same thing, but O you endued with heavenly prosperity, I am not the master.

वैशम्पायन उवाच

एवमुक्त्वा ततः कृष्णमभ्यभाषत कौरवः।

स्वर्ग्यं लोक्यं च मामात्यं धर्म्यं न्याय्यं च केशव॥२॥

Vaishampayana said

Saying this the descendant of Kurus said to Krishna "O Keshava, you have said to me what leads to (the attainment of) heaven, to the benefit of the world and which is virtuous and just.

न त्वहं स्ववशस्तात क्रियमाणं न मे प्रियम्।

अहं दुर्योधनं कृष्ण मन्दं शास्त्रातिगं मम॥३॥

अनुनेतुं महाबाहो यतस्व पुरुषोत्तम।

न शृणोति महाबाहो वचनं साधुभाषितम्॥४॥

But I am not my own master, O you of long arms; O best of men, try persuade, O Krishna, my wicked son Duryodhana, who disregards injunctions of the scriptures who never dose what is pleasing to me and never listens to good words.

गान्धार्याश्च हृषीकेश विदुरस्य च धीमतः।

अन्येषां चैव सुहृदां भीष्मादीनां हितैषिणाम्॥५॥

The son of Gandhari (does not listen to the advice of) the wise Vidura, O Hrishikesha, as also to that of other friends and of such well wishers as Bhishma and others.

स त्वं पापमतिं कूरं पापचित्तमचेतनम्।

अनुशाधि दुरात्मानं स्वयं दुर्योधनं नृपम्॥६॥

Therefore do yourself instruct the ruler of men, Duryodhana, of wicked soul crooked of evil intellect, of sinful heart and senseless.

सुहृत्कार्यं तु सुमहत् कृतं ते स्याज्जनार्दन।

ततोऽभ्यावृत्य वार्ष्णेयो दुर्योधनममर्षणम्॥७॥

Then will a very great duty of a friend have been done by you, O Janardana." Then did the son of Vrishni addressing the wrathful Duryodhana,

अब्रवीन्मधुरां वाचं सर्वधर्मार्थतत्त्ववित्।

दुर्योधन निबोधेदं मद्वाक्यं कुरुसत्तम॥८॥

Say these sweet words, conversant as he was with all virtues and worldly profit: "O Duryodhana, listen to this speech of mine, O you best among the Kurus,

शर्मार्थं ते विशेषणं सानुबन्धस्य भारत।

महाप्राज्ञकुले जातः साध्वेतत् कर्तुमर्हसि॥९॥

Especially for the benefit of yourself and of your followers, O Bharata. Born as you are in a family of very wise men. it is indeed proper that you should do this honorable act.

श्रुतवृत्तोपसम्पन्नः सर्वैः समुदितो गुणैः।

दौष्कुलेया दुरात्मानो नृशंसा निरपत्रपाः॥१०॥

You are endue with learning and with good habits of life. Whereas these that are born in low families are wicked souled, Inhuman and shameless.

त एतदीदृशं कुर्युर्यथा त्वं तात मन्यसे।

धर्मार्थयुक्ता लोकेऽस्मिन् प्रवृत्तिर्लक्ष्यते सताम्॥११॥

These latter alone act in the way that you are contemplating; in this world the inclination of honest men seems to lie towards and virtue and worldly profit.

असतां विपरीता तु लक्ष्यते भरतर्षभा।

विपरीता त्वियं वृत्तिरसकृल्लक्ष्यते त्वयि॥१२॥

And the inclination of bad men seems to lie towards the opposite direction, O best among the Bharatas, this contemplated action of yours seems to lie in this opposite direction.

अधर्मश्चानुबन्धोऽत्र घोरः प्राणहरो महान्।

अनिष्टश्चानिमित्तश्च न च शक्यश्च भारत॥१३॥

In this case, the obstinacy shown by you is vicious, frightful and greatly destructive of life; it will lead to your harm, it is without reason, and is unworthy of being pursued by you long, O Bharata.

तमनर्थं परिहरन्नात्मश्रेयः करिष्यसि।

भ्रातृणामथ भृत्यानां मित्राणां च परंतप॥१४॥

Abandoning what is injurious to yourself you should do what is for your benefit and that of your brothers, followers and friends, O you chastiser of your foes.

अधर्म्यादयशस्याच्च कर्मणस्त्वं प्रमोक्ष्यसे।

प्राज्ञैः शूरैर्महोत्साहैरात्मवद्भिर्वहुश्रुतैः॥१५॥

You will escape the blame of an act which is opposed to virtue and which will lead to notoriety. With the sons of Pandu who are wise, heroic, of great energy, of noble souls and very much conversant with our holy books,

संघत्स्व पुरुषव्याघ्र पाण्डवैर्मरतर्षभा।

तद्धितं च प्रियं चैव धृतराष्ट्रस्य धीमतः॥१६॥

O foremost among men, make peace-it is beneficial to the wise Dhritarashtra and also pleasing to him,

पितामहस्य द्रोणस्य विदुरस्य महामतेः।

कृपस्य सोमदत्तस्य बाह्लीकस्य च धीमतः॥१७॥

As also to your grandfather and Drona and Vidura of great intelligence and to Kripa and Somadatta and to the wise Balhika,

अश्वत्थाम्नो विकर्णस्य संजयस्य विविशतेः।

ज्ञातीनां चैव भूयिष्ठं मित्राणां च परंतप॥१८॥

And to Ashvathama, and Vikarna, and Sanjaya and Vivingshati and very much so to your cousins and also to your friends, O chastiser of foes.

शमे शर्म भवेत् तात सर्वस्य जगतस्तथा।

ह्रीमानसि कुले जातः श्रुतवाननृशंसवान्।

तिष्ठ तात पितुः शास्त्रे मातुश्च भरतर्षभा॥१९॥

In peace, there will be your benefit, my dear friend, as also that of the entire world; be endued with modesty, for you are born in a noble family, and be learned and human; therefore, my dear friend, do you follow the commands of your father and mother. O best among the Bharatas.

एतच्छ्रेयो हि मन्यन्ते पिता यच्छास्ति भारत।

उत्तमापन्नतः सर्वः पितुः स्मरति शासनम्॥२०॥

People consider that to be conducive to his good which a father commands, O Bharata, and a good man, when meeting with a danger, remembers all the commands of his father.

रोचते ते पितुस्तात पाण्डवैः सह संगमः।

सामात्यस्य कुस्त्रेष्ठ तत् तुभ्यं तात रोचताम्॥२१॥

Peace, my dear friend, with the sons of Pandu is pleasing to your father and O you foremost among the Kurus, may it prove pleasing to yourself along with your advisers.

श्रुत्वा यः सुहृदां शास्त्रं मर्त्यो न प्रतिपद्यते।

विपाकान्ते दहत्येनं किम्पाकमिव भक्षितम्॥२२॥

That man, who hearing the advice of his friends, does not act according to it, in the end is consumed like one who has eaten the Kimpaka fruit.

यस्तु निःश्रेयसं वाक्यं मोहान्न प्रतिपद्यते।

स दीर्घसूत्रो हीनार्थः पञ्चात्तापेन युज्यते॥२३॥

He, who out of folly, does not act according to the advice, than which nothing is more beneficial, is visited by the effects of procrastination, does not gain his object and is afterwards struck with remorse.

यस्तु निःश्रेयसं श्रुत्वा प्राक् तदेवाभिपद्यते।

आत्मनो मतमुत्सृज्य स लोके सुखमेधते॥२४॥

He, who having heard that, than which nothing is more beneficial, acts up to it abandoning his own opinions, gets happiness in this world.

योऽर्थकामस्य वचनं प्रातिकूल्यान्न मृष्यति।

शृणोति प्रतिकूलानि द्विषतां वशमेति सः॥२५॥

He, who does not act to the advice of one who desires his good thinking it to be against

his interests and listens to what is really so (against his interests), comes under the power of his enemies.

सतां मतमतिक्रम्य योऽसतां वर्तते मते।
शोचन्ते व्यसने तस्य सुहृदो न चिरादिव॥२६॥

The friends of him, who disregarding the opinions of the honest, follows that of dishonest men, soon grave at his distress,

मुख्यानमात्यानुत्सृज्य यो निहीनान् निषेवते।
स घोरामापदं प्राप्य नोत्तरमधिगच्छति॥२७॥

He, who abandoning his principal advisers according to the injunctions of inferior ones, meets with grave dangers and does not come out of them safe.

योऽसत्सेवीवृथाचारो न श्रोता सुहृदां सताम्।
परान् वृणीते स्वान् द्वेष्टि तं गौस्त्यजति भारता॥२८॥

He, who acts according to the advice of dishonest men, who behaves falsely and does not listen to the advice of good friends and prefers others to those who are his own, is cast off by the earth, O Bharata.

स त्वं विस्म्य तैर्वीरैरन्येभ्यस्त्राणमिच्छसि।
अशिष्टेभ्योऽसमर्थेभ्यो मूढेभ्यो भरतर्षभा॥२९॥

Yourself, being opposed to those heroes, desire to be served by those who are strangers to you, and who are dishonest, incompetent and fools, O best among the Bharatas.

को हि शक्रसमान् ज्ञातीनतिक्रम्य महास्थान्।
अन्येभ्यस्त्राणमाशंसेत् त्वदन्यो भुवि मानवः॥३०॥

What man, besides yourself in this world, abandoning kinsmen who are mighty car-warriors and each equal to Shakra himself, expects safely with the help of others.

जन्मप्रभृति कौन्तेया नित्यं विनिकृतास्त्वया।
न च ते जातु कुप्यन्ति धर्मात्मानो हि पाण्डवाः॥३१॥

Ever since their birth, have the sons of Kunti been persecuted by you but those virtuous-souled sons of Pandu are not vindictive at your conduct.

मिथ्योपचरितास्तात जन्मप्रभृति बाध्यवाः।
त्वयि सम्यङ्महाबाहो प्रतिपन्ना यशस्विनः॥३२॥

O friend, ever since birth the sons of Pandu have been treated with deception but those

renowned men, O you of long arms, have treated you generously.

त्वयापि प्रतिपत्तव्यं तथैव भरतर्षभा।
स्वेषु बन्धुषु मुख्येषु मा मन्युवशमन्वगाः॥३३॥

By you too should they be treated in the same way, O you best among the race of Bharata; do not show anger towards your own kinsmen.

त्रिवर्गयुक्तः प्राज्ञानामारम्भो भूतर्षभा।
धर्मार्थानुसृत्यन्ते त्रिवर्गसम्भवे नराः॥३४॥

The energy of wise men follows all the three objects (virtue, profit and desire). O best among the race of Bharata and in the event of it being impossible to follow all the three objects people choose virtue and profit.

पृथक् च विनिविष्टानां धर्मं धीरोऽनुसृत्यते।
मध्यमोऽर्थं कलिं बालः काममेवानुसृत्यते॥३५॥

If these three are to be pursued separately a wise man chooses virtue; an indifferent man (i.e. neither wise nor a fool) chooses worldly good, while a boy chooses desire.

इन्द्रियैः प्राकृतो लोभाद् धर्मं विप्रजहाति यः।
कामार्थानुपायेन लिप्समानो विनश्यति॥३६॥

The fool, who out of avarice and desire for sexual pleasure, abandons virtue and desires to gain his desire and profit by improper means, is ruined.

कामार्थं लिप्समानस्तु धर्ममेवादितश्चरेत्।
न हि धर्मादपैतृथः कामो वाऽपि कदाचना॥३७॥

The man, who is desirous of gaining the object of desire or worldly profit, must first of all practice virtue; desire or profit is seldom detached from virtue.

उपायं धर्ममेवाहुस्त्रिवर्गस्य विशाम्यते।
लिप्समानो हि तेनाशु कक्षेऽग्निरिव वर्धते॥३८॥

It is said that virtue is the means of gaining the three objects, O lord of the universe; and he, who is desirous of getting them by this means increases in prosperity as fire in a heap of dry grass.

स त्वं तातानुपायेन लिप्ससे भरतर्षभा।
आधिराज्यं महद् दापितं प्रथितं सर्वराजसु॥३९॥

You however, my dear friend, desire to get by improper means a greatly extensive kingdom well known among all the kings.

आत्मानं तक्षति ह्येष वनं परशुना यथा।

यः सम्यग्वर्तमानेषु मिथ्या राजन् प्रवर्तते॥४०॥

He, who behaves deceitfully towards those following the right path, O king, cuts himself down as the forest by an axe; one does not cut off the intellect of another whose defeat he does not desire.

न तस्य हि मतिं छिन्द्याद् यस्य नेच्छेत् पराभवम्।

अविच्छिन्नमतेरस्य कल्याणे धीयते मतिः।

आत्मवान् नावमन्येत त्रिषु लोकेषु भारत॥४१॥

For one, whose intellect has been clouded, cannot direct his attention to what is conducive to his good. One who keeps his soul under proper control does not think lightly of anything in the three worlds, O Bharata,

अप्यन्यं प्राकृतं किञ्चित् किमु तान् पाण्डवर्षभान्।

अमर्षवशमापन्नो न किञ्चिद् बुध्यते जनः॥४२॥

Not even an ordinary creature-not to speak to those foremost among men, those sons of Pandu; a man, who is under the influence of wrath, can not discern anything.

छिद्यते ह्याततं सर्वं प्रमाणं पश्य भारत।

श्रेयस्ते दुर्जनात् तात पाण्डवैः सह संगतम्॥४३॥

All the rank growth must be cut off, O Bharata, look at the proofs; peace with the sons of Pandu is more to your interest than union with wicked people.

तैर्हि सम्प्रीयमाणस्त्वं सर्वान् कामानवाप्स्यसि।

पाण्डवैर्निर्मितां भूमिं भुञ्जानो राजसत्तम॥४४॥

Living in peace with them you will succeed in all your objects enjoying the territories built up by the sons of Pandu, O best among kings,

पाण्डवान् पृष्ठतः कृत्वा त्राणमाशंससेऽन्यतः।

दुःशासने दुर्विषहे कर्णे चापि ससौदले॥४५॥

Keeping the sons of Pandu behind you, you repose your hopes for safety on other sources, namely on Dushasana, Durvisha, Karna and the son of Subala.

एतेष्वैश्वर्यमाधाय भूतिमिच्छसि भारत।

न चैते तव पर्याप्ता ज्ञाने धर्मार्थयोस्तथा॥४६॥

Reposing your kingly prosperity on them you wish for prosperity, O Bharata; but these friends of yours have not sufficient knowledge of virtue of worldly profit.

विक्रमे चाप्यपर्याप्ताः पाण्डवान् प्रति भारत।

न हीमे सर्ववराजानः पर्याप्ताः सहितास्त्वया॥४७॥

They are not competent too in prowess or in strength, to be a match against the sons of Pandu; nor are all these kings united with you competent,

क्रुद्धस्य भीमसेनस्य प्रेक्षितुं मुखमाहवे।

इदं संनिहितं तात समग्रं पार्थिवं बलम्॥४८॥

To look at the face of Bhimasena when exercised by anger in battle field. This entire assembled army of the earth is at your elbow.

अयं भीष्मस्तथा द्रोणः कर्णश्चायं तथा कृपः।

भूरिश्रवाः सौमदत्तिश्चत्थामा जयद्रथः॥४९॥

This Bhishma, Drona, as also this Karna, Kripa as also Bhurishravas, Ashvathama, the son of Somadatta and Janardana,

अशक्ताः सर्वे एवैते प्रतियोद्धुं धनंजयम्।

अजेयो हर्जुनः संख्ये सर्वैरपि सुरासुरैः।

मानुषैरपि गन्धर्वैर्मा युद्धे चेत् आधिथाः॥५०॥

All these are incapable of fighting against Dhananjaya. This Arjuna is invincible in battle by all the Gods and Asuras and by all human beings and Gandharvas. Do not fix your mind on battle.

दृश्यतां वा पुमान् कश्चित् समग्रे पार्थिवे बले।

योऽर्जुनं समरे प्राप्य स्वस्तिमानाब्रजेद् गृहान्॥५१॥

Do you see any man in this entire army who, having met Arjuna face to face in battle, has returned home safe?

किं ते जनक्षयेणेह कृतेन भरतर्षभा

यस्मिञ्जिते जितं तत् स्यात् पुमानेकः स दृश्यताम्॥५२॥

Of what advantage will a massacre of men be to you, O best among the Bharatas. Show me the man who will defeat the one whose defeat will mean victory to you,

यः स देवान् सगन्धर्वान् सयक्षासुरपन्नगान्।

अजयत् खाण्डवप्रस्थे कस्तं युध्येत् मानवः॥५३॥

Him who vanquished the gods along with the Gandharvas and Yakshas, and Asuras and Serpents in Khandava Prastha—who will fight against that son of Pandavas?

तथा विराटनगरे श्रूयते महदद्भुतम्।

एकस्य च बहूनां च पर्याप्तं तन्निदर्शनम्॥५४॥

In the same way in the city of Virata is heard a very strange tale in the fight of one against many; that is a sufficient proof.

युद्धे येन महादेवः साक्षात् संतोषितः शिवः।

तमजेयमनाद्युष्यं विजेतुं जिष्णुमच्युतम्।

आशंससीह समरे वीरमर्जुनमूर्जितम्॥५५॥

Do you wish to defeat that unconquerable, irrepressible and undeteriorating Jishnu, the heroic Arjuna when enraged in battle, by whom in an encounter even Mahadeva was gratified?

मद् द्वितीयं पुनः पार्थ कः प्रार्थयितुमर्हति।

युद्धे प्रतीपमायान्तमपि साक्षात् पुरंदरः॥५६॥

Who can wish to defeat him having me as his help when he goes to the battle field like Indra (himself)?

बाहुभ्यामुद्बहेद् भूमिं दहेत् क्रुद्ध इमाः प्रजाः।

पातयेत् त्रिदिवाद् देवान् योऽर्जुनं समरे जयेत्॥५७॥

He, who would defeat Arjuna in battle, could bear the earth with his arms and being excited with wrath could burn up all earthy creatures, and could hurl down the gods from heaven.

पश्य पुत्रांस्तथा भ्रातृज्जातीन् सम्बन्धिनस्तथा।

त्वत्कृते न विनश्येयुरिमे भरतसत्तमाः॥५८॥

Look at your sons and at your brothers and at your kinsmen and other relations; let them not be destroyed by an act done by you, O you best among the race of Bharata.

अस्तु शेषं कौरवाणां मा पराभूदिदं कुलम्।

कुलघ्न इति नोच्येथा नष्टकीर्तिर्नराधिप॥५९॥

Let not this race of Kurus be exterminated and let not yourself be spoken of as the destroyer of the race and be of great notoriety, O lord of men.

त्वामेव स्थापयिष्यन्ति यौवराज्ये महारथाः।

महाराज्येऽपि पितरं धृतराष्ट्रं जनेश्वरम्॥६०॥

Those mighty car warriors will establish yourself as the viceroy and your father Dhritarashtra, the lord of men, as the emperor.

मा तात श्रियमायान्तीमवमंस्थाः समुद्यताम्।

अर्थं प्रदाय पार्थेभ्यो महतीं श्रियमाप्नुहि॥६१॥

Do you not, my dear friend, disregard this prosperity which has appeared in the horizon and is about to come to you; having given half to the sons of Pritha attain to great prosperity.

पाण्डवैः संशमं कृत्वा कृत्वा च सुहृदां वचः।

सम्प्रीयमाणोमित्रैश्च चिरं भद्राण्यवाप्स्यसि॥६२॥

Having effected peace with the sons of Pandu and listening to the advice to your friends and living in peace with your friends will you ever attain to blessing.

CHAPTER 125

(BHAGAVAT-YANA PARVA) Continued

Speech of Bhishma

वैशम्पायन उवाच

ततः शान्तनवो भीष्मो दुर्योधनममर्षणम्।

केशवस्य वचः श्रुत्वा प्रोवाच भरतर्षभा॥१॥

Vaishampayana said

Then did the son of Shantanu, Bhishma, say to the wrathful Duryodhana, hearing the words of Keshava, O you best among the Bharata.

कृष्णेन वाक्यमुक्तोऽसि सुहृदां शममिच्छता।

अन्वपद्यस्व तत् तात मा मन्युवशमन्वगाः॥२॥

"By Krishna has been spoken the words of a friend wishing for peace; listen to that my dear son, and do not follow the lead if vindictiveness.

अकृत्वा वचनं तात केशवस्य महात्मनः।

श्रेयो न जातु न सुखं न कल्याणमवाप्स्यसि॥३॥

By not acting up to the words of the great souled Keshava, will you not be able to obtain prosperity nor happiness nor your good.

धर्म्यमर्थ्यं महाबाहुराह त्वां तात केशवः।

तदर्थमभिपद्यस्व मा राजन् नीनशः प्रजाः॥४॥

The one of long arms, Keshava, has told you, my dear son, what will lead to virtue and

to the obtainment of earthly good; and may you obtain that object, O king; do not destroy these living creatures.

ज्वलितां त्वमिमां लक्ष्मीं भारतीं सर्वराजसु।
जीवतो धृतराष्ट्रस्य दौरात्याद् भ्रंशयिष्यसि॥५॥

Do not by your wicked deeds cause to break down this blazing prosperity of the Bharatas, among all kings while Dhritarashtra is alive.

आत्मानं च सहामात्यं सपुत्रभ्रातृबान्धवम्।
अहमित्यनया बुद्ध्या जीविताद् भ्रंशयिष्यसि॥६॥

Yourself with your ministers and with your sons, brothers and friends will be deprived of lives by your way-wardness and obstinacy.

अतिक्रामन् केशवस्य तथ्यं वचनमर्थवत्।
पितुश्च भरतश्चेष्ट विदुरस्य च धीमतः॥७॥

By acting against the beneficial advice leading to the obtainment of earthly benefit of Keshava as also of your father and the wise Vidura, O foremost among the Bharatas,

मा कुलघ्नः कुपुरुषो दुर्मतिः कापथं गमः।
मातरं पितरं चैव मा मज्जीः शोकसागरे॥८॥

Do not bring about the extermination of your race; do not act like a wicked man of evil intellect and do not follow a wrong course. Do not drown your father and your mother in a sea of grief."

अथ द्रोणोऽब्रवीत् तत्र दुर्योधनमिदं वचः।
अमर्षवशमापन्नं निःश्वसन्तं पुनः पुनः॥९॥

Then did Drona say these words to Duryodhana there who was under the influence of wrath and breathing hard again and again.

धर्मार्थयुक्तं वचनमाह त्वां तात केशवः।
तथा भीष्मः शान्तनवस्तज्जुषस्व नराधिप॥१०॥

"Keshava said words to you which are pregnant with virtue and profit, my dear son; so did Bhishma, the son of Shantanu, O ruler of men, accept them.

प्राज्ञौ मेधाविनौ दान्तावर्थकापौ बहुश्रुतौ।
आहतुस्त्वां हितं वाक्यं तज्जुषस्व नराधिप॥११॥

The two are wise, have intelligence, have their souls under control, know what leads to

virtue and to worldly good and they are vastly learned; they have told you beneficial words; O ruler of men, accept them.

अनुतिष्ठ महाप्राज्ञ कृष्णभीष्मौ यदूचतुः।
माधवं बुद्धिमोहेन माऽवमंस्थाः परंतप॥१२॥

Follow, O greatly wise man, what the two, Krishna and Bhishma have said; do not from perverted understanding insult Madhava, O chastiser of foes.

ये त्वां प्रोत्साहयन्त्येते नैते कृत्याय कर्हिचित्।
वैरं परेषां ग्रीवायां प्रतिमोक्षयन्ति संयुगे॥१३॥

Those, who are now encouraging and supporting you, will hardly do any thing when the time comes; and they rather will throw the (act of bearing) hostilities on the shoulders of others.

मा जीघनः प्रजाः सर्वाः पुत्रान् भ्रातृस्तथैव च।
वासुदेवार्जुनौ यत्र विद्म्यजेयानलं हि तान्॥१४॥

Do not slay all these living creatures as also your sons and brothers; the side on which Vasudeva and Arjuna are, know as unconquerable and invisible.

एतच्चैव मतं सत्यं सुहृदोः कृष्णभीष्मयोः।
यदि नादास्यसे तात पश्चात् तप्स्यसि भारत॥१५॥

This is truly the opinion of your friend Krishna, and if you do not accept that, my dear son, you will grieve for it in the end, O Bharata,

यथोक्तं जामदग्न्येन भूयानेष ततोऽर्जुनः।
कृष्णो हि देवकीपुत्रो देवैरपि सुदुःसहः।
किं ते सुखप्रियेणेह प्रोक्तेन भरतर्षभा॥१६॥

Arjuna is still mightier than what the son of Jamadagni has described him to be; Krishna, the son of Devaki, is hard to vanquished even by gods; O best among the Bharatas, what is the use of telling you what is conducive to your happiness and ought therefore to be desired for by you.

एतत् ते सर्वमाख्यातं यथेच्छसि तथा कुरु।
न हि त्वामुत्सहे वक्तुं भूयो भरतसत्तम॥१७॥

All this is described to you; do as you like; I do not wish to address you more, O best among the Bharatas.

वैशम्पायन उवाच

तस्मिन् वाक्यान्तरे वाक्यं क्षतापि विदुरोऽब्रवीत्।
दुर्योधनमभिप्रेक्ष्य धार्तराष्ट्रमर्षणम्॥१८॥

Vaishampayana said

At the end of that speech did Kshattri Vidura also speak words looking at the wrathful son of Dhritarashtra, Duryodhana.

दुर्योधन न शोचामि त्वामहं भरतर्षभ।

इमौ तु वृद्धौ शोचामि गांधारीं पितरं च ते॥१९॥

'Duryodhana, I do not grieve for you, O best among the Bharatas; I grieve for these two old people namely your father and Gandhari (your mother).

यावनाथौ चरिष्येते त्वया नाथेन दुर्हदा।

हतमित्रौ हतामात्यौ लूनपक्षाविवाण्डजौ॥२०॥

Having yourself of wicked heart as their protector, they will wander about without any one (in a short time) with their friends slain and with ministers killed, like those born of eggs deprived of their wings.

भिक्षुकौ विचरिष्येते शोचन्तौ पृथिवीमिमाम्।

कुलघ्नमीदृशं पापं जनयित्वा कुपूरुषम्॥२१॥

Grieving, they will wander about as beggars on the earth, having begotten such a wicked and vicious man, the exterminator of his race.

अथ दुर्योधनं राजा धृतराष्ट्रोऽभ्यभाषत।

आसीनं भ्रातृभिः सार्धं राजभिः परिवारितम्॥२२॥

Then the king Dhritarashtra said to Duryodhana who was seated along with his brothers and surrounded by other kings,

दुर्योधन निबोधेदं शौरिणोक्तं महात्मना।

आदत्स्व शिवमत्यन्तं योगक्षेमवदव्ययम्॥२३॥

"O Duryodhana, listen to this alive given by the great-souled Shouri; accept his words which are true, most beneficial, and conducive to our salvation.

अनेन हि सहायेन कृष्णेनावलिष्टकर्मणा।

इष्टान् सर्वानभिप्रायान् प्राप्स्यामः सर्वराजसु॥२४॥

By the help of namely of Krishna of unblamable acts, we, of all other kings, shall obtain all desirable

सुसंहतः केशवेन तात गच्छ युधिष्ठिरम्।

चर स्वस्त्वयं कृत्स्नं भरतानामनामयम्॥२५॥

being well united with Keshava, my dear son, go to Yudhishtira and make arrangements for a ceremony for the good of the Bharatas (the Pandavas and Kurus united together).

वासुदेवेन तीर्थेन तात गच्छस्व संशमम्।

कालप्राप्तमिदं मन्ये मा त्वं दुर्योधनातिगाः॥२६॥

By the help if Vasudeva, make peace (with the Pandavas); I think the proper time has now arrived; O Dhritarashtra, do not disobey me.

शमं चेद् याचमानं त्वं प्रत्याख्यास्यसि केशवम्।

त्वदर्थमभिजल्पन्तं न तवास्त्यपराभवः॥२७॥

If you abandon peace which is begged from you for the accomplishment of your own good, then will victory never be yours."

CHAPTER 126

(BHAGAVAT-YANA PARVA) Continued

The speech of Bhishma and Drona

वैशम्पायन उवाच

धृतराष्ट्रवचः श्रुत्वा भीष्मद्रोणौ समव्यथौ।

दुर्योधनमिदं वाक्यमूचतुः शासनातिगम्॥१॥

Vaishampayana said

Hearing the words of Dhritarashtra the two, sympathizing with Dhritarashtra said, word to Duryodhana who did not act according to the instructions of his elders.

यावत् कृष्णावसनद्धौ यावत् तिष्ठति गाण्डिवम्।

यावद् धौम्यो न मेघान्नौ जुहोतीह द्विषद्भलम्॥२॥

So long as the two Krishna's are not clad in coats of mail, so long as the Gandiva bow is lying still, so long as Dhaumya the priest of the Pandavas does not make offerings to the fire of war, and thereby burns up the strength of their enemy,

यावन्न प्रेक्षते क्रुद्धः सेनां तव युधिष्ठिरः।

ह्रीनिषेवो महेष्वासस्तावच्छायतु वैशसम्॥३॥

So long as Yudhishtira who is endued with modesty and a great bow-man does not look on your army with wrath, let hostilities cease.

यावन्न दृश्यते पार्थः स्वेऽप्यनीके व्यवस्थितः।

भीमसेनो महेष्वासस्तावच्छाम्यतु वैशसम्॥४॥

So long as the son of Pritha, the great bowman Bhimasena is not seen to take up his position in the division of his own army, let hostilities cease,

यावन्न चरते मार्गान् पृतनामभिधर्षयन्।

भीमसेनो गदापाणिस्तावत् संशाम्य पाण्डवैः॥५॥

Let there be peace with Pandavas so long as Bhimasena, with the mace in his hands, does not come this way vanquishing his opponents.

यावन्न शातयत्याजौ शिरांसि गजयोधिनाम्।

गदया वीरघातिन्या फलानीव वनस्पतेः॥६॥

So long as he does not cut off the heads of warriors fighting on elephants and make them by his hero killing mace roll like the fruits of the palmyra,

कालेन परिपक्वानि तावच्छाम्यतु वैशसम्।

नकुलः सहदेवश्च धृष्टद्युम्नश्च पार्थतः॥७॥

Which are ripening on their proper time having come, let hostilities cease. So long as Nakula and Sahadeva and Dhristadyumna, the son of Prishata,

विराटश्च शिखण्डी च शैशुपालिश्च दंशिताः।

यावन्न प्रविशन्त्येते नक्ता इव महार्णवम्॥८॥

And Virata and Sikhandi and the son of Shishupala clad in their coats of mail, do not penetrate into your army like crocodiles in the great sea,

कृतास्त्राः क्षिप्रमस्यन्तस्तावच्छाम्यतु वैशसम्।

यावन्न सुकुमारेषु शरीरेषु महीक्षिताम्॥९॥

गार्धपत्राः पतन्त्युघास्तावच्छाम्यतु वैशसम्।

चन्दनागुरुदिग्धेषु हारनिष्कधरेषु च।

नोरःसु यावद् योधानां महेष्वासैर्महेषवः॥१०॥

Showering arrows, as they are masters in weapon, let hostilities cease. So long as in the delicate bodies of the rulers of the earth terrible arrows with wings do not fall, let hostilities cease. So long as on the breasts of those warriors smeared with sandal and other sweet scented unguents and bedecked with golden garlands and gems, do not fall the dreadful

weapons of iron and steel shot by mighty bowmen,

कृतास्त्रैः क्षिप्रमस्यन्निर्दूरपातिभिरायसाः।

अभिलक्ष्यैर्निपात्यन्ते तावच्छाम्यतु वैशसम्॥११॥

Masters in the use of weapons who can shoot from a long distance and with good aim, let hostilities cease.

अभिवादयमानं त्वां शिरसा राजकुञ्जरः।

पाणिभ्यां प्रतिगृह्णातु धर्मराजो युधिष्ठिरः॥१२॥

Let the virtuous king Yudhishtira, that best of kings take you by the hand while you are saluting him with your head bowed down.

ध्वजाङ्कुशपताकाङ्कं दक्षिणं ते सुदक्षिणः।

स्कन्धे निक्षिपतां बाहुं शान्तये भरतर्षभ॥१३॥

Let that one who has performed many sacrifices comfort you, by placing his right arm, marked with the sign of a banner and hook on your shoulders.

रत्नौषधिसमेतेन रक्ताङ्गुलितलेन च।

उपविष्टस्य पृष्ठं ते पाणिना परिमार्जतु॥१४॥

Let him put his hands with fingers bedecked with gems and the palm red, on your back while you are seated.

शालस्कन्धो महाबाहुस्त्वां स्वजानो वृकोदरः।

साम्नाभिवदतां चापि शान्तये भरतर्षभ॥१५॥

Let him, whose shoulders are broad as the trunk of Shala trees, Vrikodara, of long arms, embrace you and with good will greet you for the sake of peace, O best among the Bharatas.

अर्जुनेन यमाभ्यां च त्रिभिस्तैरभिवादितः।

मूर्ध्नि तान् समुपाघ्राय प्रेम्णाभिवद पार्थिव॥१६॥

Being saluted by the three, Arjuna and the twins, you smell their head and converse in terms of peace, O ruler of the earth.

दृष्ट्वा त्वां पाण्डवैर्वीरैर्भ्रातृभिः सह संगतम्।

यावदानन्दजाश्रूणि प्रमुञ्चन्तु नराधिपाः॥१७॥

Let all these rulers of men shed tears of joy at beholding yourself united in peace with your brothers who are heroes.

घुष्यतां राजधानीषु सर्वसम्पन्महीक्षिताम्।

पृथिवी भ्रातृभावेन भुज्यतां विज्वरो भव॥१८॥

Proclaim it in the several capitals and among all the rulers of the earth; enjoy the sovereignty of the earth like brothers and be freed from all troubles.

CHAPTER 127

(BHAGAVAT-YANA PARVA) Continued

Speech of Duryodhana

वैशम्पायन उवाच

श्रुत्वा दुर्योधनो वाक्यमप्रियं कुरुसंसदि।

प्रत्युवाच महाबाहुं वासुदेवं यशस्विनम्॥१॥

Vaishampayana said

Duryodhana, hearing in the assembly of the Kurus those words which he little liked, said in reply to Vasudeva of long arms and of great renown.

प्रसमीक्ष्य भवानेतद् वक्तुमर्हति केशव।

मामेव हि विशेषेण विभाष्य परिगर्हसे॥२॥

"It is proper, that you should speak to me in this way after due consideration; but you speak, finding fault with me especially.

भक्तिवादेन पार्थानामकस्मान्मधुसूदन।

भवान् गर्हयते नित्यं किं समीक्ष्य बलाबलम्॥३॥

Why do you, O slayer of Madhu, speak in terms of praise of the sons of Pritha and why are you ever finding fault with me without due consideration of the strength and weakness of our cause?

भवान् क्षता च वाप्याचार्यो वा पितामहः।

मामेव परिगर्हन्ते नान्यं कंचन पार्थिवम्॥४॥

You and Kshattri and the king, and the preceptor and the grandfather all find fault with me and not with any other king of the earth.

न चाहं लक्ष्ये कंचिद् व्यभिचारमिहात्मनः।

अथ सर्वे भवन्तो मां विद्विषन्ति सराजकाः॥५॥

But in this matter I do not find any unworthy conduct of myself but still all of you including the king hate me.

न चाहं कंचिदत्यर्थमपराधमरिंदम।

विचिन्तयन् प्रपश्यामि सुसूक्ष्ममपि केशव॥६॥

I have not committed the slightest fault, O chastiser of foes; nor do I see any after a most minute and searching examination, O Keshava.

प्रियाभ्युपगते द्यूते पाण्डवा मधुसूदन।

जिज्ञाः शकुनिना राज्यं तत्र किं मम दुष्कृतम्॥७॥

O slayer of Madhu, the Pandavas were defeated at a game of dice in which they engaged of their own will and their kingdom was won by Shakuni; what fault is there on my part in this matter?

यत् पुनर्द्विविणं किञ्चित् तत्राजीयन्त पाण्डवाः।

तेभ्य एवाभ्यनुज्ञातं तत् तदा मधुसूदन॥८॥

Indeed, O slayer of Madhu, I ordered at the time for the return of the wealth which the Pandavas had lost in that case.

अपराधो न चास्माकं यत् ते द्यूते पराजिताः।

अजेया जयतां श्रेष्ठ पार्थाः प्रव्राजिता वनम्॥९॥

It is not our fault that defeated at another game of dice-those invincible sons of Pritha - those foremost among victors were thus exiled into the forest.

केन वाप्यपराधेन विरुद्ध्यन्त्यरिभिः सह।

अशक्ताः पाण्डवाः कृष्ण प्रहृष्टाः प्रत्यमित्रवत्॥१०॥

By the imputation of what fault do they regard ourselves as their enemies- O Krishna? The Pandavas are weak and incapable but they yet cheering treat us as their enemies.

किमस्माभिः कृतं तेषां कस्मिन् वा पुनरागसि।

धार्तराष्ट्रान् जिघांसन्ति पाण्डवाः संजयैः सह॥११॥

What has been done by us to them and for what injury again do those sons of Pandu united with this Srinjayas, try to slay the sons of Dhritarashtra?

न चापि वयमुग्रेण कर्मणा वचनेन वा।

प्रहृष्टाः प्रणमामेह भयादपि शतक्रतुम्॥१२॥

We will not, fearing harsh deeds or words, bow down out of fear even to the performer of a hundred sacrifices (Indra).

न च तं कृष्ण पश्यामि क्षत्रधर्ममनुष्ठितम्।

उत्सहेत युधा जेतुं यो नः शत्रुनिर्बहण॥१३॥

I do not see any body, O Krishna, following the duties of a Kshatriya who would aspire to defeat us in battle, O chastiser of foes.

न हि भीष्मकृपद्रोणाः सकर्णा मधुसूदन।

देवैरपि युधा जेतुं शक्याः किमुत पाण्डवैः॥१४॥

Bhishma, Kripa and Drona, along with Karna, O slayer of Madhu, are incapable of being vanquished even by the gods, how can they be so by the sons of Pandu?

स्वधर्ममनुपश्यन्तो यदि माधव संयुगे।

अस्त्रेण निधनं काले प्राप्स्यामः स्वर्गमेव तत्॥१५॥

If following the duties laid down by my religion, O Madhava, I fall down dead in the field killed by arms in the proper time, it will lead me to heaven.

मुख्यैवैष नो धर्मः क्षत्रियाणां जनार्दन।

यच्छयीमहि संग्रामे शरतल्पगता वयम्॥१६॥

The principal duty of ours, Kshatriyas, O Janardana, is that we should lie down on a bed of arrows in the battle field.

ते वयं वीरशयनं प्राप्स्यामो यदि संयुगे।

अप्रणम्यैव शत्रूणां न नस्तप्यन्ति माधव॥१७॥

If we lie down like heroes in the battle without bowing before the enemies, then it is no matter for regret, O Madhava.

कञ्च जातु कुले जातः क्षत्रधर्मेण वर्तयन्।

भयाद् वृत्तिं समीक्ष्यैवं प्रणमेदिह कर्हिचित्॥१८॥

Who is there, who born in a noble family and abiding by the rules of the Kshatriya class, seeing that his life is in danger would bow before any body?

उद्यच्छेदेव न नमेदुद्यमो ह्येव पौरुषम्।

अप्यपर्वणि भज्येत न नमेदिह कर्हिचित्॥१९॥

Keeping one's self erect now should not bow down, for energy or exertion itself is manliness; he may even break at his weak points but on no account should he bow before any body.

इति मातङ्गचरनं परीप्सन्ति हितेप्सवः।

धर्माय चैव प्रणमेद् ब्राह्मणेभ्यश्च मद्भिः॥२०॥

This saying of Matanga is followed by those that desire their own good; men like me bow only to Brahmanas for the sake of virtue.

अचिन्तयन् कंचिदन्यं यावज्जीवं तथाऽऽचरेत्।

एष धर्मः क्षत्रियाणां मतमेतच्च मे सदा॥२१॥

Without paying regard to any body else, throughout his life he should act thus; this is

the duty of the Kshatriyas in my opinion and such has ever been my conduct.

राज्यांश्छाभ्यनुज्ञातो यो मे पित्रा पुराभवत्।

न स लभ्यः पुनर्जातु मयि जीवति केशव॥२२॥

The share of the kingdom that was given them in early days will not be regained by them during my life time, O Keshava.

यावच्च राजा ध्रियते धृतराष्ट्रो जनार्दन।

न्यस्तशस्त्रा वयं ते वायुपजीवाम माधव।

अप्रदेयं पुरा दत्तं राज्यं परवतो मम॥२३॥

O Janardana, so long as the position of a king is held by Dhritarashtra we shall live as his dependents with swords laid aside, O Madhava; this kingdom which ought not to have been given away was given away when I depended on others.

अज्ञानाद् वा भयाद्वापि मयि बाले जनार्दन।

न तदद्य पुनर्लभ्यं पाण्डवैर्वृष्णिनन्दन॥२४॥

Out of ignorance or fear when I was a child, O Janardana; it is not now to be regained by the sons of Pandu, O delighted of the Vrishinis.

ध्रियमाणे महाबाहौ मयि सम्प्रति केशव।

तावदप्यपरित्याज्यं भूमेर्नः पाण्डवान् प्रति॥२५॥

So long as this is held by myself of long arms, O Keshava, I shall not leave aside which is pierced by the point of a sharp needle.

CHAPTER 128

(BHAGAVAT-YANA PARVA) Continued

Speech of Sri-Krishna,

वैशम्पायन उवाच

ततः प्रशम्य दाशार्हः क्रोधपर्याकुलेक्षणः।

दुर्योधनमिदं वाक्यमब्रवीत् कुरुसंसदि॥१॥

Vaishampayana said

Then reflecting, did the scion of the Dasharha race, speak these words to Duryodhana in that assembly of the Kurus.

लप्यसे वीरशयनं काममेतदवाप्यसि।

स्थिरो भव सहामात्यो विमर्दो भविता महान्॥२॥

To get the sleep of a hero is your desire and it will be fulfilled; wait for a short time

with your ministers and there will be a great massacre.

यच्चैवं मन्यसे मूढ न मे कश्चिद् व्यतिक्रमः।

पाण्डवेष्विति तत् सर्वं निबोधत नराधिपाः॥३॥

O fool, you think that there is nothing blamable in your conduct towards the Pandavas; all the kings here know this.

श्रिया संतप्यमानेन पाण्डवानां महात्मनाम्।

त्वया दुर्मन्त्रितं द्यूतं सौबलेन च भारता॥४॥

Being jealous of the prosperity of the great-souled sons of Pandu you arranged for a game at dice consultation with the son of Subala, O Bharata.

कथं च ज्ञातयस्तात श्रेयांसः साधुसम्पत्ताः।

अथान्याय्यमुपस्थातुं जिह्वेनाजिह्वचारिणः॥५॥

How could your cousins, my dear fellow, who are worthy in every respect and of honest turns of mind and virtuous, unite themselves with this deceitful one?

अक्षद्यूतं महाप्राज्ञ सतां मतिविनाशनम्।

असतां तत्र जायन्ते भेदाश्च व्यसनानि च॥६॥

O greatly wise man, dice destroys the intelligence of the honest and in the dishonest it gives rise to disputes and other troubles.

तदिदं व्यसनं घोरं त्वया द्यूतमुखं कृतम्।

असमीक्ष्य सदाचारान् सार्धं पापानुबन्धनैः॥७॥

By you and your wicked followers was planned this terrible calamity by means of dice without consulting with those who are of good habits of life.

कश्चान्यो भ्रातृभार्या वै विप्रकर्तुं तथाऽर्हति।

आनीय च सभां व्यक्तं यथोक्ता द्रौपदी त्वया॥८॥

Who else save yourself could treat the wife of your brother in that way and after brining Draupadi to that council hall and using insulting words as you did?

कुलीना शीलसम्पन्ना प्राणेश्वोऽपि गरीयसी।

महिषी पाण्डुपुत्राणां तथा विनिकृता त्वया॥९॥

She is of noble birth, of good behaviour and dearer to them than even their lives; and that queen of the sons of Pandu was thus insulted by you.

जानन्ति कुरवः सर्वे यथोक्ताः कुरुसंसदि।

दुःशासनेन कौन्तेयाः प्रव्रजन्तः परंतपाः॥१०॥

All the Kurus know how in the assembly those chastisers of foes, the sons of Kunti, were on the eve of their exile, addressed by Dushasana.

सम्यग्वृत्तेष्वलुब्धेषु सततं धर्मचारिषु।

स्वेषु बन्धुषु कः साधुश्चरेदेवमसाम्प्रतम्॥११॥

What good man would treat in this unbecoming way his own near kinsmen of good habits of life, who are not covetous and who always practice virtues.

नृशंसानामनार्याणां पुरुषाणां च भाषणम्।

कर्णदुःशासनाभ्यां च त्वया च बहुशः कृतम्॥१२॥

Speeches befitting only the cruel and dishonorable men, were used by Karna and Dushasana as also by yourself.

सह मात्रा प्रदग्धुं तान् बालकान् वारणावते।

आस्थितः परमं यत्नं न समृद्धं च तत् तवा॥१३॥

You took very great pains to burn them up when boys along with their mother at Varanavata but that attempt of yours was not successful.

ऊषुश्च सुचिरं कालं प्रच्छन्नाः पाण्डवास्तदा।

मात्रा सहैकचक्रायां ब्राह्मणस्य निवेशने॥१४॥

At that time did the sons of Pandu live for a long time in disguise in company with their mother in the house of a Brahmana Ekachakra.

विवेण सर्पबन्धैश्च यतिताः पाण्डवास्त्वया।

सर्वोपायैर्विनाशाय न समृद्धं च तत् तवा॥१५॥

By poison, by snake, and by rope, in fact by every means was the destruction of the sons of Pandu attempted by you but that attempt of yours was not successful.

एवंबुद्धिः पाण्डवेषु मिथ्यावृत्तिः सदा भवान्।

कथं ते नापराधोऽस्ति पाण्डवेषु महात्मसु॥१६॥

Such was ever your inclination and treacherous treatment towards the sons of Pandu; how have you not then offended the great-souled Pandavas?

यच्चैभ्यो याचमानेभ्यः पित्र्यमंशं न दित्ससि।

तच्च पापं प्रदातासि भ्रष्टैश्चर्यो निपातितः॥१७॥

If you do not give them their paternal share when they ask for it, you shall, O wicked one, have to give it when you will be overthrown, deprived of your prosperity.

कृत्वा बहून्कार्याणि पाण्डवेषु नृशंसवत्।
मिथ्यावृत्तिरनार्यः सन्नद्य विप्रतिपद्यसे॥१८॥

Having done many wicked deeds like a cruel man towards them and behaved like a dishonorable man, you now try to took different.

मातापितृभ्यां भीष्मेण द्रोणेन विदुरेण च।
शाम्येति मुहुर्भुक्तोऽसि न च शाम्यसि पार्थिव॥१९॥

By your mother and by your father as also by Bhishma, Drona and Vidura have you been told again and again to make peace but, O ruler of the earth, you do not make peace.

शमे हि सुमहौल्लाभस्तव पार्थस्य चोभयोः।
न च रोचयसे राजन् किमन्यद् बुद्धिलाघवात्॥२०॥

In peace is your great gain, O ruler of the earth, in fact that of both parties, but it does not seem pleasing to you owing to no other cause save the scarcity of your intelligence.

न शर्म प्राप्स्यसे राजन्नुत्क्रम्य सुहृदां वचः।
अधर्म्यमयशस्यं च क्रियते पार्थिव त्वया॥२१॥

By going against the advice of your well-wishers, will you not attain to your highest good; for what is about to be done by you is not virtuous and will not lead you to fame.

वैशम्पायन उवाच

एवं ब्रुवति दाशार्हे दुर्योधनममर्षणम्।
दुःशासन इदं वाक्यमब्रवीत् कुरुसंसदि॥२२॥

Vaishampayana said

The scion of the Dasharha race having thus spoken to the wrathful Duryodhana, Dushasana said these words in the assembly of the Kurus.

न चेत् संधास्यसे राजन् स्वेन कामेन पाण्डवैः।
बद्ध्वा किल त्वां दास्यन्ति कुन्तीपुत्राय कौरवाः॥२३॥

If you do not make peace, O king, of your own free will with the sons of Pandu, the Kauravas will make you over to the son of Kunti bound hand and foot.

वैकर्तनं त्वां च मां च त्रीनेतान् मनुजर्वभ।
पाण्डवेभ्यः प्रदास्यन्ति भीष्मो द्रोणः पिता च ते॥२४॥

The son of Vikartana, yourself and myself, these three, O best among the sons of Manu, your father and Bhishma and Drona will make over to the sons of Pandu.

भ्रातुरेतद् वचः श्रुत्वा धार्तराष्ट्रः सुयोधनः।
क्रुद्धः प्रातिष्ठतोत्थाय महानाग इव श्वसन्॥२५॥

Suyodhana, the son of Dhritarashtra, hearing those words of his brother was very angry and got up from his seat breathing like a huge serpent.

विदुरं धृतराष्ट्रं च महाराजं च बाल्हिकम्।
कृपं च सोमदत्तं च भीष्मं द्रोणं जनार्दनम्॥२६॥

Vidura, Dhritarashtra, the great king Balhika, and Kripa, and Somadatta, Bhishma, Drona and Janardana,

सवनिताननादृत्यं दुर्मतिर्निरपत्रपः।
अशिष्टवदमर्यादो मानी मान्यावमानिता॥२७॥

Disregarding all these that shameless one of wicked intellect, like a dishonorable man, vain and yet not commanding respect and given to insulting those who ought to be respected, went out of the court.

तं प्रस्थितमभिप्रेक्ष्य भ्रातरो मनुजर्वभम्।
अनुजग्मुः सहामात्या राजानश्चापि सर्वशः॥२८॥

His brothers, having seen him, that best among those born of Manu, go out, followed him along with the ministers and the entire body to the kings.

सभायामुत्थित क्रुद्धं प्रस्थितं भ्रातृभिः सह।
दुर्योधनमभिप्रेक्ष्य भीष्मः शान्तनवोऽब्रवीत्॥२९॥

Seeing Duryodhana rise up in that council and go away accompanied by his brothers, Bhishma the son of Shantanu said.

धर्मार्थावभिसंत्यज्य संरम्भं योऽनुमन्यते।
हसन्ति व्यसने तस्य दुर्हृदो न चिरादिव॥३०॥

He who inclines towards wrath abandoning virtue and worldly profit, is soon rejoiced over by wicked men in his troubles.

दुरात्मा राजपुत्रोऽयं धार्तराष्ट्रोऽनुपायकृत्।
मिथ्याभिमानि राज्यस्य क्रोधलोभवशानुगः॥३१॥

This wicked prince, the son of Dhritarashtra, who does not know the proper means of suitable ends and is vain of the kingdom, is come under the influence of wrath and avarice.

कालपक्वमिदं मन्ये सर्वं क्षत्रं जनार्दन।

सर्वे ह्यनुसृता मोहात् पार्थिवाः सह मन्त्रिभिः॥३२॥

I think that the time for the end of all Kshatriyas is come, O Janardana, for all the rulers of the earth along with the ministers have followed him out of folly."

भीष्मस्याथ वचः श्रुत्वा दाशार्हः पुष्करेक्षणः।

भीष्मद्रोणमुखान् सर्वानभ्यभाषत वीर्यवान्॥३३॥

That heroic scion of the Dasharha race, with eyes like the petals of the lotus, hearing the words of Bhishma, said to all of them headed by Bhishma and Drona.

सर्वेषां कुरुवृद्धानां महानयमतिक्रमः।

प्रसह्य मन्दमैश्वर्यं न नियच्छत यद्वृषम्॥३४॥

"This is the great defeat of all the elders among the Kurus that they do not with force obstruct this wicked king in the enjoyment of prosperity.

तत्र कार्यमहं मन्ये कालप्राप्तमरिदमाः।

क्रियमाणे भवेच्छ्रेयस्तत् सर्वं शृणुतानघाः॥३५॥

O chastiser of foes, I therefore consider that the time has come for you to act; O sinless men, listen to that by doing which you will obtain benefit.

प्रत्यक्षमेतद् भवतां यद् वक्ष्यामि हितं वचः।

भवतामानुकूल्येन यदि रोचेत भारताः॥३६॥

What I shall tell you is clearly for your benefit, if in consequence of its being favourable to you it is approved by you, O Bharatas.

भोजराजस्य वृद्धस्य दुराचारो ह्यनात्मवान्।

जीवतः पितुरैश्वर्यं हत्वा मृत्युवशं गतः॥३७॥

During the life time of the old king of Bhoja, his son, of wicked behaviour and a slave to his passions, having usurped the throne of his father subjected himself to death.

उग्रसेनसुतः कंसः परित्यक्तः स बान्धवैः।

ज्ञातीनां हितकामेन मया शस्तो महामृषे॥३८॥

Kansa, the son of Ugrasena, being forsaken by his own friends, was killed by me in a great battle from a desire to do good to my kinsmen.

आहुकः पुनरस्माभिर्ज्ञातिभिश्चापि सत्कृतः।

उग्रसेनः कृतो राजा भोजराजन्यवर्धनः॥३९॥

Ugrasena, the son of Ahuka, being duly honored by ourselves with our kinsmen, was anointed king and he extended the territories of the kingdom of Bhoja.

कंसमेकं परित्यज्य कुलार्थं सर्वयादवाः।

सम्भूय सुखमेधन्ते भारतायकवृष्णाय॥४०॥

Abandoning the one, namely Kansa, for the sake of the whole race, did all the Yadavas, Andhakas and Vrishnis attain to happiness, O Bharata.

अपि चाप्यवदद् राजन् परमेष्ठी प्रजापतिः।

व्यूढे देवासुरे युद्धेऽव्युद्यतेष्वायुधेषु च॥४१॥

Paramesthi, the lord of all creatures said, O king, when the gods and the Asuras were prepared for battle and were under arms.

द्वैधीभूतेषु लोकेषु विनश्यत्सु च भारता।

अब्रवीत् सृष्टिमान् देवो भगवाँल्लोकभावनः॥४२॥

When the world was divided into two parties and was about to be ruined, O Bharata - that god endued with divine prosperity, the creator and the protector of the world said

पराभविष्यन्त्यसुरा दैतेया दानवैः सह।

आदित्या वसवो रुद्रा भविष्यन्ति दिवौकसः॥४३॥

In a fight with the Daityas, the Danavas, and the Asuras will be defeated, and the Adityas, the Vasus, the Rudras and the denizens of heaven will be victorious.

देवासुरमनुष्याश्च गन्धर्वोरगराक्षसाः।

अस्मिन् युद्धे सुसंकुन्धा हनिष्यन्ति परस्परम्॥४४॥

The gods, the Asuras, the human beings, the Gandharvas and the Rakshasas will, in this battle in their race, kill one another.

इति मत्वाब्रवीद् धर्मं परमेष्ठी प्रजापतिः।

वरुणाय प्रयच्छेतान् बद्ध्वा दैतेयदानवान्॥४५॥

Thus thinking Paramesthi, the lord of all creatures, said to Dharma-"Binding these

Daityas and Danavas make them over to Varuna."

एवमुक्तस्ततो धर्मो नियोगात् परमेष्ठिनः।

वरुणाय ददौ सर्वान् बद्ध्वा दैतेयदानवान्॥४६॥

Dharma being thus spoken to, by the command of Parameshti binding the Daityas and the Danavas, made them all over to Varuna.

तान् बद्ध्वा धर्मपाशैश्च स्वैश्च पाशैर्जलेश्वरः।

वरुणः सागरे यत्तो नित्यं रक्षति दानवान्॥४७॥

Having bound them with the aids of Dharma as also by his own power, the lord of the eaters, Varuna keeps the Danavas ever in the sea.

तथा दुर्योधनं कर्णं शकुनिं चापि सौवलम्।

बद्ध्वा दुःशासनं चापि पाण्डवेभ्यः प्रयच्छथ॥४८॥

In the same way, binding Duryodhana, Karna and Shakuni as also Dushasana make them over to the Pandavas.

त्यजेत् कुलार्थं पुरुषं ग्रामस्यार्थं कुलं त्यजेत्।

ग्रामं जनपदस्यार्थं आत्मार्यं पृथिवीं त्यजेत्॥४९॥

One man should be sacrificed for the benefit of a race; a race should be sacrificed for the good of a town; a town should be sacrificed for the good of the community; and for the sake of the soul should even the earth be sacrificed.

राजन् दुर्योधनं बद्ध्वा ततः संशाम्य पाण्डवैः।

त्वत्कृते न विनश्येयुः क्षत्रियाः क्षत्रियर्षभ॥५०॥

O king, having bound Duryodhana make peace with the sons of Pandu. By so doing will the Kshatriyas not be exterminated, O foremost among the Kshatriyas.

CHAPTER 129

(BHAGAVAT-YANA PARVA) Continued

Speech of Gandhari

वैशम्पायन उवाच

कृष्णस्य तु वचः श्रुत्वा धृतराष्ट्रो जनेश्वरः।

विदुरं सर्वधर्मज्ञं त्वरमाणोऽभ्यभाषत॥१॥

Vaishampayana said

Hearing these words of Krishna Dhritarashtra, the lord of men, said in haste to Vidura conversant with all virtues.

गच्छ तात महाप्राज्ञां गान्धारीं दीर्घदर्शिनीम्।

आनयेह तया सार्धमनुनेष्यामि दुर्मतिम्॥२॥

"Go my dear friend, to the exceedingly wise Gandhari endued with great foresight; get her here; joining with her shall I persuade that one of evil intellect.

यदि सापि दुरात्मानं शमयेद् दुष्टचेतसम्।

अपि कृष्णस्य सुहृदस्तिष्ठेम वचने वयम्॥३॥

If she can lead that wicked-souled one of vicious heart, to peace then shall we be able to act up to the words of Krishna, our well-wisher.

अपि लोभाभिभूतस्य पन्थानमनुदर्शयेत्।

दुर्बुद्धेर्दुःसहायस्य शमार्थं ब्रुवती वचः॥४॥

She might show the right path to him overpowered by avarice, by speaking in favour of that one of wicked intellect and having vicious men for his help, for making peace.

अपि नो व्यसनं घोरं दुर्योधनकृतं महत्।

शमयेच्चिररात्राय योगक्षेमवदव्ययम्॥५॥

If she can thwart this dire and frightful calamity brought about by Duryodhana then shall we attain happiness and remain happy for ever.

राज्ञस्तु वचनं श्रुत्वा विदरो दीर्घदर्शिनीम्।

आनयामास गान्धारीं धृतराष्ट्रस्य शासनात्॥६॥

Hearing the words of the king Vidura brought, by command of Dhritarashtra, Gandhari endued with great foresight.

धृतराष्ट्र उवाच

एष गान्धारि पुत्रस्ते दुरात्मा शासनातिगः।

ऐश्वर्यलोभादैश्वर्यं जीवितं च प्रहास्यति॥७॥

Dhritarashtra said

O Gandhari, this is your wicked-souled son who never obeys my commands owing to his avarice for prosperity; he will lose prosperity as also his life.

अशिष्टवदमर्यादः पापैः सह दुरात्मवान्।

सभाया निर्गतो मूढो व्यतिक्रम्य सुहृद्वचः॥८॥

That wicked-souled one like, an unmannerly man and without showing any respect for others, accompanied by those

vicious companions, went out of the council hall and the fool did not pay any attention to the advice of his well-wishers.

वैशम्पायन उवाच

सा भर्तृवचनं श्रुत्वा राजपुत्री यशस्विनी।

अन्विच्छन्ती महच्छ्रेयो गान्धारी वाक्यमब्रवीत्॥९॥

Vaishampayana said

That princess, of great renown Gandhari having heard the words of her husband, said these words desiring the greatest good of her son.

गान्धार्युवाच

आनायय सुतं क्षिप्रं राज्यकामुकमातुरम्।

न हि राज्यमशिष्टेन शक्यं धर्मार्थलोपिना॥१०॥

Gandhari said

Quickly summon your son, who is afflicted with a passion for kingdom; a kingdom cannot be maintained by an unrighteous person who seeks neither virtue nor worldly good.

आप्नुमात्तं तथापीदमविनीतेन सर्वथा।

त्वं ह्योवात्र भृशं गर्हो धृतराष्ट्र सुतप्रियः॥११॥

But notwithstanding all this, Duryodhana, having to humility in him, has obtained what is unobtainable by all means and you, O Dhritarashtra, are very much blamable for this, for you are fond of your son.

यो जानन् पापतामस्य तत्प्रज्ञामनुवर्तसे।

स एष काममन्युभ्यां प्रलब्धो लोभमास्थितः॥१२॥

You, who know that he is of a sinful nature, follow his wisdom, and he too supported by you is fully under the influence of desire and wrath and a slave of lust.

अशक्योऽद्य त्वया राजन् विनिवर्तयितुं बलात्।

राष्ट्रप्रदाने मूढस्य बालिशस्य दुरात्मनः॥१३॥

He is now incapable of being swerved from his purpose by force, O king; entrusting the kingdom to that ignorant fool of wicked soul,

दुःसहायस्य लुब्धस्य धृतराष्ट्रोऽश्नुते फलम्।

कथं हि स्वजने भेदमुपेक्षेत महीपतिः।

भिन्नं हि स्वजनेन त्वां प्रहसिष्यन्ति शत्रवः॥१४॥

And having wicked ministers and moved by avarice, you are reaping the fruits O Dhritarashtra; why do you, O lord of the earth, look on this dispute with your own kinsmen with indifference? Your enemies will rejoice at this dispute with your own kinsmen.

या हि शक्या महाराज साम्ना भेदेन वा पुनः।

निस्तर्तुमापदः स्वेषु दण्डं कस्तत्र पातयेत्॥१५॥

A difficulty which can be averted, O great king, by means of conciliation in gift, who would care to use violence in?

वैशम्पायन उवाच

शासनाद् धृतराष्ट्रस्य दुर्योधनममर्षणम्।

मातुश्च वचनात् क्षता सभां प्रावेशयत् पुनः॥१६॥

Vaishampayana said

By command of Dhritarashtra as also at the request of the mother the Kshattri again had the wrathful Duryodhana brought there.

स मातुर्वचनाकाङ्क्षी प्रविवेश पुनः सभाम्।

अभिताप्रेक्षणः क्रोधान्निःश्वसन्निव पन्नगः॥१७॥

He, being desirous of hearing what his mother had to say, again entered the council chambers with his eyes red as copper in rage, and breathing ((heavily) like a serpent.

तं प्रविष्टमभिप्रेक्ष्य पुत्रमुत्पथमास्थितम्।

विगर्हमाणा गान्धारी शमार्थं वाक्यमब्रवीत्॥१८॥

Seeing her son who was following the wrong course enter, Gandhari with a view to peace, spoke these words finding fault with him.

दुर्योधन निबोधेदं वचनं मम पुत्रक।

हितं ते सानुबन्धस्य तथाऽऽयत्यां सुखोदयम्॥१९॥

O Duryodhana, my dear son, listen to those words of mine which will conduce to the benefit to yourself along with your followers, which will bring on happiness and which is easy for you to listen.

दुर्योधन यदाह त्वां पिता भरतसत्तमा

भीष्मो द्रोणः कृपः क्षता सुहदां कुरु तद् वचः॥२०॥

Duryodhana, what your father, that best among the Bharatas, as also Bhishma, Drona, Kripa and the Kshatta have told your is the advice of your well wishers; follow that.

भौष्मस्य तु पितुश्चैव मम चापचितिः कृता।
भवेद् द्रोणमुखानां च सुहृदां शाम्यता त्वया॥२१॥

It is my fond and earnest wish as also that of your well wishers Bhishma, your father and others, the chief of whom is Drona, that you should make peace.

न हि राज्यं महाप्राज्ञ स्वेन कामेन शक्यते।
अवाप्तुं रक्षितुं वापि भोक्तुं भरतसत्तम॥२२॥

O you of great wisdom, a kingdom cannot be maintained by following the bent of your desires alone, nor can it be earned, protected or enjoyed (by that means), O best of the Bharatas,

न ह्यवश्येन्द्रियो राज्यमश्नीयाद् दीर्घमन्तरम्।
विजितात्मा तु मेधावी स राज्यमभिपालयेत्॥२३॥

No can one, who has not controlled his senses, enjoy a kingdom for a long while; one, who has controlled his senses and has intelligence, can alone protect a kingdom.

कामक्रोधौ हि पुरुषमर्थेभ्यो व्यपकर्षतः।
तौ तु शत्रु विनिर्जित्य राजा विजयते महीम्॥२४॥

Desire and wrath snatch away a man from earthy good; after subjugating these two enemies does a king conquer the earth.

लोकेभ्यः प्रभुत्वं हि महदेतद् दुरात्मभिः।
राज्यं नामेप्सितं स्थानं न शक्यमभिरक्षितुम्॥२५॥

The sovereignty enjoyed by a ruler of men is a great thing; a kingdom can easily be wished for by those that are of wicked souls but it cannot be suitably protected by them.

इन्द्रियाणि महत्प्रेप्सुर्निबद्धेर्धर्मयोः।
इन्द्रियैर्नियतैर्बुद्धिर्वर्धतेऽन्निरिवेज्यैः॥२६॥

One, who aspires to great things, must lead his senses to virtue and profit; by having the senses under control, intelligence increases as fire when it has fuel added on to it.

अविधेयानि हीमानि व्यापादयितुमप्यलम्।
अविधेया इवादान्ता हयाः पथि कुसारथिम्॥२७॥

These, when not kept under proper control, are sufficiently powerful to kill a man like untrained horses not properly managed which can kill an incompetent driver on the road.

अविजित्य य आत्मानममात्यान् विजिगीषते।
अमित्रान् वाजितामात्यः सोऽवशः परिहीयते॥२८॥

He, who without conquering self, wants to conquer his ministers wants to conquer his enemies, is soon brought under subjection by others.

आत्मानमेव प्रथमं द्वेष्यरूपेण योजयेत्।
ततोऽमात्यानमित्रांश्च न मोघं विजिगीषते॥२९॥

He was conquers his own self first, thinking that to be an enemy, and then desires to conquer his ministers and his enemies has his desires fulfilled.

वश्येन्द्रियं जितामात्यं धृतदण्डं विकारिषु।
परीक्ष्यकारिणं धीरमत्यर्थं श्रीनिषिवते॥३०॥

To one who has his senses under control, to one who has gained mastery over his enemies, to one who holds the rod (of punishment) on offenders and to one who does a thing after mature consideration, does prosperity offer great adoration.

क्षुद्राक्षेणेव जालेन झषावपिहितावुभौ।
कामक्रोधौ शरीरस्थौ प्रज्ञानं तौ विलुम्पतः॥३१॥

Like two small fishes, caught in a net with small holes, are desire and wrath which exist in a body, deprived of their existence by wisdom.

याभ्यां हि देवाः स्वर्गातुः स्वर्गस्य पिदधुर्मुखम्।
बिभ्यतोऽनुपरागस्य कामक्रोधो स्म वर्धितौ॥३२॥

Desire and wrath when increased are the things owing to which the gods shut up the doors to heaven to a man who has gained mastery over wordy propensities and otherwise is qualified to enter heaven.

कामं क्रोधं च लोभं च दम्भं दर्पं च भूमिपः।
सम्यग्विजेतुं यो वेद स महीमभिजायते॥३३॥

The protector of the earth, who knows how to gain complete ascendancy over desire, wrath, avarice, pride and vanity, subjugates the entire world.

सततं निग्रहे युक्त इन्द्रियाणां भवेत्तृपः।
ईप्सन्नर्थं च धर्मं च द्विषतां च पराभवम्॥३४॥

The rulers of men, desirous of obtaining worldly good, virtue and the defeat of his

enemies, should constantly employ them-selves in controlling their senses.

कामाभिभूतः क्रोधाद् वा यो मिथ्या प्रतिपद्यते।

स्वेषु चान्येषु वा तस्य न सहाया भवन्त्युत॥३५॥

He who behaves falsely, being subject to desire or to wrath, towards himself or to others, has got no body to help him.

एकीभूतैर्महाप्राज्ञैः शूरैरनिबर्हणैः।

पाण्डवैः पृथिवीं तात भोक्ष्यसे सहितः सुखी॥३६॥

Having joined those ones endued with great wisdom, those heroes who are chastisers of their enemies, their enemies, those Pandavas, you will enjoy along with them this earth in happiness, my dear son.

यथा भीष्मः शान्तनवो द्रोणश्चापि महारथः।

आहतुस्तात तत् सत्यमजेयौ कृष्णपाण्डवौ॥३७॥

What Bhishma, the son of Shantanu and the great car-warrior Drona have told you, namely that Krishna and Arjuna are invincible is true indeed.

प्रपद्यस्व महाबाहुं कृष्णमक्लिष्टकारिणम्।

प्रसन्नो हि सुखाय स्यादुभयोरेव केशवः॥३८॥

Seek the refuge of that one of long arms Krishna, who does everything without exertions; if Keshava gratified it will conduce to the happiness of both the sides.

सुहृदामर्थकामानां यो न तिष्ठति शासने।

प्राज्ञानां कृतविद्यानां स नरः शत्रुनन्दनः॥३९॥

That man, who does not follow the instructions of well-wishers who desire his good and who are wise and learned, is the delight of his enemies.

न युद्धे तात कल्याणं न धर्मार्थौ कुतः सुखम्।

न चापि विजयो नित्यं मा युद्धे चेत आधिष्या॥४०॥

My dear son, from a fight there will result no good; and how can there be virtue or worldly benefit? and how can there be happiness. Even victory is not stable; do not therefore set your mind on war.

भीष्मेण हि महाप्राज्ञं पित्रा ते बाह्लिकेन च।

दत्तोऽशः पाण्डुपुत्राणां भेदाद् भीतैरिदमा॥४१॥

O you of great wisdom, by Bhishma, by your father and by Balhika were the sons of

Pandu given their share of the kingdom out fear for a dispute, O chastiser of foes.

तस्य चैतत्प्रदानस्य फलमद्यानुपश्यसि।

यद् भुङ्क्षे पृथिवीं कृत्स्ना शूरैर्निहतकण्टकाम्॥४२॥

The fruits of this bestowal you now see- you enjoy this entire earth, subjected by those heroes, with all your thorns and barriers removed.

प्रयच्छ पाण्डुपुत्राणां यथोचितमरिदमा।

यदीच्छसि सहामात्यो भोक्तुमर्षं प्रदीयताम्॥४३॥

Give to the sons of Pandu their due share, O chastiser of foes, if you desire to enjoy earth with your ministers; make over to them one half of kingdom.

अलमर्षं पृथिव्यास्ते सहामात्यस्य जीवितुम्।

सुहृदां वचने तिष्ठन् यशः प्राप्स्यसि भारता॥४४॥

One half of this earth is sufficient for the livelihood of yourself and your ministers; by following the advice of your well-wishers you will earn renown, O Bharata.

श्रीमद्भिरात्यवद्विस्तैर्बुद्धिमद्भिर्जितेन्द्रियैः।

पाण्डवैर्विग्रहस्तात भ्रंशयेन्महतः सुखात्॥४५॥

By a struggle with the sons of Pandu who are endued are with prosperity, who have intelligence and who have mastered their senses, you will be deprived of great happiness, my dear son.

निगृह्य सुहृदां मन्युं शाधि राज्यं यथोचितम्।

स्वमंशं पाण्डुपुत्रेभ्यः प्रदाय भरतर्षभ॥४६॥

Removing the wrath of your well-wishers, rule over your kingdom duly after having given back to the sons of Pandu their own share, O best among the Bharatas.

अलमङ्गं निकारोऽयं त्रयोदश समाः कृतः।

शमयेनं महाप्राज्ञं कामक्रोधसमेधितम्॥४७॥

The troubles that they have suffered for the last thirteen years are enough; O you of great wisdom, control the feelings you entertain, which are fed by wrath and desire.

न चैष शक्तः पार्थानां यस्त्वमर्थमभीप्ससि।

सुतपुत्रो दृढक्रोधो भ्राता दुःशासन्श्च ते॥४८॥

You desire to possess yourself of the wealth of the sons of Pritha but you are not

competent to do it, nor is the son of the Suta, nor your brother Dushasana of firm wrath,

भीष्मे द्रोणे कृपे कर्णे भीमसेने धनंजये।

घृष्टद्युम्ने च संकुब्धे न स्युः सर्वाः प्रजा ध्रुवम्॥४९॥

Bhishma, Drona, Kripa Karna, Bhimasena, Dhananjaya and Dhristadyumna being fired with wrath, all creatures will surely cease to exist.

अमर्षवशमापन्नो मा कुरुंस्तात जीधनः।

एषा हि पृथिवी कृत्स्ना मा गमत् त्वत्कृते वधम्॥५०॥

Being subject to the influence of wrath, do not, my dear son, slay the Kurus; let not this entire earth be massacred on account of your doings.

यच्च त्वं मन्यसे मूढ भीष्मद्रोणकृपादयः।

योत्स्यन्ते सर्वशक्त्येति नैतदद्योपपद्यते॥५१॥

The, thought, that you entertain, O king that Bhishma, Drona, Kripa and others will fight for you, with all their might, will not be realized now.

समं हि राज्यं प्रीतिश्च स्थानं हि विदितात्मनाम्।

पाण्डवेष्वथ युष्मासु धर्मस्त्वध्यधिकस्ततः॥५२॥

These, who know their own selves, have equal affection for the Pandavas and yourselves, while virtue is more on their sides; besides whichever side wins, the kingdom will be the same to them.

राजपिण्डभयादेते यदि हास्यन्ति जीवितम्।

न हि शक्यन्ति राजानं युधिष्ठिरमुदीक्षितुम्॥५३॥

If foe the fear of losing the maintenance they get from the king, they can think lightly of their very lives, they will yet not be able to see the king Yudhishtira with (angry) eyes.

न लोभादर्थसम्पत्तिनराणामिह दृश्यते।

तदलं तात लोभेन प्रशाम्य भरतर्षभ॥५४॥

By avarice men are seen to earn prosperity in this world; therefore do you my dear son, quench this avarice of yours, O best among the Bharatas.

CHAPTER 130

(BHAGAVAT-YANA PARVA) Continued

Speech of Vidura

वैशम्पायन उवाच

तत् तु वाक्यमनादृत्य सोऽर्थवन्मातृभाषितम्।

पुनः प्रतस्थे संरम्भात् सकाशमकृतात्मनाम्॥१॥

Vaishampayana said

Treating with contempt those words spoken by his mother which were pregnant with good sense, the one, of unsubdued soul, again went to his own place fired with wrath.

ततः सभाया निर्गम्य सन्त्रयामास कौरवः।

सौबलेन मताक्षेण राज्ञा शकुनिना सह॥२॥

Then having issued out of the assembly-hall did that son of Kuru consult with the son of Subala, king Shakuni experienced in the game of dice.

दुर्योधनस्य कर्णस्य शकुनेः सौबलस्य च।

दुःशासनचतुर्थानामिदमासीद् विचेष्टितम्॥३॥

Such was the resolution of four, namely Duryodhana, Karna, Shakuni, the son of Subala and Dushasana.

पुरायमस्मान् गृह्णाति क्षिप्रकारी जनार्दनः।

सहितो धृतराष्ट्रेण राज्ञा शान्तनवेन च॥४॥

“Janardana, who does everything speedily, wants to capture us first in consultation with Dhritarashtra and the royal son of Shantanu.

वयमेव हवीकेशं निगृह्णीम बलादिव।

प्रसह्य पुरुषव्याघ्रमिन्द्रो वैरोचनिं यथा॥५॥

But we shall capture that best among men, Hrishikesha, by force like Indra seizing the son of Virochana (Vali).

श्रुत्वा गृहीतं वार्ष्णेयं पाण्डवा हतचेतसः।

निरुत्साहा भविष्यन्ति भग्नदंष्ट्रा इवोरगाः॥६॥

Hearing that the scion of the Vrishni race has been captured, the sons of Pandu will lose heart and will become deprived of their energy like serpents whose fangs have been broken.

अयं ह्येषां महाबाहुः सर्वेषां शर्म वर्म च।

अस्मिन् गृहीते वरदे ऋषभे सर्वसात्वताम्॥७॥

This one of long arms is the refuge and protection of all; and this best among the Satvatas, this giver of boons being captured,

निरुद्धमा भविष्यन्ति पाण्डवाः सोमकैः सह।

तस्माद् वयमिहैवैनं केशवं क्षिप्रकारिणम्॥८॥

All the son of Pandu, along with the Somakas will be deprived of their energy; therefore now and here should we capture this Keshava of quick action,

क्रोशतो धृतराष्ट्रस्य बद्ध्वा योत्स्यामहे रिपून्।

तेषां पापमभिप्रायं पापानां दुष्टचेतसाम्॥९॥

In the face of the ravings of Dhritarashtra, and then fight the enemies>" This wicked intention of those wicked-souled wretches,

इङ्गितज्ञः कविः क्षिप्रमन्वबुद्धयत सात्यकिः।

तदर्थमभिनिष्क्रम्य हार्दिक्येन सहास्थितः॥१०॥

The wise Satyaki, who could understand the sings, quickly came to Know of; and in consequence of that knowledge he came out with the son of Hridika (Kritavarman).

अब्रवीत् कृतवर्माणं क्षिप्रं योजय वाहिनीम्।

व्यूढानीकः सभाद्वारमुपतिष्ठस्व दंशितः॥११॥

And he said to Kritavarman "Quickly prepare the army for action and with the division there of ready for action and clad in amours, wait at the gate of the council chamber.

यावदाख्याप्यहं चैतत् कृष्णायान्तिष्ठकारिणे।

स प्रविश्य सभां वीरः सिंहो गिरिगुहामिव॥१२॥

In the meantime, I shall communicate all this to Krishna who performs action without exertion. Then that hero, having entered the council like a lion entering the caverns of a mountain,

आचष्ट तमभिप्रायं केशवाय महात्मने।

धृतराष्ट्रं तत्तथैव विदुरं चान्वभाषत॥१३॥

Communicated that intention (of those Kurus) to the great should Keshava and then to Dhritarashtra and then to Vidura also.

तेषामेतमभिप्रायमाचक्षे स्मयन्निवा।

धर्मादर्थाच्च कामाच्च कर्म साधुविगर्हितम्॥१४॥

They heard this proposal of theirs with laughter and ridicule for this (proposed) deed

was against virtue, worldly benefit and desire as also against the principles of an honest man.

मन्दाः कर्तुमिहेच्छन्ति न चावाप्य कथंचन।

पुरा विकुर्वते मूढाः पापात्मानः समागताः॥१५॥

(Satyaki continued). "In this instance the fools seek to do an act which is by no means capable of being performed; these fools of wicked souls are united to gather to pick a quarrel.

वर्षिताः काममन्युभ्यां क्रोधलोभवशानुगाः।

इमं हि पुण्डरीकाक्षं जिघृक्षन्त्यल्पचेतसः॥१६॥

Being overpowered by desire and wrath and being subjected to the influence of anger and avarice, these men, of mean heart, seek to slay the one with lotus eyes,

पटेनग्निं प्रज्वलितं यथा बाला यथा जडाः।

सात्यकेस्तद् वचः श्रुत्वा विदुरोदीर्घदर्शिवान्॥१७॥

As children and idiots attempt to seize blazing fire by means of their cloths." Hearing those words of Satyaki Vidura, endued with great foresight,

धृतराष्ट्रं महाबाहुमब्रवीत् कुरुसंसदि।

राजन् परीतकालास्ते पुत्राः सर्वे परंतप॥१८॥

Said to Dhritarashtra of long arms in that assembly of the Kurus "O king, the time of all of your sons is come, O chastiser of foes.

अशक्यमयशस्यं च कर्तुं कर्म समुद्यताः।

इमं हि पुण्डरीकाक्षमभिभूय प्रसह्य च॥१९॥

They are prepared to do an act which is incapable of being done and which, if done would be discreditable; having overpowered and vanquished this one with lotus eyes,

निग्रहीतुं किलेच्छन्ति सहिता वासवानुजम्।

इमं पुरुषशार्दूलमप्रवृष्यं दुरासदम्॥२०॥

They desire to capture along with the younger brother of Vasava - this best among men, who is incapable of being vanquished, and in fact hard to stand against.

आसाद्य न भविष्यन्ति पतङ्गा इव पावकम्।

अयमिच्छन् हि तान् सर्वान् युध्यमानाञ्जनार्दनः॥२१॥

Having stood against they will cease to exist as worms in contact with fire. This Janardana, desiring the good of all when lighting,

सिंहो नागानिव क्रुद्धो गमयेद् यमसादनम्।
न त्वयं निन्दितं कर्म कुर्यात् पापं कथंचन॥२२॥

And rendered angry, will send them to the abode of Yama like a lion routing a heard of elephants; but this mighty blamable act of wickedness will never be perpetrated.

न च धर्मादपक्रामेदच्युतः पुरुषोत्तमः।
विदुरेणैवमुक्ते तु केशवो वाक्यमब्रवीत्॥२३॥

Achyuta, the best among men never swerves from the Path of rectitude." Vidura having said this, Keshava said these words,

धृतराष्ट्रमभिप्रेक्ष्य सुहृदां शृण्वतां मिथः।
राजन्नेते यदि क्रुद्धा मां निगृहीयुरोजसा॥२४॥

Looking on Dhritarashtra and in the hearing of his well-wishers "O king, if being angry they can by their might capture me,

एते वा मामहं वैनाननुजानीहि पार्थिव।
एतान् हि सर्वान् संरब्धान् नियन्तुमहमुत्सहे॥२५॥

Let them do it, for I know, O ruler of the earth, the might of these and I can venture to cure all of them of their anger.

न त्वहं निन्दितं कर्म कुर्यां पापं कथंचन।
पाण्डुवार्थं हि लुभ्यन्तः स्वार्थान् हास्यन्ति ते
सुताः॥२६॥

But I shall never do an act which is blamable and wicked; these sons of yours will lose their own wealth by coveting the wealth of the Pandavas.

एते चेदेवमिच्छन्ति कृतकार्यो युधिष्ठिरः।
अद्यैव ह्यहमेनाञ्छ ये चैनाननु भारता॥२७॥

Since they desire to act so wickedly Yudhishtira has all the greater chances of success; for I can at this very moment, capture these and those that follow them,

निगृह्य राजन् पार्थेभ्यो दद्यां किं दुष्कृतं भवेत्।
इदं तु न प्रवर्तेयं निन्दितं कर्म भारता॥२८॥

O king, and make ever to the son of Pritha which will not be a hard thing to do; but I am not inched to do such a blamable deed, o Bharata.

संनिधौ ते महाराज क्रोधजं पापबुद्धिजम्।
एष दुर्योधनो राजन् यथेच्छति तथाऽस्तु तत्॥२९॥

What this Duryodhana, O king, wishes to do in your presence, in consequence of wrath and sinful heart, O great king, let him do.

अहं तु सर्वास्तनयाननुजानामि ते नृप।
एतच्छ्रुत्वा तु विदुरं धृतराष्ट्रोऽभ्यभाषत।
क्षिप्रमानय तं पापं राज्यलुब्धं सुयोधनम्॥३०॥

I too allow all your sons, O ruler of men." Hearing this Dhritarashtra said to Vidura "Bring that wicked Suyodhana covetous of the kingdom soon,

सहमित्रं सहामात्यं ससौदर्यं सहानुगम्।
शक्नुयां यदि पन्थानमवतारयितुं पुनः॥३१॥

Along with his friends, with his ministers, with his brothers and with his followers. I shall see again if can get him along the right path."

ततो दुर्योधनं क्षत्ता पुनः प्रावेशयत् सभाम्।
अकामं भ्रातृभिः सार्धं राजभिः परिवारितम्॥३२॥

Then did Kshattri again cause Duryodhana to enter the council chamber, unwilling as he was along with his brothers, and surrounded by the kings.

अथ दुर्योधनं राजा धृतराष्ट्रोऽभ्यभाषत।
कर्णदुःशासनाभ्यां च राजभिश्चापि संवृतम्॥३३॥

Then did the Dhritarashtra save to Duryodhana and Karna and Dushasana and the kings who surrounded them.

नृशंस पापभूयिष्ठ क्षुद्रकर्मसहायवान्।
पापैः सहायैः संहत्य पापं कर्म चिकीर्षसि॥३४॥

"O you of inhuman, of exceeding sinfulness, having for your supporters only men of small deeds, united with wicked men, you want to perpetrate a wicked deed.

अशक्यमयशस्यं च सद्भिश्चापि-विगर्हितम्।
यथा त्वादृशको मूढो व्यवस्येत् कुलपांसनः॥३५॥

This intended act of yours is incapable of being performed, tending to infamy and disapproved by the honest in fact this is a thing which a fool and the cause of infamy to the race like you would attempt.

त्वमिमं पुण्डरीकाक्षमप्रवृण्व्यं दुरासदम्।
पापैः सहायैः संहत्य निग्रहीतुं किलेच्छसि॥३६॥

This one with lotus eyes, who can not be vanquished, in fact who is hard to stand

against, you want to capture, being united with your wicked supporters.

यो न शक्यो बलात् कर्तुं देवैरपि सवासवैः।
तं त्वं प्रार्थयसे मन्द बालश्चन्द्रमसं यथा॥३७॥

Him who cannot be forcibly seized even by the gods under the leadership of Vasava, you want to capture to like a child desiring to grasp the moon.

तेवैर्मनुष्यैर्गन्धर्वैरसुरैरुरगैश्च यः।

न सोढुं समरे शक्यस्तं न बुद्धयसि केशवम्॥३८॥

You do not know that Keshava is incapable of being fought with in battle by the gods, the human beings, the Gandharvas, the Asuras and the Nagas.

दुर्गाहः पाणिना वायुर्दुस्पर्शः पाणिनाशशी।

दुर्धरा पृथिवी मूर्ध्ना दुर्गाहः केशवोबलात्॥३९॥

Keshava is hard to capture by force even as air is incapable of being captured by living beings, as moon is incapable of being grasped by living beings and as the earth held on the head."

इत्युक्ते धृतराष्ट्रेण क्षत्तापि विदुरोऽब्रवीत्।

दुर्योधनमभिप्रेत्य धार्तराष्ट्रममर्षणम्॥४०॥

This being said Dhritarashtra the Kshatta Vidura too said, with his eyes on the wrathful son of Dhritarashtra, Duryodhana.

विदुर उवाच

दुर्योधन निबोधेदं वचनं मम साम्प्रतम्।

सौमह्वारे वानरेन्द्रो द्विविदो नाम नामतः।

शिलावर्षेण महता छादयामास केशवम्॥४१॥

Vidura said

"O Duryodhana, listen now to these words of mine At the gates of Saubha did the chief of monkeys, Dvidiva by name, covered Keshava with a heavy down pour of stones.

ग्रहीतुकामो विक्रम्य सर्वयत्नेन माधवम्।

ग्रहीतुं नाशकञ्चैनं तं त्वं प्रार्थयसे बलात्॥४२॥

Being desirous of capturing Madhava by force, he made every effort to do it to capture him by force.

प्राग्ज्योतिषगतं शौरिं नरकः सह दानवैः।

ग्रहीतुं नाशकत् तत्र तं त्वं प्रार्थयसे बलात्॥४३॥

Naraka, along with all the Danavas, could not capture Shouri who had gone to Pragjyotisha and you want to capture him by force.

अनेकयुगवर्षायुर्निहत्य नरकं मृधे।

नीत्वा कन्यासहस्राणि उपयेमे यथाविधि॥४४॥

Slaying in battle Naraka who had lived for many thousands of years he brought away his thousand daughters and married them with the usual rites.

निर्मोचने षट् सहस्राः पाशैर्बद्धा महासुराः।

चहीतुं नाशकञ्चैनं तं त्वं प्रार्थयसे बलात्॥४५॥

In the city if Nirmochana sixty thousand great Asuras could not capture him with their nooses and you want to capture him by force.

अनेन हि हता बाल्ये पूतना शकुनी तथा।

गोवर्धनो धारितश्च गवार्थं भरतर्षभ॥४६॥

When he was but a child, Putana and Shakuni were slain by him and the Govardhana mountain was held up by him for the protection of the cows, O best among the Bharatas.

अरिष्टो धेनुकश्चैव चाणूरश्च महाबलः।

अश्वराजश्च निहतः कंसश्चारिष्टमाचरन्॥४७॥

Arishta and Dhenuka as also Chanura of Great; strength and Ashvaraja were slain by him.

जरासंधश्च वक्रश्च शिशुपालश्च वीर्यवान्।

बाणश्च निहतः संख्ये राजानश्च निषूदिताः॥४८॥

Jarasandha, and Vakra and Shishupala of great heroism and Vana were slain by him in battle as also several other kings.

वरुणो निर्जितो राजा पावकश्चामितौजसा।

पारिजातं च हरता जितः साक्षाच्छचीपतिः॥४९॥

The Varuna too was defeated as also fire of immeasurable energy and even the lord of Sachi himself was overpowered when robbing the Parijat flower.

एकार्णवे च स्वफता निहतौ मधुकैटभौ।

जन्मान्तरमुपागम्य हयग्रीवस्तथा हतः॥५०॥

White lying asleep on the all spreading ocean by were Madhu and Kaitabha slain and in another birth was Hayagriva slain.

अयं कर्ता न क्रियते कारणं चापि पौरुषे।

यद् यदिच्छेदयं शौरिस्तत् तत् कुर्यादयत्नतः॥५१॥

He is the doer of everything but himself is not created and he is the cause of all power. This Shouri can perform without any effort whatever he wishes

तं न बुद्धयसि गोविन्दं घोरविक्रममच्युतम्।

आशीविषमिव क्रुद्धं तेजोराशिमनिन्दितम्॥५२॥

You do not know and fully understand this Achyuta, this Govinda of Fierce prowess; he is endued with unblamable energy like an angry serpent.

प्रधर्षयन् महाबाहुं कृष्णमक्लिष्टकारिणम्।

पतङ्गोऽग्निमिवासाद्य सामात्यो न भविष्यति॥५३॥

In your a tempt to vanquish Krishna of long arms and of unwearied actions you will with your ministers be reduced to the condition of worms perishing by meeting with fire.

CHAPTER 131

(BHAGAVAT-YANA PARVA) Continued

Exhibition of the universal form

वैशम्पायन उवाच

विदुरेणैवमुक्तस्तु केशवः शत्रुपूगहा।

दुर्योधनं धार्तराष्ट्रमभ्यभाषत वीर्यवान्॥१॥

Vaishampayana said

This being said Vidura, Keshava the killer of his crowds of enemies, endued with prowess, said to Duryodhana, the son of Dhritarashtra.

एकोऽहमिति यन्मोहान्मन्यसे मां सुयोधन।

परिभूय सुदुर्बुद्धे ग्रहीतुं मां चिकीर्षसि॥२॥

"O Suyodhana, since you think me to be alone out of your folly, you want to effect my capture by overpowering me, O you of very little intellect.

इहैव पाण्डवाः सर्वे तथैवान्धकवृष्णयः।

इहादित्यश्च रुद्रश्च वसवश्च महर्षिभिः॥३॥

Here are all the Pandavas as also all the Andhakas and the Vrishnis; here are the Adityas, the Rudras and the Vasus along with the great Rishis."

एवमुक्त्वा जहासोच्चैः केशवः परवीरहा।

अस्य संस्मयतः शौरिर्विद्युद्गूपा महात्मनः॥४॥

Saying this Keshava, the slayer of the heroes of his enemies, laughed aloud and at his laughter the body of the great-souled one became like lightning.

अद्भुतमात्रास्त्रिदशा मुमुचुः पावकार्षिणः।

तस्य ब्रह्मा ललाटस्थो रुद्रो वक्षसि चाभवत्॥५॥

And from his body issued forth gods of the measures of the thumb but having the rays of fire and Brahma was found to be his brow and Rudra on his breast.

लोकपाला भुजेष्वासन्नग्निरास्यादजायत।

आदित्यश्चैव साध्याश्च वसवोऽथाश्विनावपि॥६॥

The supporters of the universe were seated on his arms and from his mouth sprang up fire. The Adityas and the Sadhyas, the Vasus and the Ashvinas.

मरुतश्च सहेन्द्रेण विश्वेदेवास्तथैव च।

बभूवुश्चैकरूपाणि यक्षगन्धर्वरक्षसाम्॥७॥

The Maruts along with Indra as also the gods of the universe of the same form, as also Yakshas, Gandharvas and Rakshasas.

प्रादुरास्तां तथा दोर्भ्यां संकर्षणघनंजयौ।

दक्षिणेऽथार्जुनो धन्वी हली रामश्च सव्यतः॥८॥

Issued out thence. In the same way from his two eyes sprang up Sankarshana and Dhananjaya. In his right stood Arjuna the bowman and in his left stood Rama with the plough.

भीमो युधिष्ठिरश्चैव माद्रीपुत्रौ च पृष्ठतः।

अन्धका वृष्णयश्चैव प्रद्युम्नप्रमुखास्ततः॥९॥

Behind him were Bhima and Yudhishtira as also the two sons of Madri and still behind them were the Andhakas and the Vrishnis headed by Pradyumna.

अग्रे बभूवुः कृष्णस्य समुद्यतमहायुधाः।

शङ्खचक्रगदाशक्तिशार्ङ्गलाङ्गलनन्दकाः॥१०॥

In front of Krishna were the order chiefs with their great arms upraised. The conch, the dice, the dice the mace, the Shakti, the bow Sharnga, the plough, the Nandaka.

अदृश्यन्तोद्यतान्येव सर्वप्रहरणानि च।

नानाबाहुषु कृष्णस्य दीप्यमानानि सर्वशः॥११॥

Were seen upraised and all other arms of offence blazing in all directions in the many hands of Krishna.

नेत्राभ्यां नस्ततश्चैव श्रोत्राभ्यां च समन्ततः।

प्रादुरासन् महारौद्राः सधूमाः पावकार्चिषः॥१२॥

From his two eyes and from his two ears and his nose issued forth continually the great Rudra himself in the shape of sparks of fires accompanied with smoke.

रोमकूपेषु च तथा सूर्यस्येव मरीचयः।

तं दृष्ट्वा घोरमात्मानं केशवस्य महात्मनः॥१३॥

From the poor of his skin issued in the same way something like the rays of the sun; seeing that frightful appearance of the great-souled Keshava.

न्यमीलयन्त नेत्राणि राजानस्त्रस्तचेतसः।

ऋते द्रोणं च भीष्मं च विदुरं च महामतिम्॥१४॥

The kings, with their hearts, struck with fear, shut their eyes with the exception of Drona, Bhishma and Vidura of great intelligence.

संजयं च महाभागमृषींश्चैव तपोधनान्।

प्रादात् तेषां स भगवान् दिव्यं चक्षुर्जनार्दनः॥१५॥

And Sanjaya of great power. And those Rishis whose only wealth consisted in devotion for the lord Janardana, gave them celestial sight.

तद् दृष्ट्वा महदद्भ्यं माधवस्य सभातले।

देवदुन्दुभयो नेदुः पुष्पवर्ष पपात च॥१६॥

Seeing that great wonderful appearance of Madhava in the inside of the Assembly-hall celestial drums were sounded and there was a downpour of flowers.

धृतराष्ट्र उवाच

त्वमेव पुण्डरीकाक्ष सर्वस्य जगतो हितः।

तस्मात् त्वं यादवश्रेष्ठ प्रसादं कर्तुमर्हसि॥१७॥

Dhritarashtra said

"You are the doer of good to the entire world, O you of lotus eyes, therefore it is

proper that you should bless me, O you foremost among the Yadavas.

भगवन् मम नेत्राणामन्तर्धानं वृणे पुनः।

भवन्तं द्रष्टुमिच्छामि नान्यं द्रष्टुमिहोत्सहे॥१८॥

O lord, I again pray for the restoration of my eyes, for I want to see you and I desire not to see anything else."

ततोऽब्रवीन्महाबाहुर्धृतराष्ट्रं जनार्दनः।

अदृश्यमाने नेत्रे द्वे भवेतां कुरुनन्दन॥१९॥

Then did Janardana of long arms say to Dhritarashtra "O delighter of the Kurus, let your eyes, with which you can not see, have sight restored to them.

तत्रान्धुतं महाराज धृतराष्ट्रश्च चक्षुषी।

लब्धवान् वासुदेवाच्च विश्वरूपदिदृक्षया॥२०॥

And wonder it was, O great king that Dhritarashtra got his eyes which he gained in consequence of his desire to behold the universal form of Vasudeva.

लब्धचक्षुषभासीनं धृतराष्ट्रं नराधिपाः।

विस्मिता ऋषिभिः सार्धं तुष्टुवुर्मधुसूदनम्॥२१॥

The rulers of men, struck with wonder at the restoration eyesight to the sitting Dhritarashtra propitiated the slayer of Madhu.

चचाल च मही कृत्स्ना सागश्चापि चुक्षुमे।

विस्मयं परमं जग्मुः पार्थिवा भरतर्षभा॥२२॥

And the whole earth moved together and the waters of the sea were agitated and the rulers of the earth were struck with great wonder, O best among the Bharatas.

ततः स पुरुषव्याघ्रः संजहार वपुः स्वकम्।

तां दिव्यामद्भुतां चित्रामृद्धिमत्तामरिदमः॥२३॥

Then did that best among men, that chastiser of foes, cast off that form and wonderful, which was diverse looking and was endued with prosperity.

ततः सात्यकिमादाय पाणौ हार्दिक्यमेव च।

ऋषिभिस्तैरनुज्ञातो निर्ययौ मधुसूदनः॥२४॥

Then taking Satyaki by his hand and also the son of Hridika the slayer of Madhu went out, with the permission of those Rishis.

ऋषयोऽन्तर्हिता जग्मुस्ततस्ते नारदादयः।

तस्मिन् कोलाहले वृत्ते तदद्भुतमिवाभवत्॥२५॥

Then did those Rishis, Narada and others vanished from sight, lost in the confusion, which followed that.

तं प्रस्थितमभिप्रेक्ष्य कौरवाः सह राजभिः।

अनुजगमुर्नरव्याघ्रं देवा इव शतक्रतुम्॥२६॥

Seeing him go out, the sons of Kuru along with the other kings, followed that best among men like the gods following the performer of a hundred sacrifices.

अचिन्तयन्नमेयात्मा सर्वं तद् राजमण्डलम्।

निश्चिकाम ततः शौरिः सधूम इव पावकः॥२७॥

Shouri, of immeasurable soul, however without thinking of that entire assembly of kings (that followed him), went out like fire accompanied with smoke.

ततो रथेन शुभ्रेण महता किङ्किणीकिना।

हेमजालविचित्रेण लघुना मेघनादिना॥२८॥

With his white chariot and large, furnished with tinkling balls and ornamented with gold, with wheels clattering like the roaring of clouds,

सूपस्करेण शुभ्रेण वैयाघ्रेण वरूथिना।

शैव्यसुग्रीवयुक्तेन प्रत्यदृश्यत दारुकः॥२९॥

Which was also covered with white tiger skins, and to which were yoked his excellent horses, among which was Shaivya he saw Daruka.

तथैव रथमास्थाय कृतवर्मा महारथः।

वृष्णीनां सम्मतो वीरो हार्दिक्यः समदृश्यत॥३०॥

He saw also the great car-warrior Kritavarman, the son of Hridika, the respected hero of the Vrishnis seated on the chariot.

उपस्थितरथं शौरिं प्रयास्यन्तमरिदमम्।

धृतराष्ट्रो महाराजः पुनरेवाप्यभाषत॥३१॥

The great king Dhritarashtra again said to Shouri, that chastiser of foes, who was about to depart on the chariot which was ready before him.

यावद् बलं मे पुत्रेषु पश्यतस्तेजनार्दन।

प्रत्यक्षं ते न ते किञ्चित् परोक्षं शत्रुकर्षण॥३२॥

"The influence I wield over my sons you have seen, O Janardana; you have been a

witness to that; nothing has happened behind your back, O chastiser of foes.

कुरूणां शममिच्छन्तं यतमानं च केशवा।

विदित्वैतामवस्थां मे नाभिश्ङ्कितुमर्हसि॥३३॥

Desirous of the peace of Kurus, I have lost my respect; O Keshava, knowing these circumstances it is not proper that you should suspect me.

न मे पापोऽस्त्यभिप्रायः पाण्डवान् प्रति केशवा।

ज्ञातमेव हितं वाक्य यन्मयोक्तः सुयोधनः॥३४॥

I have no wicked intention against the sons of Pandu, O Keshava; for the words I said to Suyodhana are known to you.

जानन्ति कुरवः सर्वे राजानश्चैव पार्थिवाः।

शमे प्रयतमानं मां सर्वयत्नेन माधवा॥३५॥

All the Kurus know, as also these kings, these rulers of the earth, that I have attempted to bring about peace with all earnestness, O Madhava.

वैशम्पायन उवाच

ततोऽब्रवीन्महाबाहुर्धृतराष्ट्रं जनार्दनः।

द्रोणं पितामहं भीष्मं क्षत्तारं बाह्लिकं कृपम्॥३६॥

Vaishampayana said

Then did Janardana of long arms say to Dhritarashtra and to Drona and to Duryodhana's grand-father Bhishma, and to the Kshattri, and to Balhika and to Kripa.

प्रत्यक्षमेतद् भवतां यद् वृत्तं कुरुसंसदि।

यथा चाशिष्टवन्मन्दो रोषादद्य समुत्थितः॥३७॥

"Your exalted selves are witnesses to what transpired in the assembly of the Kurus; how today that fool, like an uneducated and unmannerly fellow, got up from his seat.

वदत्यनीशमात्मानं धृतराष्ट्रो महीपतिः।

आपृच्छे भवतः सर्वान् गमिष्यामि युधिष्ठिरम्॥३८॥

And how the ruler of the earth Dhritarashtra says that he is powerless in the matter; with the permission of you all I shall now go to Yudhishtira.

आमन्त्र्य प्रस्थितं शौरिं रथस्थं पुरुषवर्षमा।

अनुजगमुर्महेष्वासाः प्रवीरा भरतवर्षभाः॥३९॥

Those mighty bowmen, those heroes, those foremost among the Bharatas followed that best of men, Shouri who was departing in his chariot after taking leave of them.

भीष्मो द्रोणः कृपः क्षत्ता धृतराष्ट्रोऽथ बाह्लिकः।
अश्वत्थामा विकर्णश्च युयुत्सुश्च महारथः॥४०॥

Those heroes were Bhishma, Drona, Kripa, Kshattri, Dhritarashtra, Balhika, Ashvathama, Vikarna and the great car-warrior Yuyutsu.

ततो रथेन शुभ्रेण महता किङ्किणीकिना।

कुरूणां पश्यतां द्रुष्टुं स्वसारं स पितुर्ययौ॥४१॥

Then in that white chariot and large, furnished with thinking bells he went to the sister of his father, the Kurus looking at him.

CHAPTER 132

(BHAGAVAT-YANA PARVA) Continued

Speech of Kunti

वैशम्पायन उवाच

प्रविश्याथ गृहं तस्याश्चरणावभिवाद्य च।
आचख्यौ तत् समासेन यद् वृत्तं कुरुसंसदि॥१॥

Vaishampayana said

Then having entered her abode and saluted her feet he described in brief to her what had happened in that assembly of the Kurus.

वासुदेव उवाच

उक्तं बहुविधं वाक्यं ग्रहणीयं सहेतुकम्।
ऋषिभिश्चैव च मया न चासौ तद् गृहीतवान्॥२॥

Vasudeva said

Many sorts of speech were made, all of them being acceptable and consistent with reason, by myself and the Rishis but he did not accept these.

कालपक्वमिदं सर्वं सुयोधनवशानुगम्।
आपृच्छे भवतीं शीघ्रं प्रयास्ये पाण्डवान् प्रति॥३॥

All these, the followers of Suyodhana, have reached the end of their time and with your permission I should soon got the Pandavas.

किं वाच्याः पाण्डवेयास्ते भवत्या वचनान्मया।
तद् ब्रूहि त्वं महाप्राज्ञे शुश्रूषे वचनं तव॥४॥

What should be said by me to those sons of Pandu, by your command, tell me, O you of great wisdom; I desire to hear your words.

कुन्त्युवाच

ब्रूयाः केशव राजानं धर्मात्मानं युधिष्ठिरम्।
भूयांस्ते हीयते धर्मो मा पुत्रक वृथा कृथाः॥५॥

Kunti said

O Keshava, tell that virtuous-souled king Yudhishtira; "Virtue is fast leaving your; do not act vainly, my dear son.

श्रोत्रियस्येव ते राजन् मन्दकस्याविपश्चितः।
अनुवाकहता बुद्धिर्धर्ममेवैकमीक्षते॥६॥

Like an ignorant student of the Veda, O king, understanding the literal meaning but not catching the spirit you have been rendered ignorant of the laws of worldly good and like a fool you have been lost; the literal meaning of the Vedas being too much impressed on you, your intellect follows only virtue.

अङ्गोवेक्षस्व धर्मं त्वं यथा सृष्टः स्वयम्भुवा।
बाहुभ्यां क्षत्रियाः सृष्टा बाहुवीर्योपजीविनः॥७॥

Consider your own duties for which you were created by him who is born of himself; the Kshatriya has been created from the arms and by the exercise of his arms must he live.

कूराय कर्मणे नित्यं प्रजानां परिपालने।
शृणु चात्रोपमामेकां या वृद्धेभ्यः श्रुता मया॥८॥

For all hard deeds and for the protection of subjects he has been created; hear in this connection an example which has been heard by me from old people.

मुचुकुन्दस्य राजर्षेरददत् पृथिवीमिमाम्।
पुरा वैश्रवणः प्रीतो न चासौ तद् गृहीतवान्॥९॥

To Muchukunda, the royal Rishi Vaisravana, being gratified, gave this earth but he did accept it.

बाहुवीर्यार्जितं राज्यमश्नीयामिति कामये।
ततो वैश्रवणः प्रीतो विस्मितः समपद्यत॥१०॥

I desire to get a kingdom, which shall have been earned by the prowess of my arms; then

was Vaisravana still more gratified and was struck with wonder.

मुचुकुन्दस्ततो राजा सोऽन्वशासद् वसुन्धराम्।

बाहुवीर्यार्जितां सम्यक् क्षत्रधर्ममनुव्रतः॥११॥

Then after that did the king Muchukunda rule over this earth which he earned by the prowess of his arms following closely the duties of a Kshatriya.

यं हि धर्मं चरन्तीह प्रजा राज्ञा सुरक्षिताः।

चतुर्थं तस्य धर्मस्य राजा विन्देत् भारत॥१२॥

The one-fourth of the entire virtue earned by subjects well protected by the king in this world goes to the king, O Bharata.

राजा चरति चेद् धर्मं देवत्वायैव कल्पते।

स चेद्धर्मं चरति नरकायैव गच्छति॥१३॥

And if the king practices virtue he resembles the god even and if he practices vice he goes to hell.

दण्डनीतिः स्वधर्मेण चातुर्वर्ण्यं नियच्छति।

प्रयुक्ता स्वामिना सम्यग्धर्मैश्च यच्छति॥१४॥

The penal code enforced by Lord in a proper way makes the four orders lead lives in their own proper spheres and makes the king himself earn virtue, desire and salvation.

दण्डनीत्यां यदा राजा सम्यक् कात्स्न्येन वर्तते।

तदा कृतयुगं नाम कालः श्रेष्ठः प्रवर्तते॥१५॥

If the king property follows the penal code in its entirety then the best of age called Krita Yuga regions.

कालो वा कारणं राज्ञो राजा वा कालकारणम्।

इति ते संशयो मा भूद् राजा कालस्य कारणम्॥१६॥

O king, do not linger in doubt as to whether the age that nature of the king or whether it is the king that rules that is the cause of the prevalence of a particular period. The king is the cause of the age.

राजा कृतयुगस्रष्टा त्रेताया द्वापरस्य च।

युगस्य च चतुर्थस्य राजा भवति कारणम्॥१७॥

The king is the creator or maker of the Krita Yuga, as also of the Treta and Dvapara and the king becomes the cause as well of the fourth Yuga.

कृतस्य करणाद् राजा स्वर्गमत्यन्तमश्नुते।

त्रेतायाः करणाद् राजा स्वर्गं नात्यन्तमश्नुते॥१८॥

Owing to causing the Krita Yuga to prevail, a king enjoys exceedingly the fruits of heaven and owing to causing the Treta Yuga he enjoys moderately the fruits of heaven.

प्रवर्तनाद् द्वापरस्य यथाभागमुपाश्नुते।

कले प्रवर्तनाद् राजा पापमत्यन्तमश्नुते॥१९॥

Owing to causing the Dvapara Yuga to prevail he has also a due share of these fruits but owing to causing the Kali Yuga to prevail, the king attains excessive misery.

ततो वसति दुष्कर्मा नरके शाश्वतीः समाः।

राजदोषेण हि जगत् स्पृश्यते जगतः स च॥२०॥

Then that doer of wicked deeds resides, in hell for eternity; the earth is affected by the sins of the king while he too is affected by the earth's sins.

राजधर्मानवेक्षस्व पितृपैतामहोचितान्।

नैतद् राजर्षिवृत्तं हि यत्र त्वं स्थातुमिच्छसि॥२१॥

Duly following the examples of your father and grandfather, observe the duty or a king-this is not the life of a royal Rishi in which you desire to live.

न किं वैक्लव्यसंसृष्ट आनुशंस्ये व्यवस्थितः।

प्रजापालनसम्भूतं फलं किंचन लब्धवान्॥२२॥

He, that is affected by weakness of mind or heart and follows the Path of compassion, does not gain any portion of the fruits due to the protection of subjects.

न हेतामाशिवं पाण्डुरं चाहं न पितामहः।

प्रयुक्तवन्तः पूर्वं ते यया चरसि मेधया॥२३॥

Pandu, nor myself, nor your grandfather blessed you then formerly for that you should follow the course you are adopting.

यज्ञो दानं तपः शौर्यं प्रज्ञा संतानमेव च।

माहात्म्यं बलमोज्ज्वलं नित्यमाशंसितं मया॥२४॥

The performance of sacrificial rites, liberality, devotion, heroism, greatness, might and energy, were ever expected of you by me.

नित्यं स्वाहा नित्यं दह्यमानुषदेवताः।

दीर्घमायुर्धनं पुत्रान् सम्यगाराधिताः शुभाः॥२५॥

Svadhā, and Svaha as also the blessings of a life, wealth, sons are ever given by gods and men, when duly gratified.

पुत्रेष्वशासते नित्यं पितरो दैवतानि च।

दानमध्ययनं यज्ञं प्रजानां परिपालनम्॥२६॥

The parents, and even the gods always expect liberality, study, sacrificial rites and the protection of subjects, of their sons.

एतद् धर्ममध्ययं वा जन्मनैवाभ्यजायथाः।

ते तु वैद्याः कुले जाता अवृत्त्या तात पीडिताः॥२७॥

Whether this be virtue or not, you are to practice them in consequence of this your birth; but my children, though wise and born in a high family, are without the means of earning their living and in fact they are persecuted by others.

यत्र दानपतिं शूरं क्षुधिताः पृथिवीचराः।

प्राप्य तुष्टाः प्रतिष्ठन्ते धर्मः कोऽभ्यधिकस्ततः॥२८॥

Who earns greater virtue than he who is a hero and the foremost among the gift makers, coming in contract with whom hungry beings of the earth have their hunger satisfied?

दानेनान्यं बलेनान्यं तथा सूनृतया परम्।

सर्वतः प्रतिगृह्णीयाद् राज्यं प्राप्येह धार्मिकः॥२९॥

Some by means of gifts, others by means of force, a third by means of truth, should be attached to his own side by a virtuous man who has obtained a kingdom.

ब्राह्मणः प्रचरेद् भैक्षं क्षत्रियः परिपालयेत्।

वैश्यो धनार्जनं कुर्याच्छूद्रः परिचरेच्च तान्॥३०॥

A Brahmana should live on alms, a Kshatriya should protect his subjects, a Vaishya should acquire wealth and a Shudra should serve all these other orders.

भैक्षं विप्रतिषिद्धं ते कृषिर्नैवोपपद्यते।

क्षत्रियोऽसि क्षतात् त्राता बाहुवीर्योपजीविता॥३१॥

The life of a bigger is not suited to you, nor does agriculture seem fit; you are Kshatriya, the Saviour of the oppressed and should live by the prowess of your arms.

पित्र्यमंशं महाबाहो निमग्नं पुनरुद्धर।

साम्ना भेदेन दानेन दण्डेनाथ नयेन वा॥३२॥

O you of long arms, earn again your paternal wealth which is lost, by means of conciliation, dispute, gifts, punishment, or by diplomacy.

इतो दुःखतरं किं नु यदहं हीनबान्धवा।

परपिण्डमुदीक्षे वै त्वां सूत्वाऽमित्रनन्दन॥३३॥

What can be more sorrowful than this—that I, deprived of friends and supporters, should live on the food of others, having given birth to you, O delighter of friends.

युद्धयस्व राजधर्मेण मा निमज्जीः पितामहान्।

मा गमः क्षीणपुण्यस्त्वं सानुजः पापिकां गतिम्॥३४॥

Fight following the duties of kings and do not sink your grandfathers, in infamy; do not obtain a sinful end along with your younger brothers with the effect of your virtues deeds being wrested away.

CHAPTER 133

(BHAGAVAT-YANA PARVA) Continued

Injunctions of Vidura to his son

कुन्त्युवाच

अत्राप्युदाहरन्तीमितिहासं पुरातनम्।

विदुलायश्च संवादं पुत्रस्य च परंतप॥१॥

Kunti said

In this connection is cited the old story of the conversation between Vidula and her son, O chastiser of foes.

अत्र श्रेयश्च भूयश्च यथावद् वक्तुमर्हसि।

यशस्विनी मन्युमती कुले जाता विभावरी॥२॥

It is proper that you should tell (Yudhishtira) the words of that story or anything better than that. There was a lady born in a noble family who had great renown and was wrathful.

क्षत्रधर्मरता दान्ता विदुला दीर्घदर्शिनी।

विश्रुता राजसंसत्सु श्रुतवाक्या बहुश्रुता॥३॥

She was attached to the duties of a Kshatriya princess and her name was Vidula, She possessed great foresight and had senses under control; her name was known to all kings

and she was very learned for hearing speeches of eminent men.

विदुला नाम राजन्या जगर्हे पुत्रमौरसम्।

निर्जितं सिन्धुराजेन शयानं दीनचेतसम्॥४॥

The princess Vidula thus censured her own son who, being defeated by the king of the Sindhus, was lying down with a sorrowful heart.

विदुलोवाच

अनन्दन मया जात द्विषतां हर्षवर्धना।

न मया त्वं न पित्रा च जातः क्वाभ्यागतो ह्यसि॥५॥

Vidula said

I have begotten a son who does not delight me but on the other hand increases the joys of our enemies. By me nor by your father have you been begotten. Where have you come from?

निर्मन्युश्चाप्यसंख्येयः पुरुषः क्लीबसाधनः।

यावज्जीवं निराशोऽसि कल्याणाय धुरं वह॥६॥

Being the reverse of wrathful you cannot be reckoned among men and your features possess no signs of prowess. Throughout your life you are in despair; for your sake, and your welfare, bear the burden of life manfully.

माऽऽत्मानमवमन्यस्व मैमल्येन बीभरः।

मनः कृत्वा सुकल्याणं मा भैस्त्वं प्रतिसंहर॥७॥

Do not think lightly of your own soul and do not let it be satisfied with a little; having set your mind on very great desirable objects, be not afraid and abandon your misgivings.

उत्तिष्ठ हे कापुरुष मा शेष्मैवं पराजितः।

अमित्रान् नन्दयन् सर्वान् निर्मानो बन्धुशोकदः॥८॥

Rise, O coward, do not remain inactive in this way being defeated, thereby increasing the joys of our enemies, affording cause for grief to your friends and regardless of everything.

सुपूरा वै कुनदिका सुपूरो मूषिकाञ्जलिः।

सुसंतोषः कापुरुषः स्वल्पकेनैव तुष्यति॥९॥

Bad (small) rivers are filled with a handful water and douses are satisfied with little and a coward is ever well satisfied, for a little satisfies him.

अप्यहेरारुजन् दंष्ट्रामप्येव निधनं व्रज।

अपि वा संशयं प्राप्य जीवितेऽपि पराक्रमेः॥१०॥

Rather die in the act of rooting out the fangs of a snake than roam about like a dog and exercise your prowess even at the risk of life.

अप्यरेः श्येनवच्छिद्रं पश्येस्त्वं विपरिक्रमन्।

विवदन् वायवा तूष्णीं व्योम्नि वापरिशङ्कितः॥११॥

Or be on the look out for the holes of your enemies like a hawk roaming about in the sky or you show your prowess and fight without any doubts in your mind.

त्वमेवं प्रेतवच्छेषे कस्माद् वज्रहतो यथा।

उत्तिष्ठ हे कापुरुष मा स्वाप्सीः शत्रुनिर्जितः॥१२॥

Why are you lying down like a dead body being struck with thunder? Rise, O coward, and do not lie down defeated by your enemies.

मास्तं गमस्त्वं कृपणो विश्रयस्व स्वकर्मणा।

मा मध्ये मा जघन्ये त्वं माऽथो भूस्तिष्ठ गर्जितः॥१३॥

Do not vanish away into darkness so miserably; let yourself be heard about by your deeds; do not stand in the second rank, nor in the third nor in the last but stand proudly first.

अलातं तिन्दुकस्येव मुहूर्तमपि विज्वल।

मा तुषाग्निरिवानर्चिर्धूमायस्व जिजीविषुः॥१४॥

Blaze up even for a moment like a piece of Tindula wood and do not like the fire of husk smoke away fireless out of your desire of life.

मुहूर्तं ज्वलितं श्रेयो न च धूमयितं चिरम्।

मा ह स्म कस्यचिद् गेहे जनि राज्ञः खरो मृदुः॥१५॥

A momentary blaze is better than smoking for a long time; let not there be born in a royal house a prince who is too harsh or who is too soft-minded.

कृत्वा मानुष्यकं कर्म सृत्वाजि यावदुत्तमम्।

धर्मस्यानृण्यमाप्नोति न चात्मानं विगर्हते॥१६॥

Doing the deed of men and achieving every feat that is really great in a field of battle a man satisfied the duties of his order and has no reason to find fault with himself.

अलब्ध्वा यदि वा लब्ध्वा नानुशोचति पण्डितः।

आनन्तर्यं चारभते न प्राणानां धनायते॥१७॥

A wise man grieves not whether he is successful or not in his object; on the contrary he commences what ought to be done under the altered circumstances without caring for his life.

उद्धावयस्व वीर्यं वा तां वा गच्छ ध्रुवां गतिम्।
धर्मं पुत्राग्रतः कृत्वा किंनिमित्तं हि जीवसि॥१८॥

Show forth your own power or meet with your sure end only playing at your back (making it a secondary consideration) why do you live my son?

इष्टापूर्तं हि ते क्लीब कीर्तिश्च सकला हता।
विच्छिन्नं भोगमूलं ते किंनिमित्तं हि जीवसि॥१९॥

The fruits of the sacrificial rites performed by you, O coward, and all your renown are all destroyed; the roots of your enjoyment are all cut up; for what reason do you live on?

शत्रुनिमज्जता ग्राह्यो जङ्घयां प्रपतिष्यता।
विपरिच्छिन्नमूलोऽपि न विषीदेत् कथंचन॥२०॥

When about to fall down (in wrestling) an enemy should be held by the thing and made to fall down also even when cut up to the roots, one should not grieve.

उद्यम्य धुरमुत्कर्षेदाजनेयकृतं स्मरन्।
कुरु सत्त्वं च मानं च विद्धि पौरुषमात्मनः॥२१॥

Remembering the exertion made by horses of good breed in moving heavy weight know what in your own manliness lies and bring together all you sense of honour and energy.

उद्धावय कुलं मग्नं त्वत्कृते स्वयमेव हि।
यस्य वृत्तं न जल्पन्ति मानवा महद्भुतम्॥२२॥

Raise up the race that has been sunk in infamy by your own doings. The man, whose great and wonderful feats men do not talk about.

राशिवर्धनमात्रं स नैव स्त्री न पुनः पुमान्।
दाने तपसि सत्ये च यस्य नोच्चरितं यशः॥२३॥

Goes only to increase the common heard; he is neither a woman nor a man; he chose fame is not spoken about in gifts, devotion and truth

विद्यायामर्थलाभे वा मातुरुच्चार एव सः।
श्रुतेन तपसा वापि श्रिया वा विक्रमेण वा॥२४॥

And in learning and attainment of wealth is but the excretion of his mother. Whereas learning, devotion, in prosperity or prowess.

जनान् योऽभिभवत्यन्यान् कर्मणा हि स वै पुमान्।
न त्वेव जाल्मीं कापालीं वृत्तिमेषितुमर्हसि॥२५॥

The man who suppress another or in deeds is a man indeed. It is not proper that you should adopt a life which is idle and wretched,

नृशंस्यामयशस्यां च दुःखां कापुरुषोचिताम्।
यमेनमभिनन्देयुरमित्राः पुरुषं कृशम्॥२६॥

Compassionate leading to infamy and miserable which is suitable only for a coward; in such a case enemies rejoice over such a weak man.

लोकस्य समवज्ञातं निहीनासनवाससम्।
अहो लाभकरं हीनमल्पजीवनमल्पकम्॥२७॥

Held in contempt and destitute of seats and robes; they express surprise and gratification at small earnings, are means, have no courage and are low.

नेदृशं बन्धुमासाद्य बान्धवः सुखमेधते।
अवृत्यैव विपत्स्यामो वयं राष्ट्रात् प्रवासिताः॥२८॥

Friends derive no happiness from gaining such a friend; being exiled from a kingdom we shall die destitute of the means of earning our livelihood,

सर्वकामरसैर्हीनाः स्थानघृष्टा अकिंचनाः।
अवल्लुकारिणं सत्सु कुलवंशस्य नाशनम्॥२९॥

Deprived of all desires and enjoyments, turned out from our place and having nothing at all. Misbehaving among a race of honest men and the destroyer of the fame of his race and family.

कलिं पुत्रप्रवादेन संजय त्वामजीजनम्।
निरमर्षं निरुत्साहं निर्वीर्यमरिन्दनम्॥३०॥

Kali himself in the shape of yourself, my son Sanjaya, has been brought forth, by me who has no wealth in him no energy, no prowess, and is the delighted of his enemies.

मा स्म सीमन्तिनी काचिज्जनयेत् पुत्रमीदृशम्।
मा धूमाय ज्वलात्यन्तमाक्रुष्य जहि शात्रवान्॥३१॥

Let no woman bring forth such a son; do not smoke away but blaze up and exercising your prowess slay your enemies.

ज्वल मूर्धन्यमित्राणां मुहूर्तमपि वा क्षणम्।

एतावनेव पुरुषो यदमर्षी यदक्षमी॥३२॥

Blaze over the heads of enemies for a moment or even for a small bit of time; those are indeed men who are wrathful and who exercise no forgiveness.

क्षमावान् निरमर्षश्च नैव स्त्री न पुनः पुमान्।

संतोषो वै श्रियं हन्ति तथानुक्रोश एव च॥३३॥

One, destitute of wrath and given to the exercise of forgiveness, is neither a woman nor a man; satisfaction destroys prosperity so does softness of heart.

अनुत्थानमये चोभे निरीहो नाश्नुते महत्।

एष्यो निकृतिपापेभ्यः प्रमुञ्चात्मानमात्मना॥३४॥

And so do these two namely want of exertion and fear; one without exertion never attains to greatness; free your soul, by your own exertions of these defects which lead to ruin.

आयसं हृदयं कृत्वा मृगयस्व पुनः स्वकम्।

परं विषहते यस्मात् तस्मात् पुरुष उच्यते॥३५॥

Making your heart one of steel, hunt for the recovery of your lost wealth; one is called a man (Purusha) for he vanquishes the enemy (Param).

तमाहुर्व्यर्थनामानं स्त्रीवद् य इह जीवति।

शूरस्योर्जितसत्त्वस्य सिंहविक्रान्तचारिणः॥३६॥

He is said to bear the false name (of Purusha) who leads in this world the life of a woman. A hero of mighty strength and acting like a powerful lion,

दिष्टभावं गतस्यापि विषये मोदते प्रजा।

य आत्मनः प्रियसुखे हित्वा मृगयते श्रियम्॥३७॥

अमात्यानामथो हर्षमादधात्यचिरेण सः॥३८॥

May be subject to the influence of his fate but even in such a case his subjects rejoice; for he who leaving his own happiness hunts for the prosperity (of his kingdom) very soon contributes to the rejoicing of his ministers.

पुत्र उवाच

किं नु ते मामपश्यन्त्याः पृथिव्या अपि सर्वथा।

किमाभरणकृत्यं ते किं भोगैर्जीवितेन वा॥३९॥

The son said

If you do not behold me, what is this entire earth to you; what will your ornaments do for you; and what is the use of enjoyments and what even of life itself.

मातोवाच

किमद्यकानां ये लोका द्विषन्तस्तानवाप्नुयुः।

ये त्वादृतात्मनां लोकाः सुहृदस्तान् ब्रजन्तु नः॥४०॥

The mother said

The world which is (reserved) for the poor and miserable, may our enemies attain to; and may our well-wishers roam about in the earth which is (reserved) for respected souls.

भृत्यैर्विहीयमानानां परपिण्डोपजीविनाम्।

कृपणानामसत्त्वानां मा वृत्तिमनुवर्तिथाः॥४१॥

Do not follow the life of those who are devoid of attendants, who subsist on the food given by others (by way of charity); who are miserable and who are devoid of strength and prowess.

अनु त्वां तात जीवन्तु ब्राह्मणाः सुहृदस्तथा।

पर्जन्यमिव भूतानि देवा इव शतक्रतुम्॥४२॥

May the Brahmanas and your well-wishers, my son, live depend on you as living creatures depend on the clouds (rain) and as the gods depend on the performer of a hundred sacrifices.

यमाजीवन्ति पुरुषं सर्वभूतानि संजया।

एकं द्रुममिवासाद्य तस्य जीवितमर्थवत्॥४३॥

The man, depending on whom all living creatures depend, O Sanjaya as (birds) on a tree with ripe fruits, has his life rendered useful.

यस्य शूरस्य विक्रान्तैरेषन्ते बान्धवाः सुखम्।

त्रिदशा इव शक्रस्य साधु तस्येह जीवितम्॥४४॥

The hero, by whose prowess his friends attain to happiness like the gods attaining to happiness through Shakra has his life blessed.

स्वबाहुबलमाश्रित्य योऽभ्युज्जीवति मानवः।

स लोके लभते कीर्तिं परत्र च शुभां गतिम्॥४५॥

That son of Manu, who lives on the strength of his arms, gets renown in this world and a blissful one here after.

CHAPTER 134

(BHAGAVAT-YANA PARVA) Continued

The injunctions of Vidura to his son

विदुलोवाच

अथैतस्यामवस्थायां पौरुषं हातुमिच्छसि।
निहीनसेवितं मार्गं गमिष्यस्यचिरादिव॥१॥

Vidula said

If under these circumstances you desire to abandon manliness, you will soon be following the path followed by the mean and the low.

यो हि तेजो यथाशक्ति न दर्शयति विक्रमात्।
क्षत्रियो जीविताकाङ्क्षी स्तेन इत्येव तं विदुः॥२॥

That Kshatriya, who being desirous of life, does not exercise his energy and power to the best of his ability, is said to be like a thief.

अर्थवन्त्युपपन्नानि वाक्यानि गुणवन्ति च।
नैव सम्प्राप्नुवन्ति त्वां मुमुर्षुमिव भेषजम्॥३॥

Like medicine to one at the point of death these words which are conducive to your interest and are otherwise well suited, do not act in your mind.

सन्ति वै सिन्धुराजस्य संतुष्टा न तथा जनाः।
दौर्बल्यादासते मूढा व्यसनौघप्रतीक्षिणः॥४॥

The men, under the king of the Sindhus, are not contented and those fools are, owing to their own weakness, waiting for some calamity to their master, on which they will effect their deliverance.

सहायोपचिर्तिं कृत्वा व्यवसाय्य ततस्ततः।
अनुदुष्येयुरपरे पश्यन्तस्तव पौरुषम्॥५॥

Having collected their forces one by one, his enemies will join you at seeing your prowess.

तैः कृत्वा सह संघातं गिरिदुर्गालयं चर।
काले व्यसनामाकाङ्क्षन् नैवायमजरामरः॥६॥

Having united yourself with them wander about in the caverns and fastness of the mountains and in proper time he will meet with calamities for he is neither without old age nor is immortal.

संजयो नामतश्च त्वं न च पश्यामि तत् त्वयि।

अन्वर्थनामा भव मे पुत्र मा व्यर्थनामकः॥७॥

By name you are Sanjaya but I do not see Jaya (victory) in you; follow the meaning of your name and do not make it false.

सम्यग्दृष्टिर्महाप्राज्ञो बालं त्वां ब्राह्मणोऽब्रवीत्।
अयं प्राप्य महत् कृच्छ्रं पुनर्वृद्धिं गमिष्यति॥८॥

A very wise man, possessing great foresight, said to you while you were a child: "After meeting with great difficulties, he will again meet with prosperity."

तस्या स्मरन्ती वचनमाशंसे विजयं तव।

तस्मात् तात ब्रवीमि त्वां वक्ष्यामि च पुनः पुनः॥९॥

Remembering these words I expect your victory, therefore do I speak this to you, my dear son, and am telling you this again and again.

यस्य ह्यर्थाभिनिर्वृत्तौ भवन्त्याप्यायिताः परे।

तस्यार्थसिद्धिर्नियता नयेष्वर्थानुसारिणः॥१०॥

He, in the success of whose object others become interested, is sure to have his object crowned with success if he follows it according to the ordinary rules of prudence.

समृद्धिरसमृद्धिर्वा पूर्वेषां मम संजया।

एवं विद्वान् युद्धमना भव मा प्रत्युपाहर॥११॥

"Whether there be increase or decrease I will fight," O Sanjaya, engage in fight with this thought and do not turn back.

नातः पापीयसीं कांचिदवस्थां शम्बरोऽब्रवीत्।

यत्र नैवाद्य न प्रातर्भोजनं प्रतिदृश्यते॥१२॥

There is no condition more frightful than this, said Shamvara, namely that in which the food for today and that for the morrow are not seen.

पतिपुत्रवधादेतत् परमं दुःखमब्रवीत्।

दारिद्र्यमिति यत् प्रोक्तं पर्यायमरणं हि तत्॥१३॥

He said that this as a greater troubles than the death of one's husband and sons; what is called poverty is another form of death.

अहं महाकुले जाता हृदादृष्टमिवागता।

ईश्वरी सर्वकल्याणी भर्त्रा परमपूजिता॥१४॥

I am born in a great family and have come from a lake; I am the mistress over many

persons, endued with all blessings and very much esteemed by my husband.

महार्हमात्माभरणां सुमृष्टाम्बरवाससम्।

पुरा हृष्टः सुहृद्गर्भो मामपश्यत् सुहृद्गताम्॥१५॥

My group of friends saw me in days of old among friends, with a cheerful heart, decked with costly garlands and ornaments, with my body well washed, and attired in good clothes.

यदा मां चैव भार्या च द्रष्टुमिच्छति मृशदुर्बलाम्।

न तदा जीवितेनार्थो भविता तव संजय॥१६॥

When you will see myself your wife very weak (owing to the want of nourishment) then of what use will life be to you, O Sanjaya?

दासकर्मकरान् भृत्यानाचार्यत्विक्पुरोहितान्।

अवृत्त्याऽस्मान् प्रजहतो दृष्ट्वा किं जीवितेन ते॥१७॥

Seeing our servants who used to attend on us doing ministerial offices, our preceptors, and our priests go away leaving us, what is the good of life to you?

यदि कृत्यं न पश्यामि तवाद्याहं यथा पुरा।

श्लाघनीयं यशस्यं च का शान्तिर्हृदयस्य मे॥१८॥

If I do not now see you following such duties as you observed in days gone by which were laudable and conducive to your renown what peace of mind can I get?

नेति चेद् ब्राह्मणं ब्रूयां दीर्येत हृदयं मम।

न ह्यहं न च मे भर्ता नेति ब्राह्मणमुक्तवान्॥१९॥

If I have to say, "No" to a Brahmana (asking for a favour) it will rend my heart. Neither myself nor my husband ever said "No" to a Brahmana.

वयमाश्रयणीयाः स्म नम्रोत्तरः परस्य च।

सान्यमासाद्य जीवन्ती परित्यक्ष्यामि जीवितम्॥२०॥

We are the proper refuge to others but never depended on others ourselves. Such being the case, if I now have to live as a dependent on another, I shall sacrifice my life.

अपारे भव नः पारमप्लवे भव नः प्लवः।

कुरुष्व स्थानमस्थाने मृतान् संजीवयस्व नः॥२१॥

Be the means of our crossing that which cannot be crossed and be our boat where there is no boat. Make room for us where there is at present no room and revive us that are dead.

सर्वे ते शत्रवः शक्या न चेज्जीवितुमिच्छसि।

अथ चेदीदृशीं वृत्तिं क्लीबवामभ्युपपद्यसे॥२२॥

All your enemies are capable of being opposed by you; if not, it is not proper that you should live on. You are now following a course of life which is fit only for eunuchs.

निर्विण्णात्मा हतमना मुञ्जेतां पापजीविकाम्।

एकशत्रुवधेनैव शूरो गच्छति विश्रुतिम्॥२३॥

Cast off this wicked and despicable life which you are leading with a troubled soul and depressed heart. By slaying only one enemy does a hero gain renown.

इन्द्रो वृत्रवधेनैव महेन्द्रः समपद्यत।

माहेन्द्रं च गृहं लेभे लोकानां चेश्वरोऽभवत्॥२४॥

Indra became the great Indra only by slaying Vritra and obtained the lordship over the gods and the celestial cup for drinking wine and became the lord of the worlds.

नाम विश्राव्य वै संख्ये शत्रूनाहूय दंशितान्।

सेनाग्रं चापि विद्राव्य हत्वा वा पुरुषं वरम्॥२५॥

Making his name heard in the battle, and summoning the enemies clad in coats of mail to fight, killing the foremost of the hostile army of illustrious men,

यदैव लभते वीरः सुयुद्धेन महद् यशः।

तदैव प्रव्यथन्तेऽस्य शत्रवो विनमन्ति च॥२६॥

When a hero obtains great renown in fair fight then do his enemies feel pain and bow down to him.

त्यक्त्वाऽऽत्मानं रणे दक्षं शूरं कापुरुषा जनाः।

अवशास्तर्पयन्ति स्म सवकामसमृद्धिभिः॥२७॥

Men, who are cowards being beside themselves, contribute by giving their own wealth to the fulfillment of every desire of the hero experienced in battle and who does not fight for selfish consideration.

राज्यं चाप्युग्रविभ्रंशं संशयो जीवितस्य वा।

न लब्धस्य हि शत्रोर्वै शेषं कुर्वन्ति साधवः॥२८॥

Even when the kingdom is in a terrible danger or the life even doubtful, the good men do not desist without making an end of his enemy who is within his grasp.

स्वर्गद्वारोपमं राज्यमथवाप्यमृतोपमम्।

युरुद्धमेकायनं मत्वा पतोलुमुक इवारिषु॥२९॥

A kingdom is like the gate of heaven or like nectar itself and thinking that the heaven is shut against you and that you can get into it through one door, fall like a fire brand among the enemies.

जहि शत्रून् रणे राजन् स्वधर्ममनुपालय।

मा त्वा दृशं सुकृपणं शत्रूणां भयवर्धनम्॥३०॥

Defeat your enemies in battle; O king, and follow the duties of your own order, and do not in this way, look dejected, O you enhance of the fears of your enemies.

अस्मदीयैश्च शोचन्निर्दद्विश्च परैर्वृतम्।

अपि त्वां नानुपश्येयं दीनाद् दीनमिव स्थितम्॥३१॥

Let me not is sorrow see you surrounded by our party grieving and the enemies rejoicing.

हृष्य सौवीरकन्याभिः श्लाघस्वार्थैर्यथा पुरा।

मा च सैन्धवकन्यानामवसन्नो वशं गमः॥३२॥

Rejoice in the company of the daughter of heroes and make yourself amiable by the possessions of wealth as in days gone by and do not let yourself be under the rule of the daughters of the Saindhavas.

युवा रूपेण सम्पन्नो विद्ययाभिजनेन च।

यत् त्वादृशो विकुर्वीत यशस्वी लोकविश्रुतः॥३३॥

A young man, endued with beauty, with learning and possessing powerful friends, should do only what is conducive to renown and heard and talked about in the world.

अधुर्यवच्च वोढव्ये मन्ये मरणमेव तत्।

यदि त्वामनुपश्यामि परस्य प्रियवादिनम्॥३४॥

If in the matter of bearing burdens he acts like a vicious bull. I think this to be death itself. If I see you hereafter speaking well of enemy.

पृष्ठतोऽनुव्रजन्तं वा का शान्तिर्हृदयस्य मे।

नास्मिन् जातु कुले जातो गच्छेद् योऽन्यस्य पृष्ठतः॥३५॥

Or wandering about behind him, what peace can my heart have. No one born in this race behind another for support.

न त्वं परस्यानुचरस्तात जीवितुमर्हसि।

अहं हि क्षत्रहृदयं वेद यत् परिशाश्वतम्॥३६॥

O my dear son, it is not proper that you should live on being the subject of another. I know what the eternal essence of the heart of a Kshatriya is?

पूर्वैः पूर्वतरैः प्रोक्तं परैः परतरैरपि।

शश्वतं चाव्ययं चैव प्रजापतिविनिर्मितम्॥३७॥

As described by our forefathers and by men before them, as also by men after them and after them again; it is highly praise worthy since it has been ordained by the lord of creatures himself.

यो वै कश्चिदिहाजातः क्षत्रियः क्षत्रकर्मवित्।

भयाद् वृत्तिसमीक्षो वा न नमेदिह कस्यचित्॥३८॥

The Kshatriya, who is born in this world knowing the duties of a Kshatriya, does not bow to any one from fear or from consideration of livelihood.

उद्यच्छेदेव न नमेदुद्यमो होव पौरुषम्।

अप्यपर्वणि भयेत न नमेतेह कस्यचित्॥३९॥

He should stand erect and never bend down for energy is manliness. One away break down at his knots (weak points) but he should not bend down.

मातङ्गो मत्त इव च परीयात् समहामनाः।

ब्राह्मणेभ्यो नमेन्नित्यं धर्मायैव च संजय॥४०॥

That great-minded man the Kshatriya should move about like an infuriated elephant and he should ever bow down to Brahmanas for virtue. O Sanjaya.

नियच्छन्नितरान् वर्णान् विनिघ्नन् सर्वदुष्कृतः।

ससहायोऽसहायो वा यावज्जीवं तथा भवेत्॥४१॥

Ruling ever all the other orders and slaying all evil doers he should live though out his life, whether he be with support or without it.

CHAPTER 135

(BHAGAVAT-YANA PARVA) Continued

The injunctions of Vidura to his son

पुत्र उवाच

कृष्णायसस्येव च ते संहत्य हृदयं कृतम्।

मम मातस्त्वकरुणे वीरप्रज्ञे ह्यमर्षणे॥१॥

The son said

Your heart is made of steel shaped into that from, O my mother, who have no pity or compassion in you, who are wrathful and are of the wisdom of soldier.

अहो क्षत्रसमाचारो यत्र मामितरं यथा।

नियोजयसि युद्धाय परमातेव मां तथा॥२॥

Fie on the custom of the Kshatriyas since you, being own mother, urge me to go to battle as if were a stranger and you the mother of another.

ईदृशं वचनं ब्रूयाद् भवती पुत्रमेकजम्।

किं नु ते मामपश्यन्त्याः पृथिव्या अपि सर्वया॥३॥

Such cruel words are spoken by you to your only son; if cease to see me of what good is even the entire earth to you?

किमाभरणकृत्येन किं भोगैर्जीवितेन वा।

मयि वा संगरहते प्रियपुत्रे विशेषतः॥४॥

What is the use of ornaments? What of enjoyments and what even of life especially when you are deprived of the company of myself, your dear son.

मातोवाच

सर्वाविस्था हि विदुषां तात धर्मार्थकारणात्।

तावेवाभिसमीक्ष्याहं संजयं त्वामचूचुदम्॥५॥

The mother said

All the doings, of those who are wise, are for the attainment of either virtue or worldly profit or both; and with my eye to these two along have urged you, O Sanjaya.

स समीक्ष्यक्रमोपेतो मुख्यः कालोऽद्यमागतः।

अस्मिच्छेदागते काले कार्यं न प्रतिपद्यसे॥६॥

This is the time now for showing your prowess; and this suitable time having now arrived, if you do not resort to the proper action,

असम्भावितरूपस्त्वमानुशंस्यं करिष्यसि।

तं त्वामयशसा स्पृष्टं न ब्रूयामि यदि संजया॥७॥

You will be showing a degree of compassion inconsistent with your birth; and if I do not speak out of affection, O Sanjaya, to you who are already contaminated by infamy,

खरीवात्सल्यमाहुस्तन्निः सामर्थ्यमहेतुकम्।

सद्भिर्विगर्हितं मार्गं त्यज मूर्खनिषेवितम्॥८॥

Then that affection would be called an ass' for her young one; it would besides be false and unreasonable, abandon the path trodden by the ignorant and held in contempt by the good.

अविद्या वै महत्यस्ति यामिमां संश्रिताः प्रजाः।

तव स्याद् यदि सद्वृत्तं तेन मे त्वं प्रियो भवेः॥९॥

Great is the ignorance in this world in which all living creatures have taken refuge; if your habits life be praise worthy, then will you win my esteem by that means,

धर्मार्थगुणयुक्तेन नेतरेण कथंचन।

दैवमानुषयुक्तेन सद्भिराचरितेन च॥१०॥

Namely, if you are endued with the accomplishments of virtue and seek worldly but by following the path trodden by the gods and men and by the honest.

यो ह्येवमविनीतेन रमते पुत्र नष्टृणा।

अनुत्थानवता चापि दुर्विनीतेन दुर्धिया॥११॥

He who is pleased with such a son or a grandson not endued with humility, not given to exerting for himself, rebellious and bad-hearted.

रमते यस्तु पुत्रेण मोघं तस्य प्रजाफलम्।

अकुर्वन्तो हि कर्माणि कुर्वन्तो निन्दितानि च॥१२॥

And he who is pleased with a son who does only such acts as are unrighteous, has the object of his begetting children rendered unsuccessful.

सुखं नैवेह नामुत्र लभन्ते पुरुषाद्यमाः।

युद्धाय क्षत्रियः सृष्टः संजयेह जयाय च॥१३॥

The wretch does not attain to happiness in this world nor in the other, O Sanjaya; a Kshatriya has been created for fighting in this world and for gaining victories.

जयन् वावध्यमानो वा प्राप्नोतीन्द्रसलोकताम्।

न शक्नोत्यनेन पुण्ये दिवि तद् विद्यते सुखम्।

Whether he is victorious or is slain he attains to the world of Indra. And that happiness does not exist in heaven or in the sacred region of Indra;

यदमित्रान् वशे कृत्वा क्षत्रियः सुखमेधते॥१४॥

मन्युना दह्यमानेन पुरुषेण मनस्विना।

निकृतेनेह बहुशः शत्रून् प्रतिजिगीषया॥१५॥

Namely the happiness to which a Kshatriya attains by bringing his friends under his influence (according to some readings it would be by subjugating his enemies). A spirited man, who has been defeated many times, should live on with the hope of vanquishing his enemy and consumed by wrath,

आत्मानं वा परित्यज्य शत्रुं वा विनिपात्य च।

अतोऽन्येन प्रकारेण शान्तिरस्य कुतो भवेत्॥१६॥

He should either abandon self or vanquish his enemy; how can there be peace in any other way save this.

इह प्राप्नोति हि पुरुषः स्वल्पमप्रियमिच्छति।

यस्य स्वल्पं प्रियं लोके ध्रुवं तस्याल्पमप्रियम्॥१७॥

In this world a wise man regards little as undesirable; the man to whom little is sufficient soon becomes weary of that little (and wishes for more).

प्रियाभावाच्च पुरुषो नैव प्राप्नोति शोभनम्।

ध्रुवं चाभावमभ्येति गत्वा गङ्गे च सागरम्॥१८॥

A man does not attain to happiness who has not got what he desires; and in fact he certainly feels his want as does the Ganga on losing herself in the ocean.

पुत्र उवाच

नेयं मतिस्त्वया वाच्या मातः पुत्रे विशेषतः।

कारुण्यमेवात्र पश्य भूत्वेह जडमूकवत्॥१९॥

The son said

You should not speak in this strain, O mother, especially to your son; exercise your compassion only in this case like a silent and dumb woman.

मातोवाच

अतो मे भूयसी नन्दिर्यदेवमनुपश्यसि।

चोद्यं मां चोदयस्येतद् भृशं वै चोदयामि ते॥२०॥

The mother said

It is indeed a matter of great pleasure to me that you understand what I say. You urge me in

my duty and therefore should I urge you all the more in yours.

अथत्वां पूजयिष्यामि हत्वा वै सर्वसैन्यवान्।

अहं पश्यामि विजयं कृच्छ्रभावितमेव ते॥२१॥

When you have slain all the Saindhavas and are thus victorious and beyond all your troubles, I shall honour you.

पुत्र उवाच

अकोशस्यासहायस्य कुतः सिद्धिर्जयो मम।

इत्यवस्थां विदित्वातामात्मनाऽऽत्मनि दारुणाम्॥२२॥

The son said

Having no wealth, having no friends, how can I gain success and victory. Knowing these circumstances I have thus dealt harshly with myself.

राज्याद् भावो निवृत्तो मे त्रिदिवादिव दुष्कृतः।

ईदृशं भवती कंचिदुपायमनुपश्यति॥२३॥

I am without exertion in recovering the kingdom as a sinful man makes no attempt to get into heaven. Such being the case, do you see any way to my fighting with the enemy.

तन्मे परिणतप्रेक्षे सम्यक् प्रब्रूहि पृच्छते।

कणिष्यामि हि तत् सर्वं यथावदनुशासनम्॥२४॥

Speak to me who are asking you in detail of that, O you of ripe and practical wisdom - I shall perform in a suitable manner all that you command me.

मातोवाच

पुत्र नात्मावमन्तव्यः पूर्वाभिरसमृद्धिभिः।

अभूत्वा हि भवन्त्यर्था भूत्वा नश्यन्ति चापरे।

The mother said

O son, your mind should not be insulted by anticipation's of failure. Objects unattained at first are gained subsequently and other objects attained at first are lost afterwards.

अमर्षेणैव चाप्यर्था नारब्धव्याः सुबालिशैः॥२५॥

सर्वेषां कर्मणां तात फले नित्यमनित्यता।

अनित्यमिति जानन्तो न भवन्ति भवन्ति च॥२६॥

An object should not be pursued in wrath or with folly; my dear son, there is always uncertainty in the results of all actions. To

those who know that the result is uncertain objects are sometimes successful and sometimes not.

अथ ये नैव कुर्वन्ति नैव जातु भवन्ति ते।

ऐकगुण्यमनीहायामभावः कर्मणां फलम्॥२७॥

To those who do not make any attempt success does not come in the absence of exertion; there is only result of actions.

अथ द्वैगुण्यमीहायां फलं भवति वा न वा।

यस्य प्रागेव विदिता सर्वार्थानामनित्यता॥२८॥

To those who make attempts there are two results, namely success or failure. He, to whom is know from the very first the uncertainty of the result of all actions,

नुदेद् वृद्धसमृद्धी स प्रतिकूले नृपाल्मज।

उत्थातव्यं जागृतव्यं योक्तव्यं भूतिकर्मसु॥२९॥

Fails to obtain success and prosperity; O you who have been born of the soul of a ruler of men, in every act should one engage himself with energy and wakefulness.

भविष्यतीत्येव मनः कृत्वा सततमव्यथैः।

मङ्गलानि पुरस्कृत्य ब्राह्मणांश्चेश्वरैः सह॥३०॥

Resolving within himself - This must be and ever without any depression of heart. One who placing auspicious signs before him and in company with the Brahmanas and the gods (engages in action),

प्राज्ञस्य नृपतेराशु वृद्धिर्भवति पुत्रक।

अभिवर्तति लक्ष्मीस्तं प्राचीमिव दिवाकरः॥३१॥

To that wise king does prosperity soon come, my dear son. The goddess of prosperity and grace comes to him like the sun coming to the east.

निदर्शनान्युपायांश्च बहून्वृद्धिर्भवति च।

अनुदर्शितरूपोऽसि पश्यामि कुरु पौरुषम्॥३२॥

I see, you have shown yourself fit to appreciate many examples, expedients and words given vent to excite your energy-now show your manliness.

पुरुषार्थमभिप्रेतं समाहर्तुमिहार्हसि।

कुर्वन्तु त्वान् परिक्षीणानवलपितान् विमानितान्॥३३॥

It is proper that you should attain to your desired object which is indeed desired by every

man. Those who entertain angry feelings against your enemy, those who covet his prosperity, those who have been weakened by him or have been eclipsed by him or insulted by him,

स्पर्धिन्श्चैव ये केचित् तान् युक्त उपधारया।

एतेन त्वं प्रकारेण महतो भेत्यसे गणान्॥३४॥

Those who look on him with contempt and all others against him, do you bring together, and with their help will you be able to break the thick ranks of your enemy,

महावेग इवोद्धतो मातस्त्रिधा बलाहकान्।

तेषामग्रप्रदायी स्याः कल्योत्थायी प्रियंवदः॥३५॥

Like a tempest of great force scattering the clouds. Make payments to them (your allies) before such payments are due, use your energy, and speak to them mildly.

ते त्वां प्रियं करिष्यन्ति पुरोधास्यन्ति च ध्रुवम्।

यदैव शत्रुर्जानीयात् सपन्नं त्यक्तजीवितम्।

तदैवास्मादुद्विजते सर्पाद् वेश्मगतादिव॥३६॥

Then will they do what is desirable to you and will surely stand before you (to take on themselves the charge of the battle). As soon as the enemy knows that you have grown careless of life, he will begin to fear you as a snake entering his house.

तं विदित्वा पराक्रान्तं वशे न कुरुते यदि।

निर्वादैर्निर्वदिदेनमन्ततस्तद् भविष्यति॥३७॥

Knowing him to be powerful if one (his enemy) does not subjugate him, he should at least conciliate him, by friendliness and the like.

निर्वादादास्पदं लब्ध्वा धनवृद्धिर्भवति।

धनवन्तं हि मित्राणि भजन्ते चाश्रयन्ति च॥३८॥

Attaining to prosperity by these friendly means, there occurs an increase in wealth. Friends seek the refuge of the wealthy and worship him.

सखलितार्थं पुनस्तात संत्यजन्ति च बान्धवाः।

अप्यस्मिन् नाश्वसन्ते च जुगुप्सन्ते च तादृशम्॥३९॥

And again friends abandon him who is deprived of his wealth and they even view with suspicion and contempt such a man.

शत्रुं कृत्वा यः सहायं विश्वासमुपगच्छति।
स न सम्भाव्यमेवैतद् यद् राज्यं प्राप्नुयादिति॥४०॥

He, who making an ally of his enemy, lives confidently, cannot be possibly expected to regain his kingdom.

CHAPTER 136

(BHAGAVAT-YANA PARVA) Continued

The injunctions of Vidura to his son

मातोवाच

नैव राज्ञाः दरः कार्यो जातु कस्याङ्घ्रिदापदि।
अथ चेदपि दीर्णः स्यान्नैव वर्तेत दीर्णवत्॥१॥

The mother said

By a king should fear never be entertained in whatever calamity he may fall; even if his heart should rend with fear he should not show that he had been stuck with fear.

दीर्णं हि दृष्ट्वा राजानं सर्वमेवानुदीयते।

राष्ट्रं बलममात्याश्च पृथक् कुर्वन्ति ते मतीः॥२॥

Seeing a king struck with fear, all are struck with fear-the entire kingdom, the army, the ministers and the earth are divided into factions.

शत्रून्नेके प्रपद्यन्ते प्रजहत्यपरे पुनः।

अन्ये तु प्रजिहीर्षन्ति ये पुरस्ताद् विमानिताः॥३॥

One party takes the side of the enemy, another abandons the king, a third again rejoices namely those who have been treated insultingly.

य एवात्यन्तसुहृदस्त एनं पर्युपासते।

अशक्तयः स्वस्तिकामा बद्धवत्सा इला इव॥४॥

He, who is sincere well wisher, alone remains attached to his side a cow which wishers to free her calf which has been tied up, but is unable to do it.

शोचन्तमनुशोचन्ति पतितानिव बान्धवान्।

अपि ते पूजिताः पूर्वमपि ते सुहृदो मताः॥५॥

They grieve for their lord who is grieving as they would grieve for friends plunged into distress. You have got many friends as true as you could wish whom you had done honors before.

ये राष्ट्रमभिमन्यन्ते राज्ञो व्यसनमीयुषः।

मा दीदरस्त्वं सुहृदो मा त्वां दीर्णं ग्रहासिषुः॥६॥

Who feel for your lost kingdom and who desire to have on themselves a portion of your troubles. Do not give way to fear; let not your friends abandon you, as they will do if you are struck with fear.

प्रभावं पौरुषं बुद्धिं जिज्ञासन्त्या मया तवा

विदधत्या समाम्नासमुक्तं तेजोविद्वद्भ्ये॥७॥

Desiring to know your might, manliness and intelligence, has all this been said by me as also for supporting your failing courage, sustaining your hope and for enhancing your energy.

यदेतत् संविजानासि यदि सम्यग् ब्रवीम्यहम्।

कृत्वासौम्यमिवात्मानं जयायोत्तिष्ठ संजया॥८॥

If you are confident that I have spoken the truth, then rise up, O Sanjaya, tranquilizing your mind with a view to gain victory.

अस्ति नः कोशनिचयो महान् ह्यविदितस्तवा

तमहं वेद नान्यस्तमुपसम्पादयामि ते॥९॥

We have got a large treasury unknown to you. I know that and no body else and I shall place it at your command.

सन्ति नैकतमा भूयः सुहृदस्तव संजया

सुखदुःखसहा वीर संग्रामादनिवर्तिनः॥१०॥

You have got many hence well wishers, O Sanjaya, who are heroes, competent equally to endure happiness and misery and who would not turn back from the field.

तादृशा हि सहाया वै पुरुषस्य बुभूषतः।

इष्टं जिहीर्षतः किञ्चित् सचिवाः शत्रुकर्षनाः॥११॥

Such are the fitting allies of a man seeking his welfare and desirous of attaining what he wants and are also good councillors, O chastiser of your foes.

कुन्त्युवाच

यस्यास्त्वीदृशकं वाक्यं श्रुत्वाऽपि स्वल्पचेतसः।

तमस्त्वपागमत् तस्य सुचित्रार्थपदाक्षरम्॥१२॥

Kunti said

Hearing this her speech pregnant with sense and consisting of weighty letters and

words, the despair that had overtaken him, feeble-minded as he was, immediately vanquished.

पुत्र उवाच

उदके भूरियं धार्या मर्तव्यं प्रवणे मया।

यस्य मे भवती नेत्री भविष्यद्भुतिदर्शिनी॥१३॥

The son said

I shall rescue my kingdom that is sunk in water or die in the attempt - I, who have for my guide yourself who have a great knowledge of the future.

अहं हि वचनं त्वत्तः शुश्रूषुरपरापरम्।

किंचित् किंचित् प्रतिवदंस्तुष्णीमासं मुहुर्मुहुः॥१४॥

I remained silent while hearing your words with the desire of hearing more from you and only spoke a few words by way of reply.

अतृप्यन्नमृतस्येव कृच्छ्राल्लव्यस्य बाणवात्।

उद्यच्छाम्येष शत्रूणां नियमार्थं जयाय च॥१५॥

Like one unsatiated with nectar I am not satiated with hearing your words. Having gained friends in my distress behold I rise up for subjugating my enemies and gaining victories over them.

कुन्त्युवाच

सदश्च इव स क्षिप्तः प्रणुन्नो वाक्यसायकैः।

तच्चकार तथा सर्वं यथावदनुशासनम्॥१६॥

Kunti said

Like a horse of good breed he became excited, being struck with these arrows in the shape of words and performed all that his mother had instructed him to do.

इदमुद्धर्षणं भीमं तेजोवर्धनमुत्तमम्।

राजानं श्रावयेन्मन्त्री सीदन्तं शत्रुपीडितम्॥१७॥

A minister should make a king, who is depressed with despair being troubled by his enemies, hear of this story than which nothing is better in increasing energy and infusing fierce might.

जयो नामेतिहासोऽयं श्रोतव्यो विजीगीषुणा।

महीं विजयते क्षिप्रं श्रुत्वा शत्रूंश्च मर्दति॥१८॥

This story which is called Jaya (victory) should be heard by one who is desirous of

victory; and hearing it one conquers the world speedily and vanquishes his enemies.

इदं पुंसवनं चैव वीराजननमेव च।

अभीक्ष्णं गर्भिणी श्रुत्वा द्रुवं वीरं प्रजायते॥१९॥

This story makes a woman bring forth a son and a heroic, son; a pregnant woman hearing it repeated many times certainly bring forth a hero,

विद्याशूरं तपःशूरं दानशूरं तपस्विनम्।

ब्राह्म्या श्रिया दीप्यमानं साधुवादे च सम्मतम्॥२०॥

Who is a hero in knowledge, a hero in devotion, a hero in liberality, a performer of austerities blazing with Brahmic prosperity and honored in speeches of the honest,

अर्चिष्मन्तं बलोपेतं महाभागं महारथम्।

धृतिमन्तमनाधृष्यं जेतारमपराजितम्॥२१॥

Endued with fame, endued with might, of great attributes, a great car warrior, endued with wisdom, incapable of being vanquished, winner of victories, but himself sustaining no defeat;

नियन्तारमसाधूनां गोप्तारं धर्मचारिणाम्।

ईदृशं क्षत्रिया सूते वीरं सत्यपराक्रमम्॥२२॥

Subjugator of the disreputable, a protector of those that practice virtues; such a son of true prowess does a Kshatriya lady bring forth.

CHAPTER 137

(BHAGAVAT-YANA PARVA) Continued

Speech of Kunti

कुन्त्युवाच

अर्जुनं केशव ब्रूयास्त्वयि जाते स्म सूतके।

उपोपविष्टा नारीभिराश्रमे परिवारिता॥१॥

Kunti said

O Keshava, speak this to Arjuna "At the time of your birth when I was seated: in the lying-in-room in the asylum surrounded by females,

अथान्तरिक्षे वागासीद् दिव्यरूपा मनोरमा।

सहस्राक्षसमः कुन्ति भविष्यत्येष ते सुतः॥२॥

There was heard a voice in the sky which seemed to be celestial and which pleased the

heart; it said: O Kunti, this son of yours will be equal to him of a thousand eyes.

एष जेष्यति संग्रामे कुरून् सर्वान् समागतान्।
भीमसेनद्वितीयश्च लोकमुद्धर्तयिष्यति॥३॥

He will conquer in fight all the Kurus assembled together and with Bhimasena as his second will grind his enemies.

पुत्रस्ते पृथिवीं जेता यशश्चास्य दिवं स्पृशेत्।
हत्वा कुरूंश्च संग्रामे वासुदेवसहायवान्॥४॥

Your son will be the subjugator of the world and his fame will touch the heavens; having slain the Kurus in battle with the assistance of Vasudeva,

पित्र्यमंशं प्रणष्टं च पुनरप्युद्धरिष्यति।

भ्रातृभिः सहितः श्रीमांस्त्रीन् मेधानाहरिष्यति॥५॥

He will regain the paternal share of the kingdom which shall have been lost; and along with his brothers this one endued with prosperity will perform three sacrificial ceremonies.

स सत्यसंधो बीभत्सुः सव्यसाची यथाऽच्युत।

तथा त्वमेव जानासि बलवन्तं दुरासदम्॥६॥

You know how devoted to truth is Vibhatsu, how mighty is Savyasachin of unimpaired glory and how hard it is to resist him.

तथा तदस्तु दाशार्हं यथा वागभ्यभाषत।

धर्मश्चेदस्ति वाच्यं यथा सत्यं भविष्यति॥७॥

Let it therefore be, O scion of the Dasharha race, as that voice said; if there is virtue then, O scion of the Vrishni race, will it be true.

त्वं चापि तत् तथा कृष्ण सर्वसम्पादयिष्यसि।

नाहं तदभ्यसूयामि यथा वागभ्यभाषत॥८॥

You too, O Krishna, will do all that has been said by that voice, I do not doubt the truth of what the voice has said.

नमो धर्माय महते धर्मो धारयति प्रजाः।

एतद् धनं जयो वाच्यो नित्योद्युक्तो वृकोदरः॥९॥

यदर्थं क्षत्रिया सूते तस्य कालोऽयमागतः।

न हि वैरं समासाद्य सीदन्ति पुरुषर्षभाः॥१०॥

I bow down to the great Dharma for it is Dharma that sustains the living creatures.

Speak this to Dhananjaya; and Vrikodara who is ever ready for action should also thus be spoken to- the object for which a Kshatriya lady brings forth a child is come; best of men do not grieve when they meet with an enemy.

विदिता ते सदा बुद्धिर्भीमस्य न स शाम्यति।

यावदन्तं न कुरुते शत्रूणां शत्रुकर्शनः॥११॥

It is known to you what the bent of Bhima's mind is; he is not to be calmed down till he has not made an end of his enemies, O you chastiser of foes.

सर्वधर्मविशेषज्ञां सुवां पाण्डोर्महात्मनः।

ब्रूया माधव कल्याणीं कृष्ण कृष्णां यशस्विनीम्॥१२॥

O Madhava, O Krishna, tell that blessed lady of renown- the daughter-in-law of the great-souled Pandu, who is especially conversant with all virtues.

युक्तमेतन्महाभागे कुले जाते यशस्विनि।

यन्मे पुत्रेषु सर्वेषु यथावत् त्वमवर्तिथाः॥१३॥

O you endued with great qualities, O you born in a high family, O you of renown, the conduct you adopt towards my sons of befitting for and worthy of yourself.

माद्रीपुत्रौ च वक्तव्यौ क्षत्रधर्मरतावुभौ।

विक्रमेणार्जितान् भोगान् वृणीतं जीवितादपि॥१४॥

The two sons Madri, both of whom observe the duties of a Kshatriya, should also be thus spoken to Enjoyment earned by the exercise of prowess should be preferred to life itself.

विक्रमाधिगता ह्यर्थाः क्षत्रधर्मेण जीवतः।

मनो मनुष्यस्य सदा प्रीणन्ति पुरुषोत्तमः॥१५॥

Objects gained by the exercise of prowess always please the heart of a man following the duties of a Kshatriya.

यच्च वः प्रेक्षमाणानां सर्वधर्मापचायिनाम्।

पाञ्चाली परुषाण्युक्ता को नु तत् क्षनुमर्हति॥१६॥

Engaged in your own duties before your very presence the princess of Panchala following every virtue was spoken to harshly- it is not proper for you to forgive that insult.

न राज्यहरणं दुःखं ब्रूते चापि पराजयः।

प्रजाजनं सुतानां वा न मे तद् दुःखकारणम्॥१७॥

The loss of the kingdom was not so painful to me on the defeat at dice nor even the exile of my sons was so painful to me,

यत्र सा बृहती श्यामा सभायां रुदती तदा।

अश्रीषीत् पस्वा वाचस्तन्मे दुःखतरं महत्॥१८॥

As the weeping of the noble lady Krishna in the assembly at that time who was made to hear very harsh words; this was the source of a pain greater to me than all this.

स्त्रीधर्मिणी वरारोहा क्षत्रधर्मरता सदा।

नाथ्यगच्छत् तदा नाथं कृष्णा नाथवती सती॥१९॥

Krishna, of beautiful hips, endued with all the virtues of a female, who ever followed the virtues of a Kshatriya lady, got at the time no protection of her lords though she had so many protectors.

तं वै ब्रूहि महाबाहो सर्वशस्त्रभृतां वरम्।

अर्जुनं पुरुषव्याघ्रं द्रौपद्याः पदवीं चराम॥२०॥

O you of long arms, speak to him who is the foremost of all wielders of arms, to Arjuna, that best among men "Follow the path indicated by Draupadi."

विदितं हि तवात्यन्तं क्रुद्धाविव यमान्तकौ।

भीमार्जुनौ नयेतां हि देवानपि परां गतिम्॥२१॥

It is known to you that the two, Bhima and Arjuna when excited with wrath would even lead the very gods to obtain eternal salvation.

तयोश्चैतदवज्ञानं यत् सा कृष्णा समागता।

दुःशासनश्च यद् भीमं कटुकान्यभ्यभाषता॥२२॥

The insult that was offered to Krishna, when she was made to enter the council hall and the harsh and frightful words that Dushasana addressed to her, were also insulting to them,

पश्यतां कुरुवीराणां तच्च संस्मारयेः पुनः।

पाण्डवान् कुशलं पृच्छेः सपुत्रान् कृष्णया सह॥२३॥

Offered within the range of the sight of the heroes among the Kurus. Remember that and ask about the health of the Pandavas and of Krishna with her sons.

मां च कुशलिनीं ब्रूयास्तेषु भूयो जनार्दन।

अरिष्टं गच्छ पन्थानं पुत्रान् मे प्रतिपालय॥२४॥

And tell them, Janardana, that I am very well indeed. Go on your auspicious errand and protect my sons.

वैशम्पायन उवाच

अभिवाद्याथ तां कृष्णः कृत्वा चापि प्रदक्षिणम्।

निश्चक्राम महाबाहुः सिंहखेलगतिस्ततः॥२५॥

Vaishampayana said

Krishna, with long arms, then having saluted her and having gone round her, departed from there with the gait of a sportive lion.

ततो विसर्जयामास भीष्मादीन् कुरुपुङ्गवान्।

आरोप्याथ रथे कर्णं प्रायात् सात्यकिना सह॥२६॥

Then he sent away those best among the Kuru race Bhishma and others and getting up on the chariot he departed with Satyaki.

ततः प्रयाते दाशार्हं कुरवः संगता मिथः।

जजल्पुर्महदश्चर्यं केशवे परमाद्भुतम्॥२७॥

The scion of the Dasharha race having departed, the Kurus assembled together and conversed on the greatly wonderful thing which had happened in connection with Krishna.

प्रमूढा पृथिवी सर्वा मृत्युपाशवशीकृता।

दुर्योधनस्य बालिश्यान्नैतदस्तीति चाब्रुवन्॥२८॥

The entire earth, having been deprived of senses, has been brought under the influence of death. In consequence of folly this has already ceased to exist-so did they say.

ततो निर्याय नगरात् प्रययौ पुरुषोत्तमः।

मन्त्रयामास च तदा कर्णेन सुचिरं सह॥२९॥

Having gone out of the town that best among men departed and began to consult Karna for some time.

विसर्जयित्वा राधेयं सर्वयादवनन्दनः।

ततो जवेन महता तूर्णमश्वानचोदयत्॥३०॥

And having dismissed the son of Radha, that delighter of all the Yadavas soon urged his horses to great speed.

ते पिबन्त इवाकाशं दारुकेण प्रचोदिताः।

हया जग्मुर्महावेगा मनोमारुतरंहसः॥३१॥

The horses being urged by Daruka went along with the speed of a wink, drinking as it were the sky.

ते व्यतीत्य महाध्वानं क्षिप्रं श्येना इवाशुगाः।
उच्चैर्जगुरुपल्यव्यं शार्ङ्गधन्वानमावहन्॥३२॥

Having traversed a long way speedily like quick-coursing hawks the horses reached Upaplavya, bearing the wielders of the Shranga bow.

CHAPTER 138

(BHAGAVAT-YANA PARVA)-Continued

Speech of Bhishma

वैशम्पायन उवाच

कुन्त्यास्तु वचनं श्रुत्वा भीष्मद्रोणौ महारथौ।
दुर्योधनमिदं वाक्यमूचतुः शासनातिगम्॥३१॥

Vaishampayana said

Hearing the words of Kunti the great car-warriors Bhishma and Drona, said these words of Duryodhana who had grown unaccustomed to obey their orders.

श्रुतं ते पुरुषव्याघ्र कुन्त्याः कृष्णस्य संनिधौ।
वाक्यामर्थवदत्युग्रमुक्तं धर्म्यमुत्तमम्॥३२॥

It has been heard by you, O foremost of men, what inciting words Kunti has said to Krishna, than which nothing is more excellent and which lead to virtue.

तत् करिष्यन्ति कौन्तेया वासुदेवस्य सम्मतम्।
न हि ते जातु शाम्येरन्ते राज्येन कौरवाः॥३३॥

The sons of Kunti will do that with the approval of Vasudeva and they will not be pacified without the kingdom, O son of Kuru.

क्लेशिता हि त्वया पार्था धर्मपाशसितास्तदा।
सभायां द्रौपदी चैव तैश्च तन्मर्षितं तव॥३४॥

The sons of Pritha had been persecuted by you in the Assembly-hall, but being bound by the ties of virtue they over-looked all that at the time.

कृतास्त्रं हार्जुनं प्राप्य भीमं च कृतनिश्चयम्।
गाण्डीवं चेषुधी चैव रथं च ध्वजमेव च॥३५॥

Having however now obtained the master of all weapons, Arjuna, and Bhima of fast determination and the Gandiva bow and the two quivers and the chariot and flag.

नकुलं सहदेवं च बलवीर्यसमन्वितौ।
सहायं वासुदेवं च न क्षंस्यति युधिष्ठिरः॥३६॥

And Nakula and Sahadeva, both endued with might and energy and Vasudeva as his allies, Yudhishthira will not forgive anything.

प्रत्यक्षं ते महाबाहो यथा पार्थेन धीमता।
विराटनगरे पूर्वं सर्वं स्म युधि निर्जिताः॥३७॥

You are an witness, O you of long arms, how before this in the city of Virata, all of us were vanquished in battle by the wise son of Pritha.

दानवा घोरकर्माणो निवातकवचा युधि।
रौद्रमस्त्रं समादाय दग्धा वानरकेतुना॥३८॥

Those Danavas of fierce deeds called Nivatakavachas were consumed by him, who has the emblem of monkeys on his banner, in battle with a number of fierce weapons.

कर्णप्रभृतयश्चेमे त्वं चापि कवची रथौ।
मोक्षितो घोषयात्रायां पर्याप्तं तन्निदर्शनम्॥३९॥

Karna and all of your councillors and yourself clad in coats of mail and seated on a chariot were liberated (from the grasp of the Gandharvas) on your expedition against cattle which is a sufficient proof.

प्रशाम्य भरतश्रेष्ठ भ्रातृभिः सह पाण्डवैः।
रक्षेमां पृथिवीं सर्वां मृत्योर्दघ्नान्तरं गताम्॥४०॥
ज्येष्ठो भ्राता धर्मशीलो वत्सलः श्लक्ष्णवाक् कविः।

O foremost among the Bharatas, make peace along with your brothers with the sons of Pandu. Save this entire earth which has come under the very jaws of death. Your elder brother is of virtuous habits of life, affectionate, sweet of speech and wise.

तं गच्छ पुरुषव्याघ्रं व्यपनीयेह किल्बिषम्॥४१॥
दृष्ट्वा त्वं पाण्डवेन व्यपनीतशरासनः।

Seek you therefore the protection of that foremost of men abandoning these sinful intentions. If by the son of Pandu, you are seen to have laid aside your bow,

प्रशान्तभृकृतिः श्रीमान् कृता शान्तिः कुलस्य नः॥१२
तमभ्येत्य सहामात्यः परिष्वज्य नृपात्मजम्।

And with the wrinkles of rage smoothed down, and looking happy as if endued with prosperity then will the peace of our race have been effected. Having gone to him with your ministers and embracing that son of a ruler of men.

अभिवादय राजानं यथापूर्वमरिंदमा॥१३॥

अभिवादयमानं त्वां पाणिभ्यां भीमपूर्वजः।

प्रतिगृह्णातु सौहार्दात् कुन्तीपुत्रो युधिष्ठिरः॥१४॥

Salute that king as you used to do before, O chastiser of foes; and let the elder brother of Bhima, Yudhishtira, the son of Kunti hold you when saluting, by his two hands out of affection.

सिंहस्कन्धोरुबाहुस्त्वां वृत्तायतमहाभुजः।

परिष्वजतु बाहुभ्यां भीमः प्रहरतां वरः॥१५॥

Let also that one, possessed of the shoulders of a lion and round thighs and arms and of long arms, namely Bhima, the foremost among smiters, with his arms embrace you.

कम्बुग्रीवो गुडाकेशस्ततस्त्वां पुष्करेक्षणः।

अभिवादयतां पार्थः कुन्तीपुत्रो धनंजयः॥१६॥

Let also the son of Kunti, Partha or Dhananjaya of eyes like the leaves of the lotus, with a neck like the conch and of curling hairs, also respectfully salute you.

आश्विनेयौ नरव्याघ्रौ रूपेणाप्रतिमौ भुवि।

तौ च त्वां गुरुवत् प्रेम्णा पूजया प्रत्युदीयताम्॥१७॥

Let the two sons of Ashvini also those foremost among men, who are of unrivaled beauty in this world-let them also offer you worship out of love, as to their elder brother.

मुञ्जन्तानन्दजाश्रूणि दाशार्हप्रमुखा नृपाः।

संगच्छ भ्रातृभिः सार्धं मानं संत्यज्य पार्थिव॥१८॥

Let also these rulers among men with the scion of the Dasharha race shed tears of joy (at the union); having abandoned your vanity, O ruler of the earth, be united with your brothers.

प्रशाधा पृथिवीं कृत्स्नां ततस्त्वं भ्रातृभिः सह।

समालिङ्ग्य च हर्षेण नृपा यान्तु परस्परम्॥१९॥

Rule this earth united together with your brothers and let the rulers of men return to their, kingdoms after embracing one another (in a friendly way)

अलं युद्धेन राजेन्द्र सुहृदां शृणु वारणम्।

ध्रुवं विनाशो युद्धे हि क्षत्रियाणां प्रदृश्यते॥२०॥

War is not necessary, O chief among kings; listen to the dissuasion of your well wishers; sure destruction stares the Kshatriyas in the face in case of fight.

ज्योतीषि प्रतिकूलानि दारुणा मृगपक्षिणः।

उत्पाता विविधा वीर दृश्यन्ते क्षत्रनाशनाः॥२१॥

The stars and planets are against us; animals and birds of ill omen as also many sorts of disturbances portending the massacre of the Kshatriyas are seen.

विशेषत इहास्माकं निमित्तानि निवेशने।

उल्काभिर्हि प्रदीप्ताभिर्बाध्यते पृथ्वा तवा॥२२॥

Especially are these omens seen in our encampment. Burning meteors again are coming in the way of your army.

वाहनान्यग्रहश्चानि रुदन्तीव विशाम्पते।

गृध्रास्ते पर्युपासन्ते सैन्यानि च समन्ततः॥२३॥

Our soldiers are cheerless and weeping as it were, O lord of the universe and vultures are constantly wheeling around our army.

नगरं न यथापूर्वं तथा राजनिवेशनम्।

शिवश्चाश्विनयोर्षां दीप्तां सेवन्ति वै दिशम्॥२४॥

The town has lost its old appearance as also the palace of the king; jackals too with constant howls are prowling about in every direction which is blazing.

कुरु वाक्यं पितुर्मर्तुरस्माकं च हितैषिणाम्।

त्वय्यायतो महाबाहो शमो व्यायाम एव च॥२५॥

Listen therefore to the advice of your father and of your mother as also of ourselves for we desire your well being. At your discretion, O you of long arms, lies peace or war.

न चेत् करिष्यसि वचः सुहृदामरिकर्षन।

तपस्यसे वाहिनीं दृष्ट्वा पार्थबाणप्रपीडिताम्॥२६॥

If you do not follow the advice of your well wishers you will come to grief having

seen your army afflicted by the arrows of the son of Pritha,

भीमस्य च महानादं नदतः शुष्मिणो रणे।
श्रुत्वा स्मर्तासि मे वाक्यं गाण्डीवस्य च निः स्वनम्
यद्येतदपसव्यं ते वचो मम भविष्यति॥२७॥

As also by the loud and frequent roars of Bhima in battle. Hearing also the twang of the Gandiva bow you will remember our words and if all this is not followed by you, what we say will come to pass.

CHAPTER 139

(BHAGAVAT-YANA PARVA)-Continued
The speech of Bhishma

वैशम्पायन उवाच

एवमुक्तस्तु विमनास्तिर्यग्दृष्टिरधोमुखः।
संहत्य च भ्रुवोर्मध्यं न किंचिद् व्याजहार ह॥१॥

Vaishampayana said

Duryodhana, being thus addressed, seemed absorbed in thoughts, with his face hanging down and casting oblique glances; he began to contract the space between the two eye-brows and said not a word.

त वै विमनसं दृष्ट्वा सम्प्रेक्ष्यान्योन्यमन्तिकात्।
पुनरेवोत्तरं वाक्यमुक्तवन्तौ नरर्षभौ॥२॥

Seeing him absent-minded those two best among men glancing at each other again said the following words.

भीष्म उवाच

शुश्रूषुमनसूयं च ब्रह्मण्यं सत्यवादिनम्।
प्रतियोत्स्यामहे पार्थमतो दुःखतरं नु किम्॥३॥

Bhishma said

That we shall have to fight against the son of Pritha who is devoted to the service of his elders, without jealousy, conversant with Brahma and a speaker of truth-what can be more painful than this.

द्रोण उवाच

अश्वत्थाम्नि यथा पुत्रे भूयो मम धनंजये।
बहुमानः परो राजन् संनतिश्च कपिध्वजे॥४॥

Drona said

My affection for Dhananjaya is greater than what I bear to my son Ashvathama; and the one, having the figure of a monkey on his banner, too has great respect and deference for me, O king.

तं च पुत्रात् प्रियतमं प्रतियोत्स्ये धनंजयम्।
क्षात्रं धर्ममनुष्ठाय धिगस्तु क्षत्रजीविकाम्॥५॥

With him who is dear to me than my son namely Dhananjaya, shall I have to fight in observing the duties of a Kshatriya. Fie on the profession of a Kshatriya.

यस्य लोके समो नास्ति कश्चिदन्यो धनुर्धरः।
मत्प्रसादात् स बीभत्सुः श्रेयानन्यैर्धनुर्धरैः॥६॥

He who is equaled by no bowman in this earth-it is through my grace and favour, is superior to other wielders of the bow.

मित्रघ्नं दुष्टभावश्च नास्तिकोऽथानृजुः शठः।
न सत्सु लभते पूजां यज्ञे मूर्ख इवागतः॥७॥

One who injures the interests of friends, who is of a wicked habit, an atheist, crooked and a deceitful man, does not get worship among the honest as an ignorant man coming to a sacrificial ceremony.

वार्यमाणोऽपि पापेभ्यः पापात्मा पापमिच्छति।
चोद्यमानोऽपि पापेन शुभात्मा शुभमिच्छति॥८॥

A wicked-souled man inclines to wicked deeds though dissuaded from them and a virtuous-souled man, though urged to vice, desires to do good deeds.

मिथ्योपचरिता ह्येते वर्तमाना ह्यनु प्रिये।
अहितत्वाय कल्पन्ते दोषा भरतसत्तम॥९॥

These sons of Pandu, though treacherously dealt with by you, now desire only what is good for you who cherish wicked intentions, O you best among the Bharatas, for your own injury.

त्वमुक्तः कुरुवृद्धेन मया च विदुरेण च।
वासुदेवेन च तथा श्रेयो नैवाभिमन्यसे॥१०॥

You have been spoken to by the oldest among the Kurus, and by myself and by Vidura as also by Vasudeva but you do not accept what is beneficial to you.

अस्ति मे बलमित्येव सहसा त्वं तितीर्षसि।

सग्राहनक्रमकरं गङ्गावेगमिवोर्षागे॥११॥

"I have got an army" with this thought you desire to overcome the Pandavas as the current of the Ganga flows into the ocean, full of sharks, alligators and crocodiles during the rainy season.

वास एव यथा त्यक्तं प्रावृण्वानोऽभिमन्यसे।

स्रजं त्यक्तामिव प्राप्य लोभाद् यौधिष्ठिरं श्रियम्॥१२॥

द्रौपदीसहितं पार्थ सायुधैर्भ्रातृभिवृतम्।

Putting on as it were cast off clothes you have taken on yourself the cast off prosperity of Yudhishtira and think it to be your own. The son of Pritha in company with Draupadi and surrounded by his brothers,

वनस्थमपि राज्यस्थः पाण्डवं को विजेष्यति॥१३॥

निदेशे यस्य राजानः सर्वे तिष्ठन्ति किङ्कराः।

Though he is staying in the forest who is there enjoying a kingdom though that can vanquish? Under whose command there are all the Yakasha kings as if his servants or slaves,

तमैलविलमासाद्य धर्मराजो व्यराजत॥१४॥

कुबेरसदनं प्राप्य ततो रत्नान्यवाप्य च।

That virtuous king shone resplendent even when in the abode of that Ailavila; going to the abode of Kubera he obtained gems and wealth therefrom.

स्फीतमाक्रम्य ते राष्ट्रं राज्यमिच्छन्ति पाण्डवाः॥१५॥

दत्तं हुतमधीतं च ब्राह्मणास्तर्पिता धनैः।

The Pandavas are prepared to attack your prosperous territories wishing the kingdom for themselves. Gifts have been made, the holy books studied, and Brahmanas gratified with wealth by us two.

आवयोरगतमायुश्च कृतकृत्यौ च विद्धि नौ॥१६॥

त्वं तु हित्वा सुखं राज्यं मित्राणि च धनानि च।

The length our life too has fairly run out; know also that our work is done. But yourself abandoning happiness, kingdom, friends and wealth,

विग्रहं पाण्डवैः कृत्वा महद् व्यसनमाप्स्यसि॥१७॥

द्रौपदी यस्य चाशास्ते विजयं सत्यवादिनी।

And fighting with the sons of Pandu will fall into a great trouble. Whose victory is prayed for by that speaker of truth Draupadi,

तपोघोरव्रता देवी कथं जेष्यसि पाण्डवम्॥१८॥

मन्त्री जनार्दनो यस्य भ्राता यस्य धनंजयः।

सर्वशस्त्रभृतां श्रेष्ठः कथं जेष्यसि पाण्डवम्॥१९॥

That lady devoted to austere asceticism-how can you defeat that son of Pandu. Him whose adviser is Janardana, whose brother is Dhananjaya, the foremost among all wielders of weapon-how will you defeat that son of Pandu.

सहाया ब्राह्मणा यस्य धृतिमन्तो जितेन्द्रियाः।

तमुग्रतपसं वीरं कथं जेष्यसि पाण्डवम्॥२०॥

Him on whose side Brahmanas, endued with wisdom and who have controlled their senses, have declared themselves, how can you defeat that son of Pandu, that hero of rigid austerities.

पुनरुक्तं च वक्ष्यामि यत् कार्यं भूतिमिच्छता।

सुहृदा मज्जमानेषु सुहृत्सु व्यसनार्णवे॥२१॥

I tell you again, according to the policy that ought to be adopt by a well-wisher who wishes the prosperity of a friend sunk into ocean of distress,

अलं युद्धेन तैर्वीरैः शाम्य त्वं कुरुवृद्धये।

मा गमः ससुतामात्यः सबलश्च पराभवम्॥२२॥

That there is no necessity to fight with these heroes; make peace for the sake of prosperity of the Kurus; do not invite along with your sons and ministers and your army, defeat.

CHAPTER 140

(BHAGAVAT-YANA PARVA)-Continued

Speech of Krishna

धृतराष्ट्र उवाच

राजपुत्रैः परिवृतस्तथा भृत्यैश्च संजय।

उपारोप्य रथे कर्णं निर्यातो मधुसूदनः॥१॥

Dhritarashtra said

Surrounded by princes and by dependents, O Sanjaya, did Madhusudana (Krishna) go away making Karna ascend his chariot.

किमब्रवीदमेयात्मा राधेयं परवीरहा।

कानि सान्त्वानि गोविन्दः सूतपुत्रे प्रयुक्तवान्॥२॥

What did that one god immeasurable soul, that slayer of heroes on the enemy's side, say to the son of Radha? What comforting words did Govinda say to the son of Suta?

उद्यन्मेघस्वनः काले कृष्णः कर्णमथाब्रवीत्।

मृदु वा यदि वा तीक्ष्णं तन्ममाचक्ष्व संजय॥३॥

Speaking with the roar of cloud during the rains, what Krishna told Karna, in words sharp or mind, tell me, O Sanjaya.

संजय उवाच

आनुपूर्व्येण वाक्यानि तीक्ष्णानि च मृदूनि च।

प्रियाणि धर्मयुक्तानि सत्यानि च हितानि च॥४॥

Sanjaya said

In due order those words which were sharp and mild, sweet, leading to virtue, truthful and conducive to benefit,

हृदयग्रहणीयानि राधेयं मधुसूदनः।

यान्यप्रवीदमेयात्मा तानि मे शृणु भारत॥५॥

And acceptable to the heart, which the slayer of Madhu, that one of immeasurable soul said to the son of Radha - hear from me, O Bharata.

वासुदेव उवाच

उपासितास्ते राधेय ब्राह्मण वेदपारगाः।

तत्त्वार्थं परिपृष्टाश्च नियतेनानसूयया॥६॥

Vasudeva said

Many Brahmanas conversant with the Vedas have been worshipped by you, O son of Radha and they have also been asked about truth by you with your mind attentive and free from jealousy.

त्वमेव कर्ण जानासि वेदवादान् सनातनान्।

त्वमेव धर्मशास्त्रेषु सूक्ष्मेषु परिनिष्ठितः॥७॥

You, O Karna, know the eternal instruction of the Vedas, and you are fully conversant with all the subtleties of the holy books.

कानींश्च सहोदृश्च कन्यायां यश्च जायते।

वोढारं पितरं तस्य प्राहुः शास्त्रविदो जनाः॥८॥

The two classes of sons called Kanina and Sahoda, which are begotten on a girl (before her marriage) have for their father, the man married by their mother-so it is said by people conversant with holy books.

सोऽसि कर्ण तथा जातः पाण्डोः पुत्रोऽसि धर्मतः।

निग्रहाद् धर्मशास्त्राणामेहि राजा भविष्यसि॥९॥

You, O Karna, are born in that way and you are therefore morally the son of Pandu; and according to the rulings of the holy books, come and be a king.

पितृपक्षे च ते पार्था मातृपक्षे च वृष्णयः।

द्वौ पक्षावभिजानीहि त्वमेतौ पुरुषवर्भा॥१०॥

On your father's side are the sons of Pritha and on your mother's side are the Vrishnis; and know that these two races to belong to your own side, O best among men.

मया सार्धमितो यातमद्य त्वां तात पाण्डवाः।

अभिजानन्तु कौन्तेयं पूर्वजातं युधिष्ठिरात्॥११॥

Let the sons of Pandu, my dear friend, know you, accompanying me from here to be the son of Kunti born before Yudhishtira,

प्रादौ तव ग्रहीष्यन्ति भ्रातरः पञ्च पाण्डवाः।

द्रौपदेयास्तथा पञ्च सौभद्रश्चापराजितः॥१२॥

The king and princes, assembled on the side of the Pandavas, will accept your feet as also all the Andhakas and the Vrishnis.

राजानो राजपुत्राश्च पाण्डवार्थं समागताः।

प्रादौ तव ग्रहीष्यन्ति सर्वे चाय्यकवृष्णयः॥१३॥

The five Pandava brothers will accept your feet, as also the five sons of Draupadi as also the son of Subhadra who has never sustained a defeat.

हिरण्यमयंश्च ते कुम्भान् राजतान् पार्थिवांस्तथा।

ओषधयः सर्वबीजानि सर्वरत्नानि वीर्यः॥१४॥

राजन्या राजकन्यश्चाप्यानयन्त्वाभिषेचनम्॥१५॥

षष्ठे त्वां च तथा काले द्रौपद्युपगमिष्यति।

Golden water pots as also silver and earthen ones I filled with water) and medicinal herbs and all sorts of seeds and jems, Let the wives of kings and daughters of kings bring for your annointment (in the kingship). During the sixth period Draupadi too will come to you as to a husband.

अग्निं जुहोतु वै धौम्यः संशितात्मा द्विजोत्तमः।

अद्य त्वामभिषिञ्चन्तु चातुर्वेद्या द्विजातयः॥१६॥

Let that best among the twice born, Dhaumya who has controlled his soul, pour libations on the fire and let also the twice born conversant with all the four Vedas anoint you today.

पुरोहितः पाण्डवानां ब्रह्मकर्मण्यवस्थितः।

तथैव भ्रातरः पञ्च पाण्डवाः पुरुषर्षभाः॥१७॥

Let the family priest of the Pandavas ever engaged in the performance of Brahma rites as also the brothers, the five sons of Pandu, these foremost among men,

द्रौपदेयास्तथा पञ्च पञ्चालास्त्रेदयस्तथा।

अहं च त्वामिषेक्ष्यामि राजानं पृथिवीपतिम्॥१८॥

As also the five sons of Draupadi and the princes of Panchala and Chedi and myself also anoint you as king in the lordship of the universe.

युवराजोऽस्तु ते राजा धर्मपुत्रो युधिष्ठिरः।

गृहीत्वा व्यजनं श्वेतं धर्मात्मा संशितव्रतः॥१९॥

Let also king Yudhishthira, the son of Dharma be your hair-apparent; having taken the white chamara let that virtuous-souled one, of restrained senses,

उपान्वारोहतु रथं कुन्तीपुत्रो युधिष्ठिरः।

छत्रं च ते महाश्वेतं भीमसेनो महाबलः॥२०॥

Yudhishthira, the son of Kunti, drive in the chariot behind you. Let also the son of Kunti, Bhimasena of great strength,

अभिषिक्तस्य कौन्तेयो धारयिष्यति मूर्धनि।

किङ्किणीशतनिर्घोषं वैद्यघ्नपरिवारणम्॥२१॥

Hold over your head the big white umbrella; and your chariot so ringing with a hundred tinkling bells and covered with tiger skins,

रथं श्वेतहयैर्युक्तमर्जुनो वाहयिष्यति।

अभिमन्युश्च ते नित्यं प्रत्यासन्नो भविष्यति॥२२॥

Having been yoked with white horses will be driven by Arjuna; Abhimanyu too will ever remain near you.

नकुलः सहदेवश्च द्रौपदेयाश्च पञ्च ये।

पञ्चालाश्चानुयास्यन्ति शिखण्डी च महारथः॥२३॥

Nakula and Sahadeva, and the five sons of Draupadi, the princes of Panchala, and the great car-warrior Shikhandin will follow you.

अहं च त्वाऽनुयास्यामि सर्वे चात्थकवृष्णयः।

दाशार्हाः परिवारास्ते दाशार्णाश्च विशाम्पते॥२४॥

I too shall follow you as also all the Andhakas and the Vrishinis and the members of the Dasharha race as also of the Dasharna race will be among the members of your family, O lord of the universe.

भुङ्क्ष्वं राज्यं महाबाहो भ्रातृभिः सह पाण्डवैः।

जपैर्होमैश्च संयुक्तो मङ्गलैश्च पृथग्विधैः॥२५॥

Enjoy the kingdom, O you of long arms, in company with your brothers, the sons of Pandu ever practising devotion and Homa and the several sorts of auspicious ceremonies.

पुरोगमाश्च ते सन्तु द्रविडाः सह कुन्तलैः।

आन्ध्रास्तालचराश्चैव चूचुपा वेणुपास्तथा॥२६॥

Let also the people of Dravida and Kuntala and the Andharas and Talacharas, Chuchupas and Venupas precede you.

स्तुवन्तु त्वां च बहुभिः स्तुतिभिः सूतमागधाः।

विजयं वसुषेणस्य घोषयन्तु च पाण्डवाः॥२७॥

Let professional bards and singers also sing your praise in various songs and let the Pandavas proclaim the victory of the Vasusenasa.

स त्वं परिवृतः पार्थेनक्षत्रैरिव चन्द्रमाः।

प्रज्ञाधि राज्यं कौन्तेष कुन्ती च प्रतिनन्दय॥२८॥

Surrounded by the sons of Pritha as the moon is by the stars, rule over this kingdom, O son of Kunti and delight the heart of Kunti.

मित्राणि ते प्रहृष्यन्तु व्यथन्तु रिपवस्तथा।

सौमात्रं चैव तेऽद्यास्तु भ्रातृभिः सह पाण्डवैः॥२९॥

Let your friends rejoice in the same way let your enemies feel pained; let there be today brotherly feelings with your brothers, the sons of Pandu.

CHAPTER 141

(BHAGAVAT-YANA PARVA)-Continued

Words of Karna

कर्ण उवाच

असंशयं सौहृदान्मे प्रणयाच्चात्थ केशव।
सख्येन चैव वार्ष्णेय श्रेयस्कामतयैव च॥१॥

Karna said

Undoubtedly, O Keshava, you have spoken those words out of good will, love and friendship, O best of the Vrishni race as also from the desire of my benefit.

सर्वं चैवाभिजानामि पाण्डोः पुत्रोऽस्मि धर्मतः।
निग्रहाद् धर्मशास्त्राणां यथा त्वं कृष्ण मन्यसे॥२॥

I too know all this, namely that morally speaking I am the son of Pandu owing to the rulings laid down in the holy books, as you say and think, O Krishna.

कन्या गर्भं समाधत्त भास्करान्मां जनार्दन।
आदित्यवचनाच्चैव जातं मां सा व्यसर्जयत्॥३॥

Before her wedding (with Pandu) did she (Kunti) bear me in her womb owing to her intercourse with the sun and at his command again she abandoned me as soon as I was born.

सोऽस्मि कृष्ण तथा जातः पाण्डोः पुत्रोऽस्मि धर्मतः।
कुन्त्या त्वहमपाकीर्णो यथा न कुशलं तथा॥४॥

O Krishna, in this way was I born and I am therefore morally the son of Pandu. I was however left destitute by Kunti who thought not of my welfare,

सूतो हि मामधिरथो दृष्ट्वैवाभ्यानयद् गृहान्।
राधायाश्चैव मां प्रादात् सौहार्दान्मधुसूदन॥५॥

As soon as Adhiratha saw me who was just born, he took me to his house and out of affection for me presented me to Radha, O slayer of Madhu.

मत्नेहाच्चैव राधायां सद्यः क्षीरमवातरत्।
सा मे मूत्रं पुरीषं च प्रतिजग्राह माधवा॥६॥

Out of affection for me, Radha too got milk in her bosom and she held my urine and excrete, O Madhava.

तस्याः पिण्डव्यपनयं कुर्यादस्मद्विधः कथम्।

धर्मविद् धर्मशास्त्राणां श्रवणे सततं रतः॥७॥

How can one, like myself ever engaged in hearing the injunctions of the holy books and conversant with virtue, neglect her Pinda (offerings for the soul of the departed).

तथा मामभिजानाति सूत्राधिरथः सुतम्।
पितरं चाभिजानामि तमहं सौहृदात् सदा॥८॥

Therefore does Adhiratha the Suta look upon me as his son and I too, out of love, ever consider him to be my father.

स हि मे जातकर्मादि कारयामास माधवा।
शास्त्रदृष्टेन विधिना पुत्रप्रीत्या जनार्दन॥९॥

He had the necessary ceremonies, during childhood, enjoined by the holy books, performed, O Madhava, in a suitable manner out of paternal love, O Janardana.

नाम वै वसुषेणेति कारयामास वै द्विजैः।
भार्याश्चोढा मम प्राप्ते यौवने तत्परिचहात्॥१०॥

He had me named as Vasudeva by the twice born; on attaining my youth too did I marry wives according to his choice.

तासु पुत्राश्च पौत्राश्च मम जाता जनार्दन।
तासु मे हृदयं कृष्णं संजातं कामबन्धनम्॥११॥

On them have been begotten sons and grandsons by me, O Janardana, and on them has the affection of my heart been fastened, O Krishna.

न पृथिव्या सकलया न सुवर्णस्य राशिभिः।
हर्षाद् भयाद् वा गोविन्द मिथ्या कर्तुं तदुत्सहे॥१२॥

Not for the sake of this entire earth nor for heaps of gold, nor for pleasure, nor owing to fear can I venture to break off those ties.

धृतराष्ट्रकुले कृष्ण दुर्योधनसमाश्रयात्।
मया त्रयोदश समा भुक्तं राज्यमकण्टकम्॥१३॥

In the family of Dhritarashtra, O Krishna, owing to my being under the protection of Duryodhana, has sovereignty been enjoyed by me for thirteen years without any thorn.

इष्टं च बहुभिर्यज्ञैः सह सूतैर्मयाऽसकृत्।
आवाहश्च विवाहाश्च सह सूतैर्मया कृताः॥१४॥

Many sacrifices have been performed by me in company with Suta's and all my

connections and marriage, have been formed with the Suta's.

मां च कृष्ण समासाद्य कृतः शस्त्रसमुद्यमः।

दुर्योधनेन वार्ष्णेय विग्रहश्चापि पाण्डवैः॥१५॥

Getting me on his side too, O Krishna, has the preparation of the weapons been made by Duryodhana and O you scion of the Vrishni race, also of the war with the Pandavas.

तस्माद् रणे द्वैरथे मां प्रत्युद्यतारमच्युत।

वृत्तवान् परमं कृष्णं प्रतीपं सव्यसाचिनः॥१६॥

Therefore have I, O Achyuta, in a single fight between two car warriors in the ensuing battle, been selected as the best opened and match of Savyasachi.

वधाद् बन्धाद् भयाद् वापि लोभाद् वापि जनार्दन।

अनृतं नोत्सहे कर्तुं धार्तराष्ट्रस्य धीमतः॥१७॥

From a fear of being slain, from a fear of being captured or from covetousness even, O Janardana, I do not dare behave treacherously to the intelligent son of Dhritarashtra.

यदि ह्यद्य न गच्छेयं द्वैरथं सव्यसाचिना।

अकीर्तिः स्याद्दुष्कीकेश मम पार्थस्य चोभयोः॥१८॥

If I do not fight with Savyasachi now in a single fight, then will infamy be mine, O Hrishikesha, and of the son of Pritha, in fact of both.

असंशयं हितार्थाय ब्रूयास्त्वं मधुसूदन।

सर्वं च पाण्डवाः कुर्युस्त्वद्विशित्वा न संशयः॥१९॥

Doubtless, O you slayer of Madhu, you are speaking for my own good and the Pandavas too will obey all your instructions; there is no doubt about it.

मन्त्रस्य नियमं कुर्यास्त्वमत्र मधुसूदन।

एतदत्र हितं मन्त्रे सर्वं यादवनन्दन॥२०॥

But you should not give out this conversation between ourselves, O slayer of Madhu, for I think that this alone leads to good in this instance, O delighted of all Yadavas.

यदि जानाति मां राजा धर्मात्मा संयतेन्द्रियः।

कुन्त्याः प्रथमजं पुत्रं न स राज्यं ग्रहीष्यति॥२१॥

If that king, virtuous-souled and controller of his senses as he knows me to be the eldest

son of Kunti, then he will not accept the kingdom.

प्राप्य चापि महद् राज्यं तदहं मधुसूदन।

स्फीतं दुर्योधनायैव सम्प्रदद्यामरिंदम॥२२॥

And even if I get this large and prosperous kingdom, I shall offer it to Duryodhana alone, O slayer of Madhu, O chastiser of foes.

स एव राजा धर्मात्मा शाश्वतोऽस्तु युधिष्ठिरः।

नेता यस्य हृषीकेशो योद्धा यस्य धनंजयः॥२३॥

May the virtuous-souled king Yudhishtira, whose guide is Hrishikesha and who has Dhananjaya for his warrior, live for ever.

पृथिवी तस्य राष्ट्रं च यस्य भीमो महारथः।

नकुलः सहदेवश्च द्रौपदेयाश्च माधवः॥२४॥

Let the earth and kingdom be his who has on his side the great car-warrior Bhima, and Nakula and Sahadeva, and the five sons of Draupadi, O Madhava,

धृष्टद्युम्नश्च पाञ्चाल्यः सात्यकिश्च महारथः।

उत्तमौजा युधामन्युः सत्यधर्मा च सौमकिः॥२५॥

And Dhrishtadyumna, and the princes of Panchala and the great car-warriors Satyaki, Uttamanjus, Yudhamanyu and the virtuous prince, of Somakas,

चैद्यश्च चेकितानश्च शिखण्डी चापराजितः।

इन्द्रगोपकवर्णाश्च केकया भ्रातरस्तथा।

And the princes of the Chedis and Chekitana and Shikandi who has never sustained a defeat and the princes of Kaikeya, brothers to one another, of the colour of Indragopa insects;

इन्द्रायुधसवर्णाश्च कुन्तिभोजो महामनाः॥२६॥

मातुलो भीमसेनस्य श्येनजिच्च महारथः।

शङ्खः पुत्रो विराटस्य निधिस्त्वं च जनार्दन॥२७॥

And the great minded Kuntibhoja, the maternal uncle of Bhimasena, possessed of horses of the colors of the rainbow and the great car-warrior Shayanajit, Shankha the king of Virata and yourself like an ocean of resources, O Janardana.

महानयं कृष्णं कृतः क्षत्रस्य समुदानयः।

राज्यं प्राप्तमिदं दीप्तं प्रथितं सर्वराजसु॥२८॥

O Krishna, this assembly of Kshatriyas is great indeed; this blazing kingdom known among all kings is already won (by Yudhishtira).

धार्तराष्ट्रस्य वार्ष्णेय शस्त्रयज्ञो भविष्यति।

अस्य यज्ञस्य वेत्ता त्वं भविष्यसि जनार्दन॥२९॥

O you scion of the Vrishni race, there will be a sacrificial ceremony of weapons performed by the son of Dhritarashtra and in that sacrifice (the supervisor of the ceremonies) will be yourself, O Janardana.

आध्वर्यवं च ते कृष्ण क्रतावस्मिन् भविष्यति।

होता चैवात्र वीभत्सुः संनद्धः स कपिध्वजः॥३०॥

O Krishna, when the sacrifice is performed, you will also be the Adhvaryu; and in this Vibhatsu, that hero who has the figure of a monkey on his banner, clad in a coat of mail will be the Hotri (the guide in giving offerings).

गाण्डीवं स्नुक् तथा चाज्यं वीर्यं पुंसां भविष्यति।

ऐन्द्रं पाशुपतं ब्राह्मं स्थूणाकर्णं च माधवा।

मन्त्रास्तत्र भविष्यन्ति प्रयुक्ताः सव्यसाचिना॥३१॥

The Gandiva bow will be the sacrificial ladle and the might of men will constitute the clarified butter to be poured as libation on the fire. The weapons Aindra, Pashupata, Brahma, and Sthunakarna, O Madhava, used by Savyasachi will be the incantations (Mantras) in the sacrifice.

अनुयातश्च पितरमधिको वा पराक्रमे।

गीतं स्तोत्रं स सौभद्रः सम्यक् तत्र भविष्यति॥३२॥

Equal to his father or even superior to him in prowess the son of Subhadra will be the Vedic hymn recited there.

उह्नाताऽत्र पुनर्भीमः प्रस्तोता सुमहाबलः।

विनदन् स नरव्याघ्रो नागानीकान्तकृद् रणे॥३३॥

The repeater (Udgatri) of those incantations again will be Bhima, who will also be the Prastori (the prepare), that foremost of men, that destroyer of the elephants in the army, making loud roars in battle.

स चैव तत्र धर्मात्मा शश्वद् राजा युधिष्ठिरः।

जपेहोमैश्च संयुक्तो ब्रह्मत्वं कारयिष्यति॥३४॥

And the virtuous-souled king Yudhishtira, engaged in making Japa and Homa, will perform the office of a Brahmana in the sacrificial rite.

शङ्खशब्दाः समुरजा भेर्यश्च मधुसूदना।

उत्कृष्टसिंहनादश्च सुब्रह्मण्यो भविष्यति॥३५॥

The sounds of conch shells, of labors and drums and the roars of lions will announce the hour of dinner in that sacrifice.

नकुलः सहदेवश्च माद्रीपुत्रो यशस्विनौ।

शामित्रं तौ महावीर्यौ सम्यक् तत्र भविष्यतः॥३६॥

Nakula and Sahadeva, the two sons of Madri endued with fame-these two heroes of great strength will be duly the sacrifices of animals in that sacrifice.

कल्पाषट्पण्डा गोविन्दं विमलारथपङ्क्तयः।

यूपाः समुपकल्पन्तामस्मिन् यज्ञे जनार्दना॥३७॥

Furnished with flag staffs of various colors, spotless rows of carriage, O Govinda, will be the Yupas (staff for fastening sacrificial animals) in this sacrifice, at the end of the principal ceremony, O Janardana.

कर्णिनालीकनाराचा वत्सदन्तोपबृंहणाः।

तोमराः सोमकलशाः पवित्राणि धनूंषि च॥३८॥

Karnir (arrows with barbs) Nalikas (a rude sorts of muskets) Narachas (daggers fastened to sticks) and arrows like the spoons and vessels for the Soma juice; while bows will be substitutes for Pavitrus ((Kusha leaves for springing clarified butter).

असयोऽत्र कपालानि पुरोडाशाः शिरांसि च।

हविस्तु रुधिरं कृष्ण तस्मिन् यज्ञे भविष्यति॥३९॥

The swords will be substitutes for the Kapalas and the heads of soldiers killed in the field will be those for Purodashas; the bloods of warrior will be the clarified butter, O Krishna in that sacrificial ceremony.

इध्माः परिधयश्चैव शक्तयो विमला गदाः।

सदस्या द्रोणशिष्यश्च कृपस्य च शरद्वतः॥४०॥

The lances will be the substitutes for Paridhas (vessels for depositing the offerings) and the maces will be those for Shakti's (the wood work for protecting the offerings), the

part of assisting priests will be performed by the disciples of Drona and Kripa and Sharadvata.

इषवोऽत्र परिस्तोमा मुक्ता गाण्डीवधन्वना।

महारथप्रयुक्ताश्च द्रोणद्रौणिप्रचोदिताः॥४१॥

The arrows, let loose by the wielder of the Gandiva bow and shot also by car-warriors urged by Drona and his son will act for ladles in their sacrifice.

प्रतिप्रास्थानिकं कर्म सात्यकिस्तु करिष्यति।

दीक्षितो धार्तराष्ट्रोऽत्र पत्नी चास्य महाचमूः॥४२॥

Satyaki will do the duties of the chief assistant to the head priest; the son of Dhritarashtra will be the performer and his large army will take the place of his wife.

घटोत्कचोऽत्र शमित्रं करिष्यति महाबलः।

अतिरात्रे महाबाहो वितते यक्षकर्मणि॥४३॥

Ghatotkacha, of great strength, will be the slayer of the sacrificial animals at the commencement of this sacrificial rite at an advanced hour of the night, O you of long arms.

दक्षिणा त्वस्य यज्ञस्य दृष्टद्युम्नः प्रतापवान्।

वैतानिके कर्ममुखे जातो यः कृष्ण पावकात्॥४४॥

The Dakshina ((final gifts to the priest) of that sacrifice will be Dhrishtadyumna of great energy, for O Krishna, he was born out of fire in a sacrifice having for its mouth the rites celebrated with Mantras.

यदब्रुवमहं कृष्ण कटुकानि स्म पाण्डवान्।

प्रियार्थं धार्तराष्ट्रस्य तेन तप्ये ह्यकर्मणा॥४५॥

What harsh words, I said to the sons of Pandu, O Krishna, were for the gratification of the son of Dhritarashtra and I am now struck with remorse for that misdeed.

यदा द्रक्ष्यसि मां कृष्ण निहतं सव्यसाचिना।

पुनश्चित्तिस्तदा चास्य यज्ञस्याथ भविष्यति॥४६॥

When you will see me, O Krishna, slain by Savyasachi, then will the Punaschiti (the second part of the ceremonies) commence, O Janardana.

दुःशासनस्य रुधिरं यदा पास्यति पाण्डवः।

आनन्दं नर्दतः सम्यक् तदा सूर्यं भविष्यति॥४७॥

When the sons of Pandu will drink the blood of Dushashana repeatedly making loud roars, then will the drinking of the Soma juice of the sacrifice have been finished.

यदा द्रोणं च भीष्मं च पाञ्चाल्यौ पातयिष्यतः।

तदा यज्ञावसानं तद् भविष्यति जनार्दन॥४८॥

When Drona and Bhishma will be overthrown by the two princes of Panchala, then will the ceremonies connected with the sacrifice of the son of Dhritarashtra be brought to an end, O Janardana.

दुर्योधनं यदा हन्ता भीमसेनो महाबलः।

तदा समाप्स्यते यज्ञो धार्तराष्ट्रस्य माधवा॥४९॥

When Bhimasena of great strength will be the slayer of Duryodhana then will the ceremonies be finished.

सुषाञ्च प्रसुषाञ्चैव धृतराष्ट्रस्य सङ्गताः।

हतेश्वरा नष्टपुत्रा हतनाथाश्च केशवा॥५०॥

When the daughter-in-law and the grand daughter-in-law (wives of grandsons) of Dhritarashtra will assemble together being deprived of their protectors, their sons and their husbands, O Keshava,

रुदत्यः सह गान्धार्या श्वश्रुकुरराकुलो।

स यज्ञेऽस्मिन्नवमृत्यो भविष्यति जनार्दन॥५१॥

Weeping loudly with Gandhari in the field of battle frequented by dogs and vultures and other carnivorous animals then will the final bath in connection with the sacrifice have taken place, O Janardana.

विद्यावृद्धा वयोवृद्धाः क्षत्रियाः क्षत्रियवर्षभा।

वृथा मृत्युं न कुर्वीरस्त्वत्कृते मधुसूदना॥५२॥

Do not let those best of the Kshatriyas, who are old in learning and old in age meet with an useless death on account of your doings, O slayer of Madhu.

शस्त्रेण निधनं गच्छेत् समृद्धं क्षत्रमण्डलम्।

कुस्क्षेत्रे पुण्यतमे त्रैलोक्यस्यापि केशवा॥५३॥

The entire race of Kshatriyas will meet with death by weapons in Kurukshetra, the holiest spot in all the these worlds, O Keshava.

तदत्र पुण्डरीकाक्ष विद्यत्स्व यदभीप्सितम्।

यथा कात्स्न्येन वाष्पेयं क्षत्रं स्वर्गमवाप्नुयात्॥५४॥

O you of lotus-eyes, manage things in such a way in this case that we may gain our end—that united together the Kshatriyas go to heaven, O you of the Vrishni race.

यावत् स्थास्यन्ति गिरयः सरितश्च जनार्दन।

तावत् कीर्तिभवः शब्दः शाश्वतोऽयं भविष्यति॥५५॥

So long as mountains and lakes will exist, O Janardana, so long will the fame of this event last—that is for ever.

ब्राह्मणाः कथयिष्यन्ति महाभारतमाहवम्।

समागमेषु वार्ष्णेय क्षत्रियाणां यशोधनम्॥५६॥

The Brahmanas will tell the world of the great battle of Mahabharata. The wealth of Kshatriyas, O you of the Vrishni race, is what they win in the field of battle.

समुपानय कौन्तेय युद्धाय मम केशव।

मन्त्रसंवरणं कुर्वन् नित्यमेव परंतप॥५७॥

Bring here the son of Kunti for me to fight, O Keshava, for ever keeping this conversation secret, O chastiser of foes.

CHAPTER 142

(BHAGAVAT-YANA PARVA)-Continued

Speech of Krishna

संजय उवाच

कर्णस्य वचनं श्रुत्वा केशवः परवीरहा।

उवाच प्रहसन् वाक्यं स्मितपूर्वमिदं यथा॥१॥

Sanjaya said

Keshava, that slayer of heroes of the enemies, hearing the words of Karna said these words laughingly.

श्रीभगवानुवाच

अपि त्वां न लभेत् कर्ण राज्यलम्बोपपादनम्।

मया दत्तां हि पृथिवीं न प्रशासितुमिच्छसि॥२॥

“Desire you not then to gain this kingdom by the means I have indicated, O Karna? Desire you not to rule this earth given by me to you.

ध्रुवो जयः पाण्डवानामितीदं

न संशयः कश्चन विद्यतेऽत्र।

जयध्वयो दृश्यते पाण्डवस्य

समुच्छ्रितो वानरराज उग्रः॥३॥

The sure success of the Pandavas will follow in this case; there is no doubt of it; the fierce triumphal banner, of the son of Pandu who has the figure of the monkey on his banner, is already hoisted.

दिव्या मयाया विहिता भौमनेन

समुच्छ्रिता इन्द्रकेतुप्रकाशा।

दिव्यानि भूतानि जयावहानि

दृश्यन्ति चैवात्र भयानकानि॥४॥

It rises up into the air, endued with celestial illusion by Bhaumana for in the banner are seen many fierce celestial creatures indicating victory.

न सज्जते शैलवनस्पतिभ्य

उर्ध्वं तिर्यग्योजनमात्ररूपः।

श्रीमान् ध्वजः कर्ण धनंजयस्य

समुच्छ्रितः पावकतुल्यरूपः॥५॥

It is not impeded by hills or trees and it occupies the space of a Yojana upwards as also all around; this prosperous banner of Dhananjaya, O Karna, is hosted up and looks like fire itself.

यदा द्रक्ष्यसि संग्रामे श्वेताश्रं कृष्णसारथिम्।

ऐन्द्रमस्त्रं विकुर्वाणमुभे चाप्यग्निमास्ते॥६॥

When you will see in the battle Arjuna, driving on a chariot drawn by white horses and driven by Krishna, making use of the Aindra weapon, as also the weapons of Agni and Marut.

गाण्डीवस्य च निर्घोषं विस्फूर्जितमिवाशनेः।

न तदा भविता त्रेता न कृतं द्वापरं न चा॥७॥

And when you will hear the twang of the Gandiva bow piercing as it were the sky like the thunder, then will the Treta, Krita and Dvapara Yugas pass away.

यदा द्रक्ष्यसि संग्रामे कुन्तीपुत्रं युधिष्ठिरम्।

जपहोमसमायुक्तं स्वां रक्षन्तं महाचमूम्॥८॥

When you will see Yudhishtira the son of Kunti in battle, endued with Japa and Homa and engaged in protecting his own vast army.

आदित्यमिव दुर्धर्षं तपन्तं शत्रुवाहिनीम्।

न तदा भविता त्रेता न कृतं द्वापरं न च॥१०॥

Hard to be vanquished like Aditya and trembling the army of his enemy, then will the Treta, Krita, and Dvapara Yuga pass away.

यदा द्रक्ष्यसि संग्रामे भीमसेनं महाबलम्।

दुःशासनस्य रुधिरं पीत्वा नृत्यन्तमाहवे॥१०॥

When you will see Bhimasena of great strength in the field dancing in this great battle drinking the blood of Dushasana,

प्रभिन्नमिव मातङ्गं प्रतिद्विरदधातिनम्।

न तदा भविता त्रेता न कृतं द्वापरं न च॥११॥

Like an infuriated elephant with his temples rent after vanquishing an opponent then will the Treta, Krita and Dvapara Yugas pass away.

यदा द्रक्ष्यसि संग्रामे द्रोणं शान्तनवं कृपम्।

सुयोधनं च राजानं सैन्धवं च जयद्रथम्॥१२॥

When you will see in the battle Drona, and the son of Shantanu and Kripa, Suyodhana, the king of the Sindhus and Jayadratha,

युद्धायापततस्तूर्णं वारितान् सव्यसाचिना।

न तदा भविता त्रेता न कृतं द्वापरं न च॥१३॥

Rushing to the fight with great impetuosity opposed by Savyasachin Yugas pass away.

यदा द्रक्ष्यसि संग्रामे माद्रीपुत्रौ महाबलौ।

वाहिनीं धर्तराष्ट्राणां क्षोभयन्तौ गजाविव॥१४॥

When you will see in the battle the two sons of Madri endued with great strength making a havoc in the army of the sons of Dhritarashtra like two elephants.

विगाढे शस्त्रसम्पाते परवीरश्चारुजौ।

न तदा भविता त्रेता न कृतं द्वापरं न च॥१५॥

Those car-warriors driving on a car engaged in the throwing of weapons then will the Treta, Kripa and Dvapara Yugas cease to exist.

ब्रूयाः कर्ण इतो गत्वा द्रोणं शान्तनवं कृपम्।

सौम्योऽयं वर्तते भासः सुप्रापयवसेधनः॥१६॥

Going from here, O Karna, tell Drona, the son of Shantanu and Kripa that the present month is a charming one with plenty of food, drink and fuel.

सर्वौषधिवनस्फीतः फलवानल्पमक्षिकः।

निष्कङ्को रसवत्तोयो नात्युष्णशिशिरः सुखः॥१७॥

All plants and herbs are luxuriant in their growth now, the trees are laden with fruits and there are flies; the ponds are free from mire and their water pleasant to drink and neither hot nor cold, for it is a pleasant time.

सप्तमाच्चापि दिवसादमावास्या भविष्यति।

संग्रामो युज्यतां तस्यां तामाहुः शक्रदेवताम्॥१८॥

In seven days will there be full moon and on that day let us engage in fight; for this is the day favorite to Shakra.

तथा राज्ञो वदेः सर्वान् ये युद्धायाभ्युपागताः।

यद् वो मनीषितं तद् वै सर्वं सम्पादयाम्यहम्॥१९॥

Then speak also to all the kings who are assembled to fight what you desire. I shall fulfill your wishes in every way.

राजानो राजपुत्राञ्च दुर्योधनवशानुगाः।

प्राप्य शस्त्रेण निधनं प्राप्स्यन्ति गतिमुत्तमाम्॥२०॥

The king and princes, who are under the leadership of Duryodhana, will meet, by coming in contact with weapons, with death and attain to very excellent salvation.

CHAPTER 143

(BHAGAVAT-YANA PARVA)-Continued

Diologue between Krishna and Karna.

संजय उवाच

केशवस्य तु तद् वाक्यं कर्णः श्रुत्वा हितं शुभम्।

अब्रवीदभिसम्पूज्य कृष्णं तं मधुसूदनम्॥१॥

Sanjaya said

Hearing these beneficial and auspicious words of Keshava, Karna said after duly worshipping that slayer of Madhu.

जानन् मां किं महाबाहो सम्मोहयितुमिच्छसि।

योऽयं पृथिव्याः कात्स्न्येन विनाशः समुपस्थितः॥२॥

Knowing everything why do you wish to confound me and lead me to folly? You know that the destruction of the entire world is at hand.

निमित्तं तत्र शकुनिरहं दुःशासनस्तथा।

दुर्योधनश्च नृपतिर्धृतराष्ट्रसुतोऽभवत्॥३॥

The cause of this are Shakuni, myself and Dushasana and also Duryodhana the son of Dhritarashtra, the ruler of men,

असंशयमिदं कृष्णं महद् युद्धमुपस्थितम्।

पाण्डवानां कुरूणां च घोरं रुधिरकर्मम्॥४॥

Without doubt, O Krishna, a great calamity is at hand, the blood of the Pandavas and the Kurus will be the fierce clay.

राजानो राजपुत्राश्च दुर्योधनवशानुगाः।

रणे शस्त्राग्निना दग्धाः प्राप्स्यन्ति यमसादनम्॥५॥

The kings and princes, following the leadership of Duryodhana, consumed by the fire of weapons in the battle, will go to the abode of Yama, the king of death.

स्वप्ना हि बहवो घोरा दृश्यन्ते मधुसूदना।

निमित्तानि च घोराणि तथोत्पाताः सुदारुणाः॥६॥

Many fierce dreams are dreamt, O slayer of Madhu, as also are seen fierce omens and very great disturbances.

पराजयं धार्तराष्ट्रे विजयं च युधिष्ठिरे।

शंसन्त इव वार्ष्णेय विविधा रोमहर्षणाः॥७॥

Events occur which make the hair stand on end which, O you scion of the Vrishni race, portend defeat to the son of Dhritarashtra and victory of Yudhishtira.

प्राजाप्तयं हि नक्षत्रं ग्रहस्तीक्ष्णो महाद्युतिः।

शनैश्चरः पीडयति पीडयन् प्राणिनोऽधिकम्॥८॥

That active planet of great effulgence Shanaishchra (Saturn) troubles the star Prajapatya indicating greater troubles to living creatures.

कृत्वा चाङ्गारको वक्रं ज्येष्ठायां मधुसूदना।

अनुराधां प्रार्थयते मैत्रं संगमयन्निवा॥९॥

The planet Angaraka travels obliquely to the constellation Jyeshtha, O Slayer of Madhu, and goes towards Anuradha as if seeking its friendship.

नूनं महद्भयं कृष्णं कुरूणां समुपस्थितम्।

विशेषेण हि वार्ष्णेय चित्रा पीडयते ग्रहः॥१०॥

Surely, O Krishna, a great calamity for the Kurus at hand especially as the planets go against Chitra.

सोमस्य लक्ष्म व्यावृत्तं राहुरर्कमुपैति च।

दिव्यश्रोल्काः पतन्त्येताः सनिर्घाताः सकम्पनाः॥११॥

Rahu comes to the sun which has covered the path of the moon and from the heavens fall down meteors with loud noise and making the earth shake.

निष्ठनन्ति च मातङ्गा मुञ्चन्त्यश्रूणि वाजिनः।

पानीयं यवसं चापि नाभिनन्दन्ति माधवा॥१२॥

Elephants are making terrific yells and horses are shedding tears and do not take delight in food and drink, Madhava.

प्रादुर्भूतेषु चैतेषु भयमाहुरुपस्थितम्।

निमित्तेषु महाबाहो दारुणं प्राणिनाशनम्॥१३॥

When such omens prevail, it is said, that a great calamity is at hand causing, O you of long arms, a very great massacre of living beings.

अल्पे भुक्ते पुरीषं च भ्रूतमिह दृश्यते।

वाजिनां वारणानां च मनुष्याणां च केशवा॥१४॥

Though taking but little food, it is seen that the evacuations of horses, of horses elephants and men are very great in quantity, O Keshava.

धार्तराष्ट्रस्य सैन्येषु सर्वेषु मधुसूदना।

परामवस्य तल्लिङ्गमिति प्राहुर्मनीषिणः॥१५॥

The wise have said, O Slayer of Madhu, that these are signs of the defeat of the entire army of the soon of Dhritarashtra.

ग्रहं वाहनं कृष्णं पाण्डवानां प्रचक्षते।

प्रदक्षिणा मृगश्चैव तत् तेषां जयलक्षणम्॥१६॥

The army, of the sons of Pandu how ever are seen to be cheerful; the deer go to their right and that is a sign of their victory.

अप्सव्या मृगाः सर्वे धार्तराष्ट्रस्य केशवा।

वाञ्छाप्यशरीरिण्यस्तत् परामवलक्षणम्॥१७॥

But all the animals go to the left of Duryodhana's army, O Keshava, and there are also unearthly voices heard which are the signs of defeat.

मयूराः पुण्यशकुना हंससारसचातकाः।

जीवजीवकसङ्घाप्यनुगच्छन्ति पाण्डवान्॥१८॥

Auspicious birds such as peacocks, swans, Sarasas, Chatakas and groups of Jivajivas and cranes follow the Pandavas.

गृध्राः कङ्काः वकाः श्येना यातुधानास्तथा वृकाः।
मक्षिकाणां च सङ्घाता अनुधावन्ति कौरवान्॥१९॥

Vultures, Kankas, Bakas hawks and birds of prey, Yatudhanas and wolves, and bees follow the Kauravas.

धार्तराष्ट्रस्य सैन्येषु भेरीणां नास्ति निःस्वनः।

अनाहताः पाण्डवानां नदन्ति पटहाः किल॥२०॥

In the army of the son of Dhritarashtra, no sound comes from the drums while those of the Pandavas give forth sounds when even not struck.

उदपानाश्च नर्दन्ति यथा गोवृषभास्तथा।

धार्तराष्ट्रस्य सैन्येषु तत् पराभवलक्षणम्॥२१॥

Reservoirs of waters produce sounds similar to those of cows and bulls; that is a sign of defeat to the army of the son of Dhritarashtra.

मांसशोणितवर्षं च वृष्टं देवेन माधवा।

तथा गन्धर्वनगरं भानुमत् समुपस्थितम्॥२२॥

Down pours of flesh and blood are poured by the gods, O Madhava, and the city of Gandharvas appears shining like the sun in the sky,

सप्राकारं सपरिखं सवप्रं चास्तोरणम्।

कृष्णश्च परिघस्तत्र भानुमावृत्य तिष्ठति॥२३॥

With walls, with trenches, with beautiful porticoes and pillars dirty in the sky is seen to surround the sun.

उदयास्तमने संध्ये वेदयन्ती महद्भयम्।

शिवा च वाशते घोरं तत् पराभवलक्षणम्॥२४॥

At the conjunction of day and night namely when the sun rises and sets are seen terrific sights; the jackals terrific howls and these are the signs of a defeat.

एक पक्षाक्षिचरणाः पक्षिणो मधुसूदना।

उत्पुञ्जन्ति महद् घोरं तत् पराभवलक्षणम्॥२५॥

Birds, having but one wing, or one eye or one leg, O slayer of Madhu, make terrific shrieks and these are the signs of a defeat.

कृष्णाग्नीवाश्च शकुना रक्तपादा भयानकाः।

संख्यामिनुखा यान्ति तत् पराभवलक्षणम्॥२६॥

Birds, with black neck red feet, which are terrible looking, go towards the army, in the evening and these are the signs of a defeat.

ब्राह्मणान् प्रथमं द्वेष्टि गुरुंश्च मधुसूदना।

भृत्यान् भक्तिमत्श्चापि तत् पराभवलक्षणम्॥२७॥

First he treats the Brahmanas with contempt and his elders, O slayer of Madhu, and then his servants who are attached to him and these are the signs if a defeat.

पूर्वा दिग् लोहिताकारा शस्त्रवर्णा च दक्षिणा।

आमपात्रप्रतीकाशा पश्चिमा मधुसूदना।

उत्तरा शङ्खवर्णाभा दिशां वर्णा उदाहताः॥२८॥

The eastern direction looks red and the southern is the colour of weapons while the western looks the earth, O slayer of Madhu. North looks like the conch. These are the colours of all directions.

प्रदीप्ताश्च दिशः सर्वा धार्तराष्ट्रस्य माधवा।

महद् भयं वेदयन्ति तस्मिन्नुत्पातदर्शने॥२९॥

All the directions the encampment of the son of Dhritarashtra are ablaze as if in conflagration, O Madhava and the sight of these disturbances presages a great calamity.

सहस्रपादं प्रासादं स्वप्नान्ते स्म युधिष्ठिरः।

अधिरोहन् मया दृष्टं सह भ्रातृभिरच्युत॥३०॥

In a dream dreamt by me, O Achyuta, I saw Yudhishtira in company with his brothers ascending a palace having a thousand pillars.

श्वेतोष्णीषाश्च दृश्यन्ते सर्वे वै शुक्लवाससः।

आसनानि च शुभ्राणि सर्वेषामुपलक्षये॥३१॥

They appeared to me all with white head-dresses and white garments and Saw all of them on white seats.

तव चापि मया कृष्ण स्वप्नान्ते रुधिराविला।

अन्त्रेण पृथिवी दृष्टा परिक्षिप्ता जनार्दना॥३२॥

You, O Krishna, were seen by me in that ocean throwing weapons on the earth which was covered with blood, O Janardana.

अस्थिसंचयमारूढश्चामितौजा युधिष्ठिरः।

सुवर्णपात्र्यां संहृष्टो भुक्तवान् घृतपायसम्॥३३॥

Yudhishtira, of immeasurable energy, having ascended a heap of human bones, was

cheerfully eating payas (rice boiled in milk and sugar) mixed clarified butter out of a golden vessel.

युधिष्ठिरो मया दृष्टो ग्रसमानो वसुन्धराम्।

त्वया दत्तामिमां व्यक्तं भोक्ष्यते स वसुन्धराम्॥३४॥

Yudhishthira was seen by me to be swallowing this earth and this indicates that he will enjoy this earth given by you.

उच्चं पर्वतमारूढो भीमकर्मा वृकोदरः।

गदापाणिर्नरव्याघ्रो ग्रसन्निव महीमिमाम्॥३५॥

Vrikodara, of terrible actions, having ascended a high mountain, that best among men, mace in hand, stood as if swallowing this earth.

क्षयिष्यति नः सर्वान् स सुव्यक्तं महारणो।

विदितं मे हृषीकेश यतो धर्मस्ततो जयः॥३६॥

This plainly indicates that in the great battle he will kill all of us. It is known to me, O Hrishiksha, that where there is virtue there is victory.

पाण्डुरं गजमारूढो गाण्डीवी स धनंजयः।

त्वया सार्धं हृषीकेश श्रिया परमया ज्वलन्॥३७॥

Dhananjaya, that wielder of the Gandiva with you, O Hrishiksha, shining with great effulgence.

यूयं सर्वे वधिष्यध्वं तत्र मे नास्ति संशयः।

पार्थिवान् समरे कृष्ण दुर्योधनपुरोगमान्॥३८॥

You will all slay the rulers of the earth having at their head Duryodhana in the battle - I have doubt as to that.

नकुलः सहदेवश्च सात्यकिश्च महारथः।

शुक्लकेयूरकण्ठत्राः शुक्लमाल्याम्बरावृताः॥३९॥

Nakula and Sahadeva and the great car-warrior Satyaki, decked with white ornaments and putting on white garlands and white garments,

अधिरूढा नरव्याघ्रा नरवाहनमुत्तमम्।

त्रय एते मया दृष्टाः पाण्डुरच्छत्रवाससः॥४०॥

These best among men ascending a vehicle by human beings which had nothing better than it, were seen by me with a white umbrella over their heads and with white robes on.

श्वेतोष्णीषश्च दृश्यन्ते त्रय एते जनार्दना।

धार्तराष्ट्रेषु सैन्येषु तान् विजानीहि केशवा॥४१॥

These there were seen also with white head gears the army of the son of Dhritarashtra; know their, names, O Keshava.

अश्वत्थामा कृपश्चैव कृतवर्मा च सात्वतः।

रक्तोष्णीषश्च दृश्यन्ते सर्वे माधव पार्थिवाः॥४२॥

they were Ashvathama, Kripa and Kritavarman of the Satvata race; all other king of the earth were seen with blood coloured dresses, O Madhava.

उष्ट्रप्रयुक्तमारूढो भीष्मद्रोणी महारथौ।

मया सार्धं महाबाहो धार्तराष्ट्रेण वा विभो॥४३॥

Ascending camels the ten great car-warriors, Bhishma and Drona along with myself, O you of arms, and also with the son of Dhritarashtra, O lord,

अगस्त्यशास्तां च दिशं प्रयाताः स्म जनार्दना।

अचिरेणैव कालेन प्राप्स्यामो यमसादनम्॥४४॥

Were going towards the direction ruled by Agastya, O Janardana, and in a short time we reached the abode of Yama.

अहं चान्ये च राजानो यच्च तत् क्षत्रमण्डलम्।

गाण्डीवार्निं प्रवेक्ष्याम इति मे नास्ति संशयः॥४५॥

Myself and all those other kings making this assembly of Kshatriyas shall enter the Gandiva fire-in this I have no doubt.

श्रीकृष्ण उवाच

उपस्थितविनाशेयं नूनमद्य वसुन्धरा।

यथा हि मे वचः कर्ण नोपैति हृदयं तवा॥४६॥

Krishna said

This world will truly come to an end, since my words, O Karna, do not seem acceptable to you.

सर्वेषां तात भूतानां विनाशे प्रत्युपस्थिते।

अनयो नयसंकाशो हृदयान्नापसर्पति॥४७॥

When the destruction of all creatures, my dear friend, is at hand, that which is wrong is not removed from the heart, having the appearance of right.

कर्ण उवाच

अपि त्वां कृष्ण पश्याम जीवन्तोऽस्मान्महारणात्।
समुत्तीर्णा महाबाहो वीरक्षत्रविनाशनात्॥४८॥

Karna said

If I am alive, O Krishna, I shall see you after this great battle, destructive of Kshatriya heroes, which is come on us, O you of long arms.

अथवा सङ्गमः कृष्ण स्वर्गे नो भविता ध्रुवम्।
तत्रेदानीं समेष्यामः पुनः सार्धं त्वयागज्जघा॥४९॥

Else there will be a meeting between us surely in heaven. I now see that I shall meet you there only, O sinless one.

संजय उवाच

इत्युक्त्वा माधवं कर्णः परिष्वज्य च पीडितम्।
विसर्जितः केशवेन रथोपस्थादवातरत्॥५०॥

Sanjaya said

Saying this Karna, having closely embraced Krishna, and been dismissed by Keshava, dismounted from the chariot.

ततः स्वस्थमास्थाय जाम्बूनदविभूषितम्।
सहास्माभिर्निवृत्ते राधेयो दीनमानसः॥५१॥

Then having seated himself on his own car bedecked with gold he returned in company with his own followers, with a sad heart.

ततः शीघ्रतरं प्रायात् केशवः सहसात्यकिः।

पुनरुच्चारयन् वाणीं याहि याहीति सारथिम्॥५२॥

Then did Keshava along with Satyaki proceed with greater speed saying again and again to his driver "go-go".

CHAPTER 144

(BHAGAVAT-YANA PARVA)-Continued

Meeting between Kunti and Karna

वैशम्पायन उवाच

असिद्धानुनये कृष्णे कुरुष्यः पाण्डवान् गते।
अभिगम्य पृथां क्षत्ता शनैः शोचन्निवाब्रवीत्॥१॥

Vaishampayana said

The object of Krishna having proved unsuccessful and he having left the Kurus, the

Kshattri having approached Pritha said to her slowly and sadly,

जानासि मे जीवपुत्रि भावं नित्यमविग्रहे।
क्रोशतो न च गृहीते वचनं मे सुयोधनः॥२॥

"O you whose children are alive, you know that I am ever inclined to the reverse of war but though I am caring myself horse, Suyodhana does not act up to my words.

उपपन्नो ह्यसौ राजा चेदिपाञ्चालकेक्यैः।
भीमार्जुनाभ्यां कृष्णेन युयुधानयमैरपि॥३॥

The king (Yudhishtira) has on his side the kings of the Chedis, the Panchalas, and the Kaikeyas and Bhima and Arjuna and Krishna and Yuyudhana and the twins.

उपप्लेव्य निविष्टोऽपि धर्ममेव युधिष्ठिरः।
काङ्क्षते ज्ञातिसौहार्दाद् बलवान् दुर्बलो यथा॥४॥

Yudhishtira is staying at Upaplavya like Dharma himself and desires the good will of his kinsmen as the weak desire the good will of the strong.

राजा तु धृतराष्ट्रोऽयं वयोवृद्धो न शाम्यति।
मत्तः पुत्रमदेनैव विधर्मं पथि वर्तते॥५॥

This king Dhritrashtra too, old in years, does not make peace, and follows the wrong path being intoxicated with the pride of sons.

जयद्रथस्य कर्णस्य तथा दुःशासनस्य च।
सौबलस्य च दुर्बुद्ध्या मिथो भेदोः प्रपत्स्यते॥६॥

The dispute in this instance has its rise in the wicked intelligence of Jayadratha, Karna, and Dushasana, as also of the son of Subala.

अधर्मेण हि धर्मिष्ठं कृतं वैकार्यमीदृशम्।
येषां तेषामयं धर्मः सानुबन्धो भविष्यति॥७॥

These, who act with unrighteousness towards him who is righteous, have the fruit of such act of theirs.

क्रियमाणे बलाद् धर्मं कुरुभिः को न संज्वरेत्।
असाम्ना केशवे याते समुद्योक्ष्यन्ति पाण्डवाः॥८॥

Who is there who would not grieve at the prostitution of virtue by the Kurus? When Keshava goes without having established peace the sons of Pandu will make preparation for war.

ततः कुरूणामनयो भविता वीरनाशनः।

चिन्तयन् न लभे निद्रामहः सु च निशासु च॥११॥

Thereupon the misdeed of the Kurus will be the cause of a massacre of heroes; thinking of such things, I do not get sleep during day nor during night."

श्रुत्वा तु कुन्ती तद्वाक्यमर्थकामेन भाषितम्।

सा निःश्वसन्ती दुःखार्ता मनसा विममर्श हा॥१०॥

Kunti too, hearing these words of his, which were spoken with the desire of benefit, began to sigh, being struck with sorrow and became depressed in mind also.

धिगस्त्वर्थं यत्कृतेऽयं महान् ज्ञातिवधः कृतः।

वत्स्यति सुहृदां चैवं युद्धेऽस्मिन् वै पराभवः॥११॥

"Fie on this interest" which is the cause of a great massacre of kinsmen-in this was those that are friends will meet with defeat.

पाण्डवश्चेदिपञ्चाला यादवाश्च समागताः।

भारतैः सह योत्स्यन्ति किं नु दुःखमतः परम्॥१२॥

The sons of Pandu, the Chedis, the Panchalas and the Yadavas, united together will fight with the Bharatas; what can be a greater cause of sorrow than this?

पश्ये दोषं ध्रुवं युद्धे तथाऽयुद्धे पराभवम्।

अथनस्य मृतं श्रेयो न हि ज्ञातिक्षयो जयः॥१३॥

Behold, there is certainly demerit in war, as defeat in it the death of a man who is without wealth is better for him but the loss of kinsmen is no victory.

इति मे चिन्तयन्त्या वै हृदि दुःखं प्रवर्तते।

पितामहः शान्तनव आचार्यश्च युधां पतिः॥१४॥

Thinking this, sorrow comes to my heart; this grand father, Bhishma, the son of Shantanu, the preceptor who is the foremost among soldiers,

कर्णश्च धार्तराष्ट्रार्थं वर्धयन्ति भयं मम।

आचार्यः कामवान् शिष्यैर्द्रोणो युद्धयेत जातुचित्॥१५॥

And Karna also being united with the party of the son of Dhritarashtra it enhances my fear. The preceptor Drona will by no means fight willingly with his disciple.

पाण्डवेषु कथं हार्दं कुर्यान्न च पितामहः।

अयं त्वेको वृथादृष्टिर्धार्तराष्ट्रस्य दुर्मतेः॥१६॥

Why should not also the grand father show sympathy to the son of Pandu. This one man only therefore (namely Karna) follows the delusion of the wicked-souled son of Dhritarashtra of vain foresight.

मोहानुवर्ती सततं पापो द्वेष्टि च पाण्डवान्।

महत्यनर्थं निर्वन्धो बलवान्श्च विशेषतः॥१७॥

The wretch also ever hates the sons of Pandu. He is obstinate in working for their injury, besides he is very powerful.

कर्णः सदा पाण्डवानां तन्मे दहति सम्प्रति।

आशंसे त्वद्य कर्णस्य मनोऽहं पाण्डवान् प्रति॥१८॥

Karna is ever against the sons of Pandu, and this fact now is burning me up; and I today expect ((by the course I take) to incline the heart of Karna towards the sons of Pandu.

प्रसादयितुमासाद्य दर्शयन्ती यथातथम्।

तोषितो भगवान् यत्र दुर्वासा मे वरं ददौ॥१९॥

For I shall today approach him with a view to please him and tell him everything as it actually happened. The divinely holy Durvasa, being gratified by me, granted me a boon,

आह्वानं मन्त्रसंयुक्तं वसन्त्याः पितृवैष्मनि।

साहमन्तःपुरे राज्ञः कुन्तिभोजपुरस्कृता॥२०॥

Empowering me to invoke any body with the help of certain incantations ((mantras) when I was residing in my father's place, namely in the inner apartments of the king Kuntibhoja.

चिन्तयन्ती बहुविधं हृदयेन विदूयता।

बलाबलं च मन्त्राणां ब्राह्मणस्य च वाग्बलम्॥२१॥

With diverse thoughts and fearing in my heart and reflecting on the strength or weakness of the incantation as also of the efficacy of the Brahmana's boon.

स्त्रीभावाद् बालभावाच्च चिन्तयन्ती पुनः पुनः।

धात्र्या विस्रब्धया गुप्ता सखीजनवृता तदा॥२२॥

And owing to my nature as a woman, especially owing to being a child I thought again and again, at the time being carefully guarded over by my nurse and surrounded by my companions.

दोषं परिहरन्ती च पितृश्चारित्र्यरक्षिणी।

कथं नु सुकृतं मे स्यान्नापराधवती कथम्॥२३॥

How I could avoid all blame and save the reputation of my father and how I could myself be visited with good fortune without being a sinner in any way.

भवेयमिति संचिन्त्य ब्राह्मणं तं नमस्य च।

कौतूहलात् तु तं लब्ध्वा बालिश्यादाचरं तदा।

कन्या सती देवमर्कमासादयमहं ततः॥२४॥

And thinking of that Brahmana and bowing to him in my mind out of curiosity and behaving as a child at the time I came in contact with the god Surya though yet an unmarried girl.

योऽसौ कानीनगर्भो मे पुत्रवत् परिरक्षितः।

कस्मान्न कुर्याद् वचनं पथ्यं धातृहितं तथा॥२५॥

Why should not he therefore, whom I bore in my womb when an unmarried girl, act according to my words leading to benefit and at the same time accomplish the good of his brothers?

इति कुन्ती विनिश्चित्य कार्यनिश्चयमुत्तमम्।

कार्यार्थमभिनश्चित्य ययौ भागीरथीं प्रति॥२६॥

Kunti, thus thinking on an excellent course of action, went towards the Bhagirathi for the attainment of her objects.

आत्मजस्य ततस्तस्य घृणिनः सत्यसङ्गिनः।

गङ्गातीरे पृथाऽश्रौषीद् वेदाध्ययननिःस्वनम्॥२७॥

Then on the banks of the Ganga did Pritha hear the sound of chanting the Vedas made by her son who had great kindness in him and who was attached to truth.

प्राङ्मुखस्योर्ध्वबाहोः सा पर्यतिष्ठत् पृष्ठतः।

जप्यावसानं कार्यार्थं प्रतीक्षन्ती तपस्विनी॥२८॥

She waited behind Karna, who with arms upraised had his face turned to the east, till the end of the devotions of that devotee.

अतिष्ठत् सूर्यतापार्ता कर्णस्योत्तरवाससि।

कौरव्यपत्नी वार्ष्णेयी पद्मालेव शुष्यती॥२९॥

She the wife of the Kauravya and the daughter of the Vrishni race waited troubled by

the rays of the sun behind the clothes of Karna, becoming pale like a garland of lotuses.

आपृष्ठतापाज्जप्त्वा स परिवृत्य यतव्रतः।

दृष्ट्वा कुन्तीमुपातिष्ठदभिवाद्य कृताञ्जलिः॥३०॥

That one, who used to say his prayers regularly, having been engaged in devotion till his back became heated with the rays of the sun, then turned and seeing Kunti he did honour her by saluting her and folding his hands before her.

यथान्यायं महातेजा मानी धर्मधृतां वरः।

उत्समयन् प्रणतः प्राह कुन्तीं वैकर्तनो वृषः॥३१॥

As was custom that best among men, the son of Vikartana, endued with great energy and pride, that foremost of all virtuous persons, with surprise, said to Kunti.

CHAPTER 145

(BHAGAVAT-YANA PARVA)-Continued

meeting between Kunti and Karna

कर्ण उवाच

राधेयोऽहमाधिरथिः कर्णस्त्वामभिवादये।

प्राप्ता किमर्थं भवती बूहि किं करवाणि ते॥१॥

Karna said

I am Karna, the son of Radha and the son of Adhiratha and I salute you. Why are you come here? Tell me what I shall do for you.

कुन्त्युवाच

कौन्तेयस्त्वं न राधेयो न तवाधिरथः पिता।

नासि सूतकुले जातः कर्ण तद् विद्धि मे वचः॥२॥

Kunti said

You are the son of Kunti and not the son of Radha; nor is Adhiratha your father; you are not born in the race of Suta; know this word of mine to be true.

कानीनस्त्वं मया जातः पूर्वजः कुक्षिणा धृतः।

कुन्तिराजस्य भवने पार्थस्त्वमसि पुत्रका॥३॥

You were begotten on me when I was an unmarried girl and you were the first held in my womb; you were born in the palace of Kuntiraja, my dear son.

प्रकाशकर्मा तपनो योऽयं देवो विरोचनः।

अजीजनत् त्वां मय्येष कर्ण शस्त्रभृतां वरम्॥४॥

The god Tapanā or Virochana (Surya) whose duty it is to make everything visible, begot you on me, O Karna, O you foremost of wielders of weapons.

कुण्डली बद्धकवचो देवगर्भः श्रिया वृतः।

जातस्त्वमसि दुर्धर्ष मया पुत्र पितुर्गृहि॥५॥

O my son, you who are hard to conquer, were brought forth in my father's place by me, and you then wore earrings, and were clad in coats of mail, like a divine being endued with great beauty.

स त्वं भ्रातृनसम्बुद्धय मोहाद् यदुपसेवसे।

धार्तराष्ट्रान् न तद्युक्तं त्वयि पुत्र विशेषतः॥६॥

You, who are such, are now, without recognizing your brothers owing to ignorance (of the true story), serving the sons of Dhritarashtra; it is not proper and especially for you, my son.

एतद् धर्मफलं पुत्र नराणां धर्मनिश्चये।

यत् तुष्यन्त्यस्य पितरो माता चाप्येकदर्शिनी॥७॥

It is certainly the duty of men inclined to virtue, my son, to gratify one's father and mother who alone can view things in their proper light.

अर्जुनार्जितां पूर्वं हतां लोभादसाधुभिः।

आच्छिद्य धार्तराष्ट्रेभ्यो भुङ्क्ष्व यौधिष्ठिरीं श्रियम्॥८॥

Snatching from the son of Dhritarashtra, the royal dignity of Yudhishtira, which was originally earned by Arjuna but has now been usurped from them by dishonest persons out of avarice, you enjoy it yourself.

अद्य पश्यन्ति कुरवः कर्णार्जुनसमागमम्।

सौभ्रात्रेण समालक्ष्य संनमन्तामसाधवः॥९॥

Let the Kurus see today the union between Karna and Arjuna and seeing the establishment of brotherly feelings between them let dishonest men bow down.

कर्णार्जुनौ वै भवेतां यथा रामजनार्दनौ।

आस्थं किं तु लोके स्याद् युवयोः संहितात्मनोः॥१०॥

Karna and Arjuna being united like Rama and Janardana what is there which can not be performed by you in the world?

कर्ण शोभिष्यसे नूनं पञ्चभिर्भ्रातृभिर्वृतः।

देवैः परिवृतो ब्रह्मा वेद्यामिव महाध्वरे॥११॥

O Karna, you will surely shine surrounded by your five brothers like Brahma surrounded by the gods seated on the dais on the occasion of a great sacrificial ceremony.

उपपन्नो गुणैः सर्वैर्ज्येष्ठः श्रेष्ठेषु बन्धुषु।

सूतपुत्रेति मा शब्दः पार्थस्त्वमसि वीर्यवान्॥१२॥

Endued with all accomplishments you are eldest among all my best relatives; do not use again the term "the son of a Suta" for you are the son of Pritha, endued with prowess.

CHAPTER 146

(BHAGAVAT-YANA PARVA)-Continued

meeting between Kunti and Karna

वैशम्पायन उवाच

ततः सूर्यान्निश्चरितां कर्णः शुश्राव भारतीम्।

दुरत्ययां प्रणयिनीं पितृवद् भास्करेतिताम्॥१॥

Vaishampayana said

Then did Karna hear an affectionate voice issue from the solar disc from afar, spoken with the affection of a father by Surya himself.

सत्यमाह पृथा वाक्यं कर्ण मातृवचः कुरु।

श्रेयस्ते स्यान्नरव्याघ्र सर्वमाचरतस्तथा॥२॥

O Karna, Pritha has spoken the truth; act according to the advice of your mother; then will you get benefit, O best among men, namely by acting in that way in every detail.

वैशम्पायन उवाच

एवमुक्तस्य मात्रा च स्वयं पित्रा च भानुना।

चचाल नैव कर्णस्य मतिः सत्यधृतेस्तदा॥३॥

Vaishampayana said

Being thus spoken to by his mother, and by his father Bhanu himself, the resolve, formed by Karna, who was ever devoted to truth, did not undergo any change.

कर्ण उवाच

न चैतच्छ्रद्धे वाक्यं क्षत्रिये त्वया।

धर्मद्वारं ममैतत् स्यान्नियोगकरणं तव॥४॥

Karna said

O Kshatriya, lady, I do not respect the words spoken by you, namely the way to virtue lies in my case to do what you urge me to do.

अकरोन्मयि यत् पापं भवती सुमहात्ययम्।
अपाकीर्णोऽस्मि यन्मातस्तद् यशःकीर्तिनाशनम्॥५॥

The behaviour that you adopted towards me was a greatly sinful one, and (owing to that) I have sustained what is tantamount to the destruction of fame and renown.

अहं चेत् क्षत्रियो जातो न प्राप्तः क्षत्रसत्क्रियाम्।
त्वत्कृते किं नु पापीयः शत्रुः कुर्यान्ममाहितम्॥६॥

Myself being born of a Kshatriya I did not obtain rites of a Kshatriya (for my birth); it was all on account of your doings; what enemy can possibly do me a greater injury?

क्रियाकाले त्वनुक्रोशमकृत्वा त्वमिमं मम।
हीनसंस्कारसमयमद्य मां समचूचुदः॥७॥

Without showing any mercy to me when it ought to have been shown, you now come to me, deprived of my due rites, when an opportunity arises for you, to urge me.

न वै मम हितं पूर्वं मातृवच्चेष्टितं त्वया।
सा मां सम्बोधयस्यद्य केवलात्महितैषिणी॥८॥

My good was never sought for by you as a mother and you now come to address me desiring the good of yourself,

कृष्णेन सहितात् को वै न व्यथेत धनंजयात्।
कोऽद्य भीतं न मां विद्यात् पार्थानां समितिं गतम्॥९॥

Who am not afraid of Dhananjaya united with Krishna; and who would not consider me to be struck with fear if I go over to the side of the sons of the Pritha.

अप्राप्ता विदितः पूर्वं युद्धकाले प्रकाशितः।
पाण्डवान् यदि गच्छामि किं मां क्षत्रं वदिष्यति॥१०॥

Unknown as a brother before, and known to be so on the eve of battle, if I go over to the side of the sons of Pandu who will call me a Kshatriya.

सर्वकामैः संविभक्तः पूजितश्च यथासुखम्।
अहं वै धार्तराष्ट्राणां कुर्यां तदफलं कथम्॥११॥

All my desires were granted and worshipped by them; I was happy and comfortable; how can I make that worship of the sons of Dhritarashtra vain?

उपनह्य परैर्वैरं ये मां नित्यमुपासते।
नपस्कुर्वन्ति च सदा वसवो वासवं यथा॥१२॥

They, who having declared hostilities with others, ever seek to please me and ever bow down before me as the Vasus bow down to Vasava,

मम प्राणेन ये शत्रूःशक्ताः प्रतिसमासितुम्।
मन्यन्ते ते कथं तेषामहं छिन्द्यां मनोरथम्॥१३॥

They, think that with my help they can withstand their enemies-how can I act against their cherished desire.

मया प्लवेन संग्रामं तितीर्षन्ति दुरत्ययम्।
अपारे पारकामा ये त्यजेयं तानहं कथम्॥१४॥

Making me as their boat, they desire to cross the sea of war, which is broad and expansive; how can I abandon them that are desirous of crossing that which can not be crossed.

अयं हि कालः सम्प्राप्तो धार्तराष्ट्रोपजीविनाम्।
निर्वेष्टव्यं मया तत्र प्राणानपरिरक्षता॥१५॥

This is the time come for those who have earned their living from the son of Dhritarashtra, (to show their fidelity) and I should engaged in that even at the risk of my life.

कृतार्थाः सुभृता ये हि कृत्यकाले ह्युपस्थिते।
अनवेक्ष्य कृतं पापा विकुर्वन्त्यनवस्थिताः॥१६॥

Those wretches who, well cared for and well-supported, at the approach of the time when something should be done in return for these acts of kindness, act in an ungraceful manner,

राजकिल्बिषिणां तेषां भर्तृपिण्डापहारिणाम्।
नैवायं न परो लोको विद्यते पापकर्मणाम्॥१७॥

Untrue to the bread of their lord, as they are, these faithless servants of their kings have neither this world nor the next for their good.

धृतराष्ट्रस्य पुत्राणामर्थे योत्स्यामि ते सुतैः।
बलं च शक्तिं चास्थाय न वै त्वय्यनुतं वदे॥१८॥

On the side of the sons of Dhritarashtra, shall I fight with your sons with all my might and prowess; I do not speak untruly to you.

आनृशंस्यमथो वृत्तं रक्षन् सत्पुरुषोचितम्।

अतोऽर्थकरमप्येतन्न करोम्यद्य ते वचः॥१९॥

At the same time however showing due kindness and observing proper duties which ought to be observed by good men, I shall not act up to your words now as they are beneficial.

न च तेऽयं समारम्भो मयि मोघो भविष्यति।

वध्यन् विषहान् संग्रामे न हनिष्यामि ते सुतान्॥२०॥

But at the same time this appeal to me by you shall not be entirely useless. I shall not kill such of your sons as are capable of being withstood and killed by me, in the battle.

युधिष्ठिरं च भीमं च यमौ चैवार्जुनादृते।

अर्जुनेन समं युद्धमपि यौधिष्ठिरे बले॥२१॥

There are Yudhishtira, Bhima, and the twins, in fact every one save Arjuna; Arjuna alone in the army of Yudhishtira is worthy to fight with me.

अर्जुनं हि निहत्याजौ सम्प्राप्तं स्यात् फलं मया।

यशसा चापि युज्येयं निहतः सव्यसाचिना॥२२॥

Having killed Arjuna I shall achieve a reputation for great prowess; or being myself killed by Savyasachin I shall endued with renown.

न ते जातु न शिष्यन्ति पुत्राः पञ्च यशस्विनि।

निरर्जुनाः सकर्णा वा सार्जुना वा हते मयि॥२३॥

O lady of renown, your five sons will not decrease; either you will be with Karna and not Arjuna or if I am slain, you will be with Arjuna (and without Karna).

इति कर्णवचः श्रुत्वा दुःखात् प्रवेपती।

उवाच पुत्रमाश्लिष्य कर्णं धैर्यादकम्पनम्॥२४॥

Hearing these words of Karna Kunti trembled with sorrow and said to his after embracing him who being possessed of fortitude trembled not.

एवं वै भाव्यमेतेन क्षयं यास्यन्ति कौरवाः।

यथा त्वं भाषसे कर्णं दैवं तु बलवत्तरम्॥२५॥

What you say may happen; the Kurus will meet with destruction, O Karna, destiny is the most powerful.

त्वया चतुर्णां भ्रातृणामभयं शत्रुकर्शना

दत्तं तत् प्रतिजानीहि संग्रामप्रतिमोचनम्॥२६॥

By you has the pledge of safety been given to four of your brothers, O grinder of foes; remember the boon therefore which you have granted when weapons are being shot in the battle.

अनामयं स्वस्ति चेति पृथाऽथो कर्णमब्रवीत्।

तां कर्णोऽथ तथेत्युक्त्वा ततस्तौ जग्मतुः पृथक्॥२७॥

Pritha at last said to Karna "May you be blessed and may all be well with you" and Karna too saying the same thing to her, the two went in separate directions.

CHAPTER 147

(BHAGAVAT-YANA PARVA)-Continued

Speech of Krishna

वैशम्पायन उवाच

आगम्य हास्तिनपुरादुपलव्यमरिदमः।

पाण्डवानां यथावृत्तं केशवः सर्वमुक्तवान्॥१॥

Vaishampayana said

The chastiser of foes having come to Upaplavya from Hastinapura, Keshava told all about what had happened to the sons of Pandu.

सम्प्राप्य सुचिरं कालं मन्त्रयित्वा पुनः पुनः।

स्वमेव भवनं शौरिर्विश्रामार्थं जगाम ह॥२॥

Consulting together for a long time and holding repeated conferences Shouri went to his own place for rest.

विसृज्य सर्वान् नृपतीन् विराट्प्रमुखांस्तदा।

पाण्डवा भ्रातरः पञ्च भानावस्तं गते सति॥३॥

Then after sending all the rulers of men headed by king Virata, the five Pandavas brothers, when the sun had set,

संध्यामुपास्य ध्यायन्तस्तमेव गतमानसाः।

आनाय्य कृष्णं दाशार्हं पुनर्मन्त्रममन्त्रयन्॥४॥

Having said their evening prayers began to think of him (Krishna) with their minds

fixed on him, and getting Krishna of the Dasharha race, they again held a consultation.

युधिष्ठिर उवाच

त्वया नागपुरं गत्वा सभायां धृतराष्ट्रजः।

किमुक्तः पुण्डरीकाक्ष तन्नः शंसितुमर्हसि॥५॥

Yudhishtira said

Having gone to Nagapur what did you, O you of lotus eyes, say to him who is born of Dhritarashtra in the council? It is proper that you should tell us that.

वासुदेव उवाच

मया नागपुरं गत्वा सभायां धृतराष्ट्रजः।

तथ्यं पथ्यं हितं चोक्तो न च गृह्णाति दुर्मतिः॥६॥

Vasudeva said

Going to Nagapur I said to him who is born of Dhritarashtra words which are true, opportune and conducive to his interests but he of wicked mind did not accept them.

युधिष्ठिर उवाच

तस्मिन्नुत्पथपात्रे कुरुवृद्धः पितामहः।

किमुक्तवान् हृषीकेश दुर्योधनमर्मणम्॥७॥

Yudhishtira said

To the one who is following the wrong course, namely the wrathful Duryodhana what did the oldest among the Kurus, our grandfather, say, O Hrishikesha?

आचार्यो वा महाभाग भारद्वाजः किमब्रवीत्।

पिता वा धृतराष्ट्रस्तं गान्धारी वा किमब्रवीत्॥८॥

What did the preceptor, endued with noble attributes, the son of Bharadvaja, what did his father and mother-or Dhritarashtra and Gandhari say?

पिता यवीयानस्माकं क्षत्ता धर्मविदां वरः।

पुत्रशोकभिसंतप्तः किमाह धृतराष्ट्रजम्॥९॥

What did our uncle Kshattri, that foremost among those conversant with virtue, who is stricken with grief for his sons (at our exile) say to him who is born of Dhritarashtra?

किं च सर्वे नृपतयः सभायां ये समासते।

उक्तवन्तो यथातत्त्वं तद् ब्रूहि त्वं जनार्दन॥१०॥

What also did all those rulers of men who were seated in the council say? You tell us, O Janardana, exactly how they happened.

उक्तवान् हि भवान् सर्वं वचनं कुरुमुख्ययोः।

धार्तराष्ट्रस्य तेषां हि वचनं कुरुसंसदि॥११॥

You have already told us all the world spoken by the principal members of the Kuru race in the assembly of the Kurus to the son of Dhritarashtra,

कामलोभाभिभूतस्य मन्दस्य प्राज्ञमानिनः।

अग्रियं हृदये मह्यं तन्न तिष्ठति केशव॥१२॥

Who is overpowered by lust and avarice, who is a fool and who is vain of his wisdom; but as they are not fit, they do not yet retain a place in my mind.

तेषां वाक्यानि गोविन्द श्रोतुमिच्छाम्यहं विभो।

यथा च नाभिपद्येत कालस्तात तथा कुरु।

भवान् हि नो गतिः कृष्ण

भवान् नाथो भवान् गुरुः॥१३॥

Their words, O Govinda, do I desire to hear O lord, and act in such a way that time may not be lost, my dear friend; you are our refuge, O Krishna, you are lord, and you are our preceptor.

वासुदेव उवाच

शृणु राजन् यथा वाक्यमुक्तो राजा सुयोधनः।

मध्ये कुरूणां राजेन्द्र सभायां तन्निबोध मे॥१४॥

Vasudeva said

Hear, O king, the words that were said by me to the king Suyodhana in the midst of the kings in that council; listen to them, O chief among kings.

मया विश्राविते वाक्ये जहास धृतराष्ट्रजः।

अथ भीष्मः सुसंकुब्ध इदं वचनमब्रवीत्॥१५॥

The one born of Dhritarashtra however laughed at them; and then Bhishma, being excited with wrath, said these words.

दुर्योधन निबोधेदं कुलार्थं यद् ब्रवीमि ते।

तच्छ्रुत्वा राजशार्दूल स्वकुलस्य हितं कुरु॥१६॥

O Duryodhana, listen to these words, which I say for the benefit of my race and

hearing that, O best among kings, effect the benefit of your race.

मम तात पिता राजन् शान्तनुर्लोकविश्रुतः।
तस्याहमेक एवासं पुत्रः पुत्रवतां वरः॥१७॥

My father, my dear son, was Shantanu, well known in this world, O king. I was his only son at first-of that best among those who had sons.

तस्य बुद्धिः समुत्पन्ना द्वितीयः स्यात् कथं सुतः।
एकपुत्रमपुत्रं वै प्रवदन्ति मनीषिणः॥१८॥

A desire rose in his mind "How shall I have a second son, for wise men speak of one son as no son at all.

न चोच्छेदं कुलं यायाद् विस्तीर्येच्च कथं यशः।
तस्याहमीप्सितं बुद्ध्वा कालीं मातरमावहम्॥१९॥

Let my family be not extinct; how can my fame spread?" I coming to know of this desire of his got Kali as my stepmother.

प्रतिज्ञां दुष्करां कृत्वा पितुरर्थं कुलस्य च।
अराजा चोद्ध्वरेताश्च यथा सुविदितं तव।
प्रतीतो निवसाप्येष प्रतिज्ञामनुपालयन्॥२०॥

My hard determination, for the sake of my father and for the sake of my race, of never being a king and of never throw in down vital fluid by the regular passage, is well known to you; observing these vows I am now living in joy.

तस्यां जज्ञे महाबाहुः श्रीमान् कुरुकुलोद्बहः।
विचित्रवीर्यो धर्मात्मा कनीयान् मम पार्थिवः॥२१॥

In her was born my younger brother endued with prosperity, of long arms and the supporter of the Kuru race, the virtuous-souled Vichitravirya, O ruler of this earth.

स्वयतिऽहं पितरि तं स्वराज्ये संन्यवेशयम्।
विचित्रवीर्यं राजानं भृत्यो भूत्वा ह्यष्टरः॥२२॥

My father having gone to heaven I placed that Vichitravirya at the head of my own kingdom and myself become a subordinate to him.

तस्याहं सदृशान् दारान् राजेन्द्र समुपाहरम्।
जित्वा पार्थिवसङ्घातमपि ते बहुशः श्रुतम्॥२३॥

I found out suitable wives for him, O chief among kings, after conquering an assemblage

of the rulers of the earth; you have heard of all that many times.

ततो रामेण समरे द्वन्द्वयुद्धमुपागमम्।
स हि रामभयादेभिर्नागरैर्विप्रवासितः॥२४॥

Then did I engage myself in a single combat with Rama and he fled away from the city from fear of Rama.

दारेष्वप्यतिसत्तश्च यक्षमाणं समपद्यत।
यदा त्वराजके राष्ट्रे न ववर्ष सुरेश्वरः।
तदाभ्यधावन् मामेव प्रजाः क्षुद्रमयपीडिताः॥२५॥

He was soon attacked with phthisis for being too much attached to his wives, and in that kingdom without a king the lord of the gods did not pour rain."

प्रजा ऊचुः

उपक्षीणाः प्रजाः सर्वा राजा भव भवाय नः।
ईतीः प्रणुद भद्रं ते शान्तनोः कुलवर्धनः॥२६॥

The subjects said

All the subjects are weakened, you be our king for our good and put an end to this draught and other calamities; and it will be well with you, O son of Shantanu, O perpetuator of your race.

पीड्यन्ते ते प्रजाः सर्वा व्याधिभिर्भृशदारुणैः।
अल्पावशिष्टा गाङ्गेय ताः परित्रातुमर्हसि॥२७॥

All your subjects are being very much troubled by serve diseases and O son of Ganga, it is proper that you should save the few that are alive.

व्याधीनं प्रणुद वीर त्वं प्रजा धर्मेण पालय।
त्वयि जीवति मा राष्ट्रं विनाशमुपगच्छतु॥२८॥

Put an end to these calamities, O hero, and rule over your subjects with justice; yourself being alive let not this kingdom meet destruction.

श्रीष्म उवाच

प्रजानां क्रोशतीनां वै नैवाशुभ्यत मे मनः।
प्रतिज्ञां रक्षमाणस्य सद वृत्तं स्मरतस्तथा॥२९॥
ततः पौरा महाराज माताकाली च मे शुभा।

Bhishma said

My heart remained unmoved at that grief of the subjects remembering that the observance of a vow is the duty of a good man. Then did my citizens, O great king, and my mother, the blessed Kali,

भृत्याः पुरोहिताचार्या ब्राह्मणाश्च बहुश्रुताः।

माम्बुर्भुशसंतप्ता भव राजेति संततम्॥३०॥

My servants, my priests, my preceptors and other Brahmanas well versed in holy books said to me, being struck with great sorrow "Yourself be the king.

प्रतीपरक्षितं राष्ट्रं त्वां प्राप्य विनशिष्यति।

स त्वमस्पृद्धितार्थं वै राजा भव महामते॥३१॥

The kingdom protected by Pratipa is being ruined, though it can claim you as its ruler; therefore do you, for the good of ourselves, be the king, O you of great intelligence."

इत्युक्तः प्राञ्जलिर्भूत्वा दुःखितो भृशमातुरः।

तेभ्यो न्यवेदयं तत्र प्रतिज्ञां पितृगौरवात्॥३२॥

Being thus spoken to an having joined my hands and being very much stuck with sorrow I represented to them the vow I was observing for the respect of my father.

ऊर्ध्वरेता ह्यराजा च कुलस्यार्थं पुनः पुनः।

विशेषतस्त्वदर्थं च धुरि मा मां नियोजय॥३३॥

Namely that I would not throw my seminal fluid through the regular passage and that I would not be a king for the sake of my race; I said this again and again, and requested them not to yoke me to the kingdom especially for their good.

ततोऽहं प्राञ्जलिर्भूत्वा मातरं सम्प्रसादयम्।

नाम्ब शान्तनुना जातः कौरवं वंशमुद्वहन्॥३४॥

Then clasping my hands I gratified my mother by saying thus "O mother, I shall not, being begotten by Shantanu and being a supporter of the Kuru family.

प्रतिज्ञां वितथां कुर्यामिति राजन् पुनः पुनः।

विशेषतस्त्वदर्थं च प्रतिज्ञां कृतवानहम्॥३५॥

Be false to my determination," O king, I said this again and again and also said-"It was especially for your sake that I made that determination.

अहं प्रेष्यश्च दासश्च तवाद्य सुतवत्सले।

एवं तामनुनीयाहं मातरं जनमेव च॥३६॥

I am now your slave, waiting to be commanded by you, O you who are very affectionate to your children." Having thus respectfully addressed my mother and my subjects,

अयाचं भ्रातृदारेषु तदा व्यासं महामुनिम्।

सह मात्रा महाराज प्रसाद्य तमृषिं तदा॥३७॥

I begged the great Muni Vyasa, along with my mother, O great king, after having gratified that Rishi, with the wives of my brother,

अपत्यार्थं महाराज प्रसादं कृतवाञ्छ सः।

त्रीन् स पुत्रानजनयत् तदा भरतसत्तमा॥३८॥

To beget children, and O great king he too complied with our request and then did he beget children, O you best among the Bharatas.

अन्यः करणहीनत्वान्न वै राजा पिता तव।

राजा तु पाण्डुरभवन्महात्मा लोकविश्रुतः॥३९॥

Being blind and therefore deprived of the usual rites, your father could not be a king and the great souled Pandu, well known in this world, became the king.

स राजा तस्य ते पुत्राः पितुर्दायाद्यहारिणः।

मा तात कलहं कार्षीं राज्यस्यार्थं प्रदीयताम्॥४०॥

Himself being a king these sons of his must get a share of their paternal wealth; do not, my dear son, quarrel over the matter but give them half of the kingdom.

ययि जीवति राज्यं कः सम्प्रशासेत् पुमानिह।

मावमंस्था वचो मह्यं शममिच्छामि वः सदा॥४१॥

When I am alive what other man can rule over this kingdom? Do not treat slightly my words for we ever wish peace.

न विशेषोऽस्ति मे पुत्र त्वयि तेषु च पार्थिव।

मतमेतत् पितुस्तुभ्यं गांधार्या विदुरस्य च॥४२॥

There is no difference between my treatment to you and that to them, O ruler of the earth; and the same is the opinion of your father, of Gandhari, as also of Vidura.

श्रोतव्यं खलु वृद्धानां नाभिःशङ्कीर्वचो मम।

नाशयिष्यसि मा सर्वमात्मानं पृथिवी तथा॥४३॥

The words of the aged should be listened to; and do not treat slightly these words of mine for otherwise will you destroy all that have, as also this earth."

CHAPTER 148

(BHAGAVAT-YANA PARVA)-Continued

Speech of Krishna

वासुदेव उवाच

भीष्मेणोक्ते ततो द्रोणो दुर्योधनमभाषत।

मध्ये नृपाणां भद्रं ते वचनं वचनक्षमः॥१॥

Vasudeva said

Bhishma having spoken thus, Drona, who was competent to speak, spoke these words to Duryodhana in the midst of those rulers of men. May it be well with you.

प्रातीपः शान्तनुस्तात कुलस्यार्थं यथा स्थितः।

यथा देवव्रतो भीष्मः कुलस्यार्थं स्थितोऽभवत्॥२॥

As Shantanu, the son of Pratipa, ever acted with the interests of his race at heart and as Bhishma, who had taken a divine vow, ever acted with the interests of his race at heart,

तथा पाण्डुरर्पतिः सत्यसंधो जितेन्द्रियः।

राजा कुरूणां धर्मात्मा सुव्रतः सुसमाहितः॥३॥

So did that ruler of men Pandu, attached to truth, who had his senses under control-that virtuous-souled king of the Kurus who ever made and observed good vows and was interested in everything good.

ज्येष्ठाय राज्यमदाद् धृतराष्ट्राय धीमते।

यवीयसे तथा क्षत्रे कुरूणां वंशवर्धनः॥४॥

To his elder brother the wise Dhritarashtra, that perpetuator of the Kuru race gave the kingdom as also to his younger brother Vidura.

ततः सिंहासने राजन् स्थापयित्वैनमच्युतम्।

वनं जगाम कौरव्यो भार्याभ्यां सहितो नृपः॥५॥

Then having established him (Dhritarashtra) who never strayed away from the right path on the throne, that ruler of men (Pandu) son of the Kuru race went to woods with his two wives.

नीचैः स्थित्वा तु विदुर उपास्ते स्म विनीतवत्।
प्रेष्यवत् पुरुषव्याघ्रो बालव्यजनमुत्क्षिपन्॥६॥

Vidura then taking up an humble position in the kingdom humbly served the king like a slave fanning him with the branch of a young tree, O best among men.

ततः सर्वाः प्रजास्तात् धृतराष्ट्रं जनेश्वरम्।

अन्वपद्यन्त विधिं यथा पाण्डुं जनाधिपम्॥७॥

Then did all the subjects, my dear son, duly acknowledge the sovereignty of their king in a suitable manner as they had done that of Pandu, the ruler of men.

विसृज्य धृतराष्ट्राय राज्यं सविदुराय च।

चचार पृथिवीं पाण्डुः सर्वा परपुरञ्जयः॥८॥

Having made over the kingdom to Dhritarashtra and Vidura Pandu, that conqueror of the cities of his enemies, wandered over the earth.

कोशसंवने दाने धृत्यानां चान्वेक्षणे।

भरणे चैव सर्वस्य विदुरः सत्यसङ्गरः॥९॥

The one, ever devoted to truth namely Vidura, took charge of treasury, gifts and presents and the supervision over the subordinates and the feeding of all.

संधिविग्रहसंयुक्तो राज्ञां संवाहनक्रियाः।

अवैक्षत महातेजा भीष्मः परपुरञ्जयः॥१०॥

Bhishma, of great energy, that conqueror of the cities of his enemies, looked over the making of war and peace with kings and of giving or withholding presents to them.

सिंहासनस्थो नृपतिर्धृतराष्ट्रो महाबलः।

अन्वास्यमानः सततं विदुरेण महात्मना॥११॥

That ruler of men, Dhritarashtra of great strength, while on the throne, was ever followed by the great souled Vidura.

कथं तस्य कुले जातः कुलभेदं व्यवस्यसि।

सम्भूय भ्रातृभिः सार्धं भुङ्क्ष्वभोगान् जनाधिप॥१२॥

How do you, born in his family, dare bringing about a dissension between the united with your brothers, enjoy objects of enjoyment, O lord of men.

ब्रवीम्यहं न कार्पण्यान्नार्थहेतोः कथंचना

भीष्मेण दत्तमिच्छामि न त्वया राजसत्तम॥१३॥

I do not say all this from weakness or cowardice or for the attainment of any particular selfish object of mine. I desire to earn my living from Bhishma and not from what you can give me, O best among kings.

नाहं त्वत्तोऽभिकाङ्क्षिष्ये वृत्त्युपायं जनाधिप।

यतो भीष्मस्ततो द्रोणो यद् भीष्मस्त्वाह तत् कुरु॥१४॥

I do not desire, O lord of men, to earn the means of living from you. Do that which Bhishma told you to do and Drona is ever on the side to which Bhishma inclines.

दीयतां पाण्डुपुत्रेभ्यो राज्यार्धमरिकर्षण।

समपाचार्यकं तात तव तेषां च मे सदा॥१५॥

Give to the sons of Pandu half of the kingdom, O grinder of your enemies; the office of a preceptor has been filled by me equally for both yourself and them, my dear son,

अश्वत्थामा यथा मह्यं तथा श्वेतहयो मम।

बहुना किं प्रलापेन यतो धर्मस्ततो जयः॥१६॥

What Ashvathama is to me, so is he with white horses (Arjuna); what is the necessity of talking much; where there is virtue there is victory.

वासुदेव उवाच

एवमुक्ते महाराज द्रोणेनामिततेजसा।

व्याजहार ततो वाक्यं विदुरः सत्यसङ्गरः।

पितुर्वदनमन्वीक्ष्य परिवृत्य च धर्मवित्॥१७॥

Vasudeva said

Words like these having been spoken by Drona of immeasurable energy, Vidura, ever devoted to truth, then said these words turning towards his father's uncle and looking at him.

विदुर उवाच

देवव्रत निबोधेदं वचनं मम भाषतः।

प्रणष्टः कौरवो वंशस्त्वयाऽयं पुनरुद्भूतः॥१८॥

Vidura said

O you of divine vows, listen to these words spoken by me; this race of Kurus made extinct by you, had again been saved from extermination.

तन्मे विलपमानस्य वचनं समुपेक्षसे।

कोऽयं दुर्योधनो नाम कुलेऽस्मिन् कुलपांसनः॥१९॥

Therefore do you not treat slightly the words spoken by me who am lamenting. Who is this one named Duryodhana in this race but a stain,

यस्य लोभाभिभूतस्य मतिं समनुवर्तसे।

अनार्यस्याकृतज्ञस्य लोभेन हतचेतसः॥२०॥

Whose inclination overpowered by avarice you follow? He leads a dishonest life, is ungrateful and deprived of his senses by avarice.

अतिक्रामति यः शास्त्रं पितुर्धर्मार्थदर्शिनः।

एते नश्यन्ति कुरवो दुर्योधनकृतेन वै॥२१॥

He does not obey the commands of his father who follows the path of virtue and worldly benefit. Duryodhana will bring on the destruction of the Kurus by his acts.

यथा ते न प्रणश्येयुर्महाराज तथा कुरु।

मां चैव धृतराष्ट्रं च पूर्वमेव महामते॥२२॥

Do that, O great king, which will not bring on their extermination. Myself and Dhritarashtra, you before, O lord of the earth,

चित्रकार इवालेख्यं कृत्वा स्थापितवानसि।

प्रजापतिः प्रजाः सृष्ट्वा यथा संहरते तथा॥२३॥

Brought into being as a painter does a picture. Do not act like the lord of creatures, who having created living beings again destroys them.

नोपेक्षस्व महाबाहो पश्यमानः कुलक्षयम्।

अथ तेऽद्य मतिर्नष्टा विनाशे प्रत्युपस्थिते॥२४॥

Do not look with indifference on this impending massacre of your race; ruin being now near at hand, your intellect is lost to you.

वनं गच्छ मया सार्धं धृतराष्ट्रेण चैव ह।

बद्ध्वा वा निकृतिप्रज्ञं धार्तराष्ट्रं सुदुर्मतिम्॥२५॥

Go to the woods in company with myself and Dhritarashtra, or binding down the very wretched intentioned son of Dhritarashtra, whose wisdom is lost,

शीघ्रीदं राज्यमद्याशु पाण्डवैरभिरक्षितम्।

प्रसीद राजशार्दूल विनाशो दृश्यते महान्॥२६॥

Rule over this kingdom now, protected and supported by the sons of Pandu. O best among

kings, rest satisfied that a great massacre is near at hand,

पाण्डवानां कुरूणां च राज्ञाममिततेजसाम्।
विररामैवमुक्त्वा तु विदुरो दीनमानसः।

प्रध्यायमानः स तदा निःश्वसंश्च पुनः पुनः॥२७॥

Of the sons of Pandu, the Kurus, and of kings of immeasurable energy." Saying this Vidura stopped with his heart sad. And thinking of the situation he began to sign again and again.

ततोऽथ राज्ञः सुबलस्य पुत्री
धर्मार्थयुक्तं कुलनाशभीता।

दुर्योधनं पापमर्तिं नृशंसं

राज्ञां समक्षं सुतमाह कोपात्॥२८॥

Then did the daughter of king Subala, afraid of the extinction of her race, said out of anger these words which were virtuous and conducive to the benefit of her inhuman and wicked-souled son Duryodhana in the midst of these kings.

ये पार्थिवा राजसभां प्रविष्टा
ब्रह्मर्षयो ये च सभासदोऽन्ये।

शृण्वन्तु वक्ष्यामि तवापराधं

पापस्य सामात्यपरिच्छदस्य॥२९॥

"Let these rulers of the earth, who have entered this royal council as also these regenerate Rishis and all others in this council, hear what I am going to say about the sin committed by yourself. O wretch and your ministers and followers.

राज्यं कुरूणामनुपूर्वभोज्यं
क्रमागतो नः कुलधर्म एषः।

त्वं पापबुद्धेऽतिनृशंसकर्मन्

राज्यं कुरूणामनयाद् विहंसि॥३०॥

The kingdom is obtainable by us in a certain fixed order; this has been the custom with our race, but you, O you of sinful intellect and of very inhuman deeds, desire unjustly to ruin the kingdom of the Kurus.

राज्ये स्थितो धृतराष्ट्रो मनीषी
तस्यानुजो विदुरो दीर्घदर्शी।

एतावतिक्रम्य कथं नृपत्वं

दुर्योधन प्रार्थयसेऽद्य मोहात्॥३१॥

The wise Dhritarashtra is now established on the throne and under him as a subordinate is Vidura of great foresight; superseding these two how can you, O Duryodhana, desire the kingdom out of folly?

राजा च क्षता च महानुभावो
भीष्मे स्थिते परवन्तौ भवेताम्।

अयं तु धर्मज्ञतया महात्मा न

कामयेद् यो नृवरो नदीजः॥३२॥

The king himself and Vidura of great soul, are so long as Bhishma is alive, but his subordinates; in fact owing to his being conversant with virtue, the one born of the river (Ganga), that foremost of kings does not desire the kingship.

राज्यं तु पाण्डोरिदमप्रधृष्यं

तस्याद्य पुत्राः प्रभवन्ति नान्ये।

राज्यं तदेतन्निखिलं पाण्डवानां

पैतामहं पुत्रपौत्रानुगामि॥३३॥

This kingdom, incapable of being subjugated, belongs to Pandu and now his sons are lords over it and none else. This entire kingdom, coming from their father, goes to the sons of Pandu, and to their sons of grandsons.

यद् वै ब्रूते कुरुमुख्यो महात्मा

देवव्रतः सत्यसंधो मनीषी।

सर्वं तदस्माभिरहृत्य कार्यं

राज्यं स्वधर्मान् परिपालयद्भिः॥३४॥

What, that foremost among the Kurus, that great-souled one of divine vows, ever attached to truth, endued with intelligence, says, should be its entirely, be done by us, for the sake of our kingdom, and the duties of our order.

अनुज्ञया चाथ महाव्रतस्य

ब्रूयाद्भोपोऽयं विदुरस्तथैव।

कार्यं भवेत् तत् सुहृद्भिर्नियोज्यं

धर्मं पुरस्कृत्य सुदीर्घकालम्॥३५॥

Let this ruler of men as also Vidura by the command of the one of great vows speak the same thing; that is an act that should be done by our well wishers who should place virtue above all consideration.

न्यायागतं राज्यमिदं कुरूणां

युधिष्ठिरः शास्तु वै धर्मपुत्रः।

प्रचोदितो धृतराष्ट्रेण राज्ञा

पुरस्कृतः शान्तनवेन चैव॥३६॥

Let the son of Dharma Yudhishtira rule over the kingdom of the Kurus, obtained justly, led by Dhritarashtra and placing the son of Shantanu at the helm of affairs."

CHAPTER 149

(BHAGAVAT-YANA PARVA)-Continued

Speech of Krishna

वासुदेव उवाच

एवमुक्ते तु गान्धार्या धृतराष्ट्रो जनेश्वरः।

दुर्योधनमुवाचेदं राजमध्ये जनाधिप॥१॥

Vasudeva said

Words like these having been spoken by Gandhari that lord of men, Dhritarashtra in the midst of the kings, O lord of men.

दुर्योधन निबोधेदं यत् त्वां वक्ष्यामि पुत्रका।

तथा तत् कुरु भद्रं ते यद्यस्ति पितृगौरवम्॥२॥

"O Duryodhana, listen to what I am going to say, my dear son, and act according to that if you entertain respect for your father. It will be well with you.

सोमः प्रजापतिः पूर्वं कुरूणां वंशवर्धनः।

सोमाद् बभूव षष्ठोऽयं ययातिर्नुषात्मजः॥३॥

That lord of creatures, Soma was the first who begot the race of Kurus, and sixth in descent from Soma was Yayati the son of Nahusa.

तस्य पुत्रा बभूवुर्हि पञ्च राजर्षिसत्तमाः।

तेषां यदुर्महातेजा ज्येष्ठः समभवत् प्रभुः॥४॥

He had five sons, the best among royal sages and of them Yadu of great energy was the first, and was the lord.

पुरुर्ध्वीयांश्च ततो योऽस्माकं वंशवर्धनः।

शर्मिष्ठाया सम्प्रसूतो दुहित्रा वृषपर्वणः॥५॥

Younger than he was Puru and he was our ancestor; he was brought forth by Sharmishtha, the daughter of Vrishaparvan.

यदुश्च भरतश्रेष्ठ देवयान्याः सुतोऽभवत्।

दौहित्रस्तात शुक्रस्य काव्यस्यामिततेजसः॥६॥

Yadu, O foremost among the Bharatas, was the son of Devayani, and was therefore the grandson of Shukra, the wise Rishi of immeasurable energy.

यादवानां कुलकरो बलवान् वीर्यसम्पतः।

अवमेने स तु क्षत्रं दर्पपूर्णः सुमन्दधीः॥७॥

The ancestor of the Yadavas, endowed with strength and prowess as he was, being full of pride and vanity and wicked intelligence, insulted the Kshatriyas.

न चातिष्ठत् पितुः शास्त्रे बलदर्पविमोहितः।

अवमेने च पितरं भ्रातृश्चाप्यपराजितः॥८॥

He did not act up to the instructions of his father being stupified by the pride of his strength; and having never sustained a defeat he insulted his father and his brothers.

पृथिव्यां चतुरन्तायां यदुरेवाभवद् बली।

वशे कृत्वा स नृपतीन् न्यवसन्नागसाह्वये॥९॥

In the four quarters of the globe, Yadu was the strongest man and having brought all the rulers of men under subjection he lived in the city called after the elephant.

तं पिता परमक्रुद्धो ययातिर्नुषात्मजः।

शशाप पुत्रं गान्धारे राज्याच्चापि व्यरोपयत्॥१०॥

His father, Yayati, born of Nahusha being very much angry with him, cursed his son, O son of Gandhari and exiled him from the kingdom.

ये चैनमन्ववर्तन्त भ्रातरो बलदर्पिताः।

शशाप तानभिक्रुद्धो ययातिस्तनयानथ॥११॥

These brothers of his also who followed the lead of the elder brother vain of his strength, Yayati also cursed. Having cursed these sons of his that best among the rulers of men,

यवीयासं ततः पूरुं पुत्रं स्ववशवर्तिनम्।

राज्ये निवेशयामास विधेयं नृपसत्तमः॥१२॥

Then did place his second son Puru, who remained devoted to him, on the throne which was suitable.

एवं ज्येष्ठोऽप्यथोत्सिक्तो न राज्यमभिजायते।
यवीयांसोऽपि जायन्ते राज्यं वृद्धोपसेवया॥१३॥

Thus can even the eldest son be superseded and deprived of the kingdom; and even a younger son can get the kingdom for his attentions to the aged.

तथैव सर्वधर्मज्ञः पितुर्मम पितामहः।
प्रतीपः पृथिवीपालस्त्रिषु लोकेषु विश्रुतः॥१४॥

Thus also the grandfather of my father, conversant with all virtues, Pratipa the ruler of the universe and known in the three worlds,

तस्य पार्थिवसिंहस्य राज्यं धर्मेण शासतः।
त्रयः प्रजङ्गिरे पुत्रा देवकल्पा यशस्विनः॥१५॥

That lion among the rulers of the earth while ruling his kingdom virtuously had born to him three sons of renown and having the attributes of the gods.

देवापिरभवच्छ्रेष्ठो बाह्मीकस्तदनन्तरम्।
तृतीयः शान्तनुस्तात धृतिमान् मे पितामहः॥१६॥

Of them Devapi was the foremost (eldest) and then came Balhika; and the third Shantanu; that wise man was my grandfather.

देवापिस्तु महातेजास्त्वग्दोषी राजसत्तमः।
धार्मिकः सत्यवादी च पितुः शुश्रूषणे रतः॥१७॥

Devapi, that best among kings though endued in his skin; but he was a virtuous man, a speaker of truth and ever devoted to attending on his father.

पौरजानपदानां च सम्मतः साधुसत्कृतः।
सर्वेषां बालवृद्धानां देवापिर्हृदयंगमः॥१८॥

Devapi was honoured by all the subjects and citizens and respected by the good and he was loved by all-the old and the young.

वदान्यः सत्यसंघश्च सर्वभूतहिते रतः।
वर्तमानः पितुः शास्त्रे ब्राह्मणानां तथैव च॥१९॥

He was benevolent, attached to truth and devoted to the good of all creatures and ever obeyed the command of his father as also of the Brahmanas.

बाह्मीकस्य प्रियो भ्राता शान्तनोश्च महात्मनः।
सौभ्रात्रं च परं तेषां सहितानां महात्मनाम्॥२०॥

He was the dear brother of Balhika and also of the great souled Shantanu; in fact among all those great-souled men excellent brotherly feelings existed.

अथ कालस्य पर्याये वृद्धो नृपतिसत्तमः।
सम्भारानभिषेकार्थं कारयामास शास्त्रतः॥२१॥

In course of time, that old king, the best among rulers of men, had all arrangements made for the installation according to the holy books ((of his son).

कारयामास सर्वाणि मङ्गलार्थानि वै विभुः।
तं ब्राह्मणाश्च वृद्धश्च पौरजानपदैः सह॥२२॥

That lord had all auspicious arrangements made, but the Brahmanas and the old men among the citizens with the subjects of the province,

सर्वे निवारयामासुर्देवापेरभिषेचनम्।
स तच्छ्रुत्वा तु नृपतिरभिषेकनिवारणम्।
अश्रुकण्ठोऽभवद् राजा पर्यशोचत चात्मजम्॥२३॥

All dissuaded him from installing Devapi; and that ruler of men, having heard of the exclusion of his elder son from the installation, had his voice choked with tears and became sorrowful for his son.

एवं वदान्यो धर्मज्ञः सत्यसंघश्च सोऽभवत्।
प्रियः प्रजानामपि संस्त्वग्दोषेण प्रदूषितः॥२४॥

Though he was benevolent, conversant with virtue, attached to truth, and loved by his subjects yet he has a defect in his skin.

हीनाङ्गं पृथिवीपालं नाभिनन्दन्ति देवताः।
इति कृत्वा नृपश्रेष्ठं प्रत्येषधन् द्विजर्षभाः॥२५॥

The gods do not approve of that ruler of men who has a defeat in his limbs." So saying those foremost among the twice born dissuaded that foremost among the rulers of men.

ततः प्रव्यथिताङ्गोऽसौ पुत्रशोकसमन्वितः।
निवारितं नृपं दृष्ट्वा देवापिः संश्रितो वनम्॥२६॥

Devapi, too who was defective of one limb, seeing, that ruler of men with his heart pained and struck with grief for son, dissuaded from carrying out his intentions, went to the woods.

बाह्लीको मातुलकुलं त्यक्त्वा राज्यं समाश्रितः।

पितृघातृन् परित्यज्य प्राप्तवान् परमर्द्धिमत्॥२७॥

Balhika, too giving up his kingdom, established himself in the family of his maternal uncle, and abandoning his father and brother he obtained a very wealthy kingdom.

बाह्लीकेन त्वनुज्ञातः शान्तनुर्लोकविश्रुतः।

पितर्युपरते राजन् राजा राज्यमकारयत्॥२८॥

Being commanded by Balhika, Shantanu, well known in this world, on the retirement of his father, become, O king the king in that kingdom.

तथैवाहं मतिमता परिचिन्त्येह पाण्डुना।

ज्येष्ठः प्रभ्रंशितो राज्याद्धीनाङ्क इति भारत॥२९॥

In the same way, myself though the eldest, was excluded from the kingdom owing to the defeat in my limbs, O Bharata, in favour of Pandu, endued with good understanding, after due reflection.

पाण्डुस्तु राज्यं सम्प्राप्तः कनीयानपि सन् नृपः।

विनाशे तस्य पुत्राणामिदं राज्यमरिदम॥३०॥

That ruler of men Pandu too obtained the kingdom though he was younger and at his death this kingdom, O chastiser of foes, belongs to his sons.

मय्यभागिनि राज्याय कथंत्वं राज्यमिच्छसि।

अराजपुत्रो ह्यस्वामी परस्व हर्तुमिच्छसि॥३१॥

Myself having never participated in the kingdom, now do you desire it, being the son of one who was never a king. You are not a king, and yet you desire to take another's property.

युधिष्ठिरो राजपुत्रो महात्मा

न्यायागतं राज्यमिदं च तस्या।

स कौरवस्थास्य कुलस्य भर्ता

प्रशासिता चैव महानुभावः॥३२॥

Yudhishtira is the son of a king and has a great soul; and this kingdom justly goes to him. He being endued with great attributes is the lord of the Kuru race as also the ruler of the kingdom.

स सत्यसंघः स तथाऽग्रमतः

शास्त्रे स्थितो बन्धुजनस्य साधुः।

प्रियः प्रजानां सुहृदानुकम्पी

जितेन्द्रियः साधुजनस्य भर्ता॥३३॥

He is attached to truth and is never beside his senses; he follows the teachings of the holy books and does good to his friends; he is an honest man and is dear to his subjects; he feels for his well-wishers has his senses under control and is the lord of honest men.

क्षमा तितिक्षा दम आर्जवं

च सत्यव्रतत्वं श्रुतमग्रमादः।

भूतानुकम्पा ह्यनुशासनं च

युधिष्ठिरे राजगुणाः समस्ता॥३४॥

Forgiveness, patience, self restraint sincerity, devotion to truth, a good appreciation of the holy books, benevolence, love to creature and ability to rule justly, all these attributes of a king are in Yudhishtira.

अराजपुत्रस्त्वमनार्थवृत्तो

लुब्धः सदा बन्धुषु पापबुद्धिः।

क्रमागतं राज्यमिदं परेषां

हर्तुं कथं शक्यसि दुर्विनीत॥३५॥

You, on the other hand, are the son of one who has never been a king; you lead the life of a dishonorable man, you are covetous, ever have wicked intentions towards your friends; O you not endued with humility, how under these circumstances can you take this kingdom which belongs to others and which comes to the successors according to a certain order.

प्रयच्छ राज्यार्थमपेतमोहः

सवाहनं त्वं सपरिच्छदं च।

ततोऽवशेषं तव जीवितस्य

सहानुजस्यैव भवेन्नरेन्द्र॥३६॥

With your folly removed, give over one half of the kingdom with its animals and royal garments; and the remainder will be enough for your own living and that of your younger brothers.

CHAPTER 150

(BHAGAVAT-YANA PARVA)-Continued

वासुदेव उवाच

एवमुक्ते तु भीष्मेण द्रोणेन विदुरेण च।
गान्धार्या धृतराष्ट्रेण न वै मन्दोऽन्वबुद्धयताः॥१॥

Vasudeva said

Though thus spoken to by Bhishma and Drona and Vidura and Gandhari and Dhritarashtra, the fool was yet not brought to his senses.

अवधूयोत्थितो मन्दः क्रोधसंरक्तलोचनः।

अन्वव्रवन्त तं पश्चाद् राजानस्त्यक्तजीविताः॥२॥

On the other hand that fool, with his eyes red with anger, disregarding them all, went away; and after him the kings who had abandoned all hopes of life followed.

आज्ञापयच्च राज्ञस्तान् पार्थिवान् नष्टचेतसः।

प्रयाध्वं वै कुरुक्षेत्रं पुष्योऽद्येति पुनः पुनः॥३॥

The king also again and again said to these rulers of men who had lost their senses: "Go to the Kurukshetra, today is the constellation Pushya on the ascendant.

ततस्ते पृथिवीपालाः प्रययुः सहसैनिकाः।

भीष्मं सेनापतिं कृत्वा संहृष्टाः कालचोदिताः॥४॥

Then did those rulers of the earth along with their commander. They looked cheerful as if urged by death himself.

अक्षोहिण्यो दशैका च कौरवाणां समागताः।

तासां प्रमुखतो भीष्मस्तालकेतुर्व्यरोचत॥५॥

Eleven Akshauhinis have assembled for the Kurus and in the foremost ranks of those is shining Bhishma who has a flag-staff as high as a palm tree.

यदत्र युक्तं प्राप्तं च तद् विद्यत्स्व विशाम्पते।

उक्तं भीष्मेण यद् वाक्यं द्रोणेन विदुरेण च॥६॥

Do that, O lord, which is suitable in this crisis, and under the present circumstances. The words that had been said by Bhishma, those by Drona and by Vidura,

गान्धार्या धृतराष्ट्रेण समक्षं मम भारता।

एतत् ते कथितं राजन् यद् वृत्तं कुरुसंसदि॥७॥

And by Gandhari and by Dhritarashtra in my presence, O Bharata, in fact every thing that took place in the assembly of the Kurus, I have told you, O king.

साम्यमादौ प्रयुक्तं मे राजन् सौमित्रमिच्छता।

अभेदायास्य वंशस्य प्रजानां च विवृद्ध्ये॥८॥

All the means commencing with conciliation have been employed by me, desirous of bringing on brotherly feelings among you, so that there might not be a dispute and a destruction of the human race.

पुनर्भेदश्च मे युक्तो यदा साम न गृह्यते।

कर्मानुकीर्तनं चैव देवमानुषसंहितम्॥९॥

When I saw that conciliation was not acceptable, I employed "disunion" (i.e. I sought to effect my purpose by creating disunion among his warriors) and I described your deeds, ordinary and superhuman.

यदा नाद्रियते वाक्यं सामपूर्वं सुयोधनः।

तदा मया समानीय भेदिताः सर्वपार्थिवाः॥१०॥

When I saw that Suyodhana did not accept my words of conciliation, I had all the rulers of the earth brought before me and tried to create disunion among them.

अद्भुतानि च घोरानि दारुणानि च भारता

अमानुषाणि कर्माणि दर्शितानि मया विभो॥११॥

O lord, strange, fierce and hard manifestations beyond human capabilities were shown by me, O Bharata.

निर्मर्त्सयित्वा राज्ञस्तांस्त्वणीकृत्य सुयोधनम्।

राधेयं भीषयित्वा च सौबलं च पुनः पुनः॥१२॥

Finding fault with these and holding up Suyodhana to ridicule, describing him as a straw again and again I tried to frighten the son of Radha and the son of Subala.

द्वुत्तरो धार्तराष्ट्राणां निन्दां कृत्वा तथा पुनः।

भेदयित्वा नृपान् सर्वान् वाग्भिर्मन्त्रेण चासकृत्॥१३॥

Then again finding fault with the match at dice of the sons of Dhritarashtra I tried to create disunion among those rulers of the earth by means of eloquence and by intrigues.

पुनः सामाभिसंयुक्तं सम्प्रदानमथाबुवम्।

अभेदात् कुरुवंशस्य कार्ययोगात् तथैव च॥१४॥

Then again did I speak of conciliation and then of gifts so that there might not be any disunion in the race of the Kurus and our object be accomplished.

ते शूरा धृतराष्ट्रस्य भीष्मस्य विदुरस्य च।
तिष्ठेयुः पाण्डवाः सर्वे हित्वा मानमथश्चराः॥१५॥

I said-"Those heroes, the sons of Pandu, will remain dependent on Dhritarashtra, Bhishma and Vidura as their subordinates, abandoning their pride.

प्रयच्छन्तु च ते राज्यमनीशास्ते भवन्तु च।
यथाऽऽह राजा गाङ्गेयो विदुश्च हितं तव॥१६॥

Let the kingdom be given to you and let them not be lords of the kingdom. What the king (Dhritarashtra) and the son of Ganga and Vidura said is beneficial to you.

सर्वं भवतु ते राज्यं पञ्च ग्रामान् विसर्जय।
अवश्यं भरणीया हि पितुस्ते राजसत्तम॥१७॥

Let the entire kingdom be yours but give up only five villages; for surely they ought to be supported be your father, O best of kings.

एवमुक्तोऽपि दुष्टात्मा नैव भागं व्यमुञ्चत।
दण्डं चतुर्थं पश्यामि तेषु पापेषु नान्यथा॥१८॥

Even thus spoken to the wicked-souled one did not give up any share and I can only see the forth means (punishment) for these wicked-souled ones and nothing else.

निर्याताश्च विनाशाय कुरुक्षेत्रं नराधिपाः।
एतत् ते कथितं राजन् यद् वृत्तं कुरुसंसदि॥१९॥

The lords of men have set out for Kurukshetra - only to meet with destruction; I have now told you what happened in the assembly of the Kurus.

न ते राज्यं प्रयच्छन्ति विना युद्धेन पाण्डवा।
विनाशहेतवः सर्वे प्रत्युपस्थितमृत्यवः॥२०॥

They will not give up the kingdom without war, O son of Pandu. All, of them being the cause of a universal massacre, are coming within the very pale of death.

CHAPTER 151

(SAINYA NIRYANA PARVA)

Entrance into Kurukshetra

वैशम्पायन उवाच

जनार्दनवचः श्रुत्वा धर्मराजो युधिष्ठिरः।
भ्रातृनुवाच धर्मात्मा समक्षं केशवस्य ह॥१॥

Vaishampayana said

The virtuous-souled king Yudhishtira the just, having heard these words of Janardana, said to his brothers in the presence of Keshava.

श्रुतं भवद्भिर्यद् वृत्तं सभायां कुरुसंसदि।
केशवस्यापि यद् वाक्यं तत् सर्वमवधारितम्॥२॥

You have heard what happened in that assemblage of the Kurus and you have also understood what words Keshava has said.

तस्मात् सेनाविभागं मे कुरुष्वं नरसत्तमाः।
अक्षौहिण्यश्च सप्तैताः सप्तेता विजयाय वै॥३॥

Therefore do you, O best among men, make a division of my army; these are the seven Akshauhinis who have assembled for my victory.

तासां ये पतयः सप्त विख्यातास्तान् निबोधत।
द्रुपदश्च विराटश्च धृष्टद्युम्नश्चिखण्डिनौ॥४॥

Listen to the names of those renowned men who are to be their respective commanders. Drupada, Virata, Dhrishtadyumna and Shikhandin,

सात्यकिश्चेकितानश्च भीमसेनश्च वीर्यवान्।
एते सेनाप्रणेतारो वीराः सर्वे तनुज्यजः॥५॥

Satyaki, Chekitana and Bhimasena endued with strength, these heroes who are prepared to sacrifice their lives will be the commanders of my army.

सर्वे वेदविदः शूरोः सर्वे सुचरितव्रताः।
हीमन्तो नीतिमन्तश्च सर्वे युद्धविशारदाः॥६॥

All of them are conversant with the Vedas, and all those heroes have made and observed excellent vows; all of them know very well the science of war and are endued with modesty and know diplomacy.

इध्वस्त्रकुशलाः सर्वे तथा सर्वास्त्रयोधिनः।

सप्तानामपि यो नेता सेनानां प्रविभागवित्॥७॥

All of them besides can fight with all weapons and are skillful in the use of arrows and other weapons. He who will command these seven division must have a knowledge of all the divisions of the army.

यः सहेत रणे भीष्मं शरार्चिः पावकोपमम्।

तं तावत् सहदेवात्र प्रबूहि कुरुनन्दन।

स्वमतं पुरुषव्याघ्र को नः सेनापतिः क्षमः॥८॥

He must besides withstand the flame of his arrows similar to those of fire. Speak out, O Sahadeva, O delighted of the Kuru race, your own opinion as to who has these qualifications, O best among men, and who is competent to be our general?

सहदेव उवाच

संयुक्तं एकदुःखश्च वीर्यवान् महीपतिः।

यं समाश्रित्य धर्मज्ञं स्वमंशमनुयुज्यमहे॥९॥

Sahadeva said

Bound to us by a tie and having the same cause for sorrow as ourselves, the ruler of the earth, endued with prowess, the one conversant with virtue taking refuge with whom we seek to gain our share.

मत्स्यो विराटो बलवान् कृतास्त्रो युद्धदुर्मदः।

प्रसहिष्यति संग्रामे भीष्मं तांश्च महारथान्॥१०॥

That mighty king of the Matsya's, Virata, a master in the use of weapons and hard to vanquish in battle, will withstand in battle Bhishma and those mighty car-warriors.

वैशम्पायन उवाच

तथोक्ते सहदेवेन वाक्ये वाक्यविशारदः।

नकुलोऽनन्तरं तस्मादिदं वचनमाददे॥११॥

Vaishampayana said

These words being spoken by Sahadeva, Nakula who was eloquent, said these words.

वयसा शास्त्रतो धैर्यात् कुलेनाभिजनेन च।

ह्रीमान् बलान्वितः श्रीमान् सर्वशास्त्रविशारदः॥१२॥

"In age, in a knowledge of the holy books, in patience, in nobility of birth and in high

connections, he, who is respectable, who is well versed in all the holy books and sciences,

वेद चास्त्रं भरद्वाजाद् दुर्धर्षः सत्यसङ्गः।

यो नित्यं स्पर्धते द्रोणं भीष्मं चैव महाबलम्॥१३॥

He who learnt the handing of weapons from Bharadvaja, he who is hard to vanquish and ever devoted to truth, who ever challenges Drona as also Bhishma endued with great strength,

श्लाघ्यः पार्थिववंशस्य प्रमुखे वाहिनीपतिः।

पुत्रपौत्रैः परिवृतः शतशाख इव द्रुमः॥१४॥

He who is enviable in the races of the rulers of the earth, the foremost of all leaders of armies and who surrounded by sons and grandsons is like a tree with a hundred branches,

यस्तताप तपो घोरं सदारः पृथिवीपतिः।

रोषाद् द्रोणविनाशाय वीरः समितिशोभनः॥१५॥

The lord of the earth who in company with his wife practiced hard austerities for destroying Drona, that hero who adorns an assembly,

पितेवास्मान् समाधत्ते यः सदा पार्थिवर्षभः।

अशुरो द्रुपदोऽस्माकं सेनाग्रं स प्रकर्षतु॥१६॥

That best among the rulers of the earth who ever supports us as a father, our father-in-law Drupada, should stand at the head of our army.

स द्रोणभीष्मावायातौ सहेदिति मतिर्मम।

स हि दिव्यास्त्रविदं राजा सखा चाङ्गिरसो नृपः॥१७॥

He will be able to withstand both Drona and Bhishma. Such has been my opinion; that king is familiar with the use of celestial weapons and the king is the friend of Angiras."

माद्रीसुताभ्यामुक्ते तु स्वमते कुरुनन्दनः।

वासविर्वासवसमः सव्यसाच्यब्रवीद् वचः॥१८॥

The two sons of Madri having spoken out their own opinions, that delighter of the Kuru race, Savyasachin, the son of Vasava, equal to Vasava himself, said these words.

योऽयं तपःप्रभावेण ऋषिसंतोषणेन च।

दिव्यः पुरुष उत्पन्नो ज्वालावर्णो महाभुजः॥१९॥

He, who by the virtue of his austerity and by his gratification of the Rishis, that celestial being of long arms came out, looking like fire,

धनुष्मान् कवची खड्गी स्थमारुह्य दंशितः।

दिव्यैर्हयवरैर्युक्त्वाग्निकुण्डात् समुत्थितः॥२०॥

Armed with bows and swords, clad in amours and ascending a chariot drawn by celestial horses of superior breed, from the hole of the sacrificial fire.

गर्जन्निव महामेघो रथघोषेण वीर्यवान्।

सिंहसंहननो वीरः सिंहतुल्यपराक्रमः॥२१॥

That man endued with strength, whose chariot rattle is like the roar of the large masses of clouds, that hero, who endued with the strength of lions, is capable of slaying a lion;

सिंहोरस्कः सिंहभुजः सिंहवक्षो महाबलः।

सिंहप्रगर्जनो वीरः सिंहस्कन्धो महाद्युतिः॥२२॥

That one of great effulgence and strength who has the heart of a lion, the arms of a lion, the chest of a lion, the roars of a lion as also the shoulders of a lion,

सुष्ठुः सुदंष्ट्रः सुहनुः सुबाहुः सुमुखोऽकृशः।

सुजत्रुः सुविशालाक्षः सुपादः सुप्रतिष्ठितः॥२३॥

That man who has beautiful eyebrows, beautiful teeth, beautiful cheeks, beautiful arms, beautiful face, beautiful feet and beautiful frame of body,

अभेद्यः सर्वशस्त्राणां प्रभिन्न इव वारणः।

जज्ञे द्रोणविनाशाय सत्यवादी जितेन्द्रियः॥२४॥

Who can not be pierced by any weapon, like an infuriated elephant-this one, a speaker of truth, and a restrainer of his senses, was born for slaying Drona.

धृष्टद्युम्नमहं मन्ये सहेद् भीष्मस्य सायकान्।

वज्राशनिसमस्पर्शान् दीप्तास्यानुरगानिवा॥२५॥

I think that this Dhrishtadyumna will be able to withstand the arrows of Bhishma, which strike with the force the thunderbolt and which look like blazing serpents,

यमदूतसमान् वेगे निपाते पावकोपमान्।

रामेणाजौ विषहितान् वज्रनिषेधदारुणान्॥२६॥

Which in force are equal to the messengers of Yama and in causing havoc are like fire and

which falling as they do with the heaviness of the thunderbolt could be borne only by Rama.

पुरुषं तं न पश्यामि यः सहेत महाव्रतम्।

धृष्टद्युम्नमृते राजन्निति मे धीयते मतिः॥२७॥

That man I do not see who can withstand that one of great vows (Bhishma) save and except Dhrishtadyumna, O king; and such is my opinion.

क्षिप्रहस्तश्चित्रयोधी मतः सेनापतिर्मम।

अभेद्यकवचः श्रीमान् मातङ्ग इव यूथपः॥२८॥

In my opinion this warrior, who is like the chief elephant of a herd, and endued with prosperity, lightness of hand, clad in a coat of mail that cannot be pierced, well versed in the use of all weapons, should be my commander.

भीमसेन उवाच

वयार्थं यः समुत्पन्नः शिखण्डी द्रुपदात्मजः।

वदन्ति सिद्धा राजेन्द्र ऋषयश्च समागताः॥२९॥

Bhimasena said

That Shikhandin, the son of Drupada who is born for the destruction ((of Bhishma) as it is used to be said, O chief among kings, by the assembled Siddhas and Rishis,

यस्य संग्राममध्ये तु दिव्यमस्त्रं प्रकुर्वतः।

रूपं द्रक्ष्यन्ति पुरुषा रामस्येव महात्मनः॥३०॥

Whose form in the midst of the fight, while displaying celestial weapons, people will see to be like that of the great-souled Rama (should be the commander).

न तं युद्धे प्रपश्यामि यो भिन्नात् तु शिखण्डिनम्।

शस्त्रेण समरे राजन् संनद्धं स्यन्दने स्थितम्॥३१॥

I do not see that man who could in battle subjugate Shikhandin while under arms, O king, and seated on his chariot clad in mail.

द्वैत्ये समरे नान्यो भीष्मं हन्यान्महाव्रतम्।

शिखण्डिनमृते वीरं स मे सेनापतिर्मतः॥३२॥

In hand single combat, no one save Shikhandin could slay that hero, Bhishma, of great vows and it is my opinion that he should be our general.

युधिष्ठिर उवाच

सर्वस्य जगत्स्तात् सारासारं बलाबलम्।
सर्वं जानाति धर्मात्मा मतमेषां च केशवः॥३३॥

Yudhishtira said

The truth or untruth, the strength and weakness of the entire world, my dear, brothers and the minds of these, the great souled Keshava knows.

यमाह कृष्णो दाशार्हः सोऽस्तु सेनापतिर्मम।
कृतास्त्रोऽप्यकृतास्त्रो वा वृद्धो वा यदि वा युवा॥३४॥

He, whom Krishna, of the Dasharha race, will name, should be my general whether he is a master in the use of weapons or otherwise or whether he is old or young.

एष नो विजये मूलमेष तात विपर्यये।
अत्र प्राणाश्च राज्यं च भावाभावौ सुखासुखे॥३५॥

He, my dear brothers, in the root of our victory or our defeat and on him depend our lives, our kingdom, our success, our want, our happiness and our misery.

एष धाता विधाता च सिद्धिरत्र प्रतिष्ठिता।
यमाह कृष्णो दाशार्हः सोऽस्तु नो वाहिनीपतिः॥३६॥

He is the lord he is the ordainer and on him depends success and let him, who is named by Krishna of the Dasharha race, be the leader of my forces.

ब्रवीतु वदतां श्रेष्ठो निशा समभिवर्तिते।
ततः सेनापतिं कृत्वा कृष्णस्य वशवर्तिनः॥३७॥

Let the foremost of speakers speak, for it is now almost night; having selected our general, under the guidance of Krishna,

रात्रेः शेषे व्यतिक्रान्ते प्रयास्यामो रणाजिरम्।
अधिवासितशस्त्राश्च कृतकौतुकमङ्गलाः॥३८॥

We shall at the end of this night march to the field of battle after having worshipped our weapons and duly performed all the auspicious ceremonies.

वैशम्पायन उवाच

तस्य तद् वचनं श्रुत्वा धर्मराजस्य धीमतः।
अब्रवीत् पुण्डरीकाक्षो धनंजयपदेक्ष्य ह॥३९॥

Vaishampayana said

Hearing those words of the wise and virtuous king, the one of lotus eyes said looking on Dhananjaya.

ममाप्येते महाराज भवद्भिर्य उदाहृताः।
नेतारस्तव सेनाया मता विक्रान्तयोधिनः॥४०॥

In my opinion too, O great king, these powerful warriors who have been named by you, should be the leaders of your army.

सर्वं एवं समर्था हि तव शत्रुं प्रबाधितुम्।
इन्द्रस्यापि भयं ह्येते जनयेयुर्महाहवे॥४१॥

All of them are competent to withstand your enemies and they will beget fear in even Indra in the great war,

किं पुनर्घातिराष्ट्राणां लुब्धानां पापचेतसाम्।
मयाऽपि हि महाबाहो त्वत्त्रियार्थं महाहवे॥४२॥

What to speak of those sons of Dhritarashtra of wicked heart who are acting from covetousness. By me too, O you of long arms, has been taken great pains for your benefit in the forth-coming great war.

कृतो यत्नो महान्तर शमः स्यादिति भारता।
धर्मस्य गतमानुष्यं न स्म वाच्या विवक्षताम्॥४३॥

With that view, I have taken great pains so that there might be peace, O Bharata, and we have thus paid off the debt we owned to virtue and can besides not be blamed by fault-finding persons.

कृतास्त्रं मन्यते बाल आत्मानमविचक्षणः।
घातिराष्ट्रो बलस्थं च पश्यत्यात्मानमातुरः॥४४॥

That boy thinks himself wise and a master in the use of weapons; and though the son of Dhritarashtra considers himself strong yet in reality he is weak.

युज्यतां वाहिनी साधु वधसाध्या हि मे मताः।
न घातिराष्ट्राः शक्ष्यन्ति स्थातुं दृष्ट्वा धनंजयम्॥४५॥

Array your troops for battle for in my opinion it is possible to slay them. The son of Dhritarashtra will not be able to continue in their present attitude after seeing Dhananjaya.

भीमसेनं च संक्रुद्धं यमौ चापि यमोपमौ।
युयुधानद्वितीयं च धृष्टद्युम्नममर्षणम्॥४६॥

As also when he sees Bhimasena excited with anger, and the twins who are like Yama himself and the wrathful Dhrishtadyumna having Yuyudhana for his second,

अभिमन्युं द्रौपदेयान् विराटद्रुपदावपि।

अक्षौहिणीपतींश्चान्यान् नरेन्द्रान् भीमविक्रमान्॥४७॥

And Abhimanyu and the sons of Draupadi and Virata and Drupada and other chiefs of men of fierce strength, each the commander of an Akshauhini.

सारवद् बलमस्माकं दुष्पथं दुरासदम्।

धार्तराष्ट्रबलं संख्ये हनिष्यति न संशयः॥४८॥

वृष्टद्युम्नमहं मन्ये सेनापतिमरिदम्।

Our army has great strength and is besides hard to vanquish and is hard to withstand and I think that in the battle will slay the army of the son of Dhritarashtra - there is no doubt about it. O chastiser of foes, I consider that Dhrishtadyumna should be our general.

वैशम्पायन उवाच

एवमुक्ते तु कृष्णेन सम्प्राहृष्यन्नरोत्तमाः॥४९॥

तेषां प्रहृष्टमनसां नादः समभवन्महान्।

Vaishampayana said

Krishna having said this all those best among men were highly rejoiced and there was a great shout sent up by these whose minds had been made cheerful.

योग इत्यथ सैन्यानां त्वरतां सम्प्रधावताम्॥५०॥

हयवारणशब्दश्च नेमिघोषश्च सर्वतः।

There was a speedy moving about among the soldiers all crying "Dravup" and there was everywhere the roar of elephants, the neighing of horses and the clatter of the wheels of the chariots.

शङ्खदुन्दुभिघोषश्च तुमुलाः सर्वतोऽभवन्॥५१॥

तदुग्रं सागरनिभं क्षुब्धं बलसमागमम्।

There was everywhere a loud uproar caused by the sounds of conches and of drums, and the assembling of that army caused a din like that of the sea in a tempest.

रथपत्तिगजोदग्रं महोर्मिभिरवाकुलम्॥५२॥

धावतामाह्वयानानां तनुत्राणि च बध्न्ताम्।

The army, composed of chariots, infantry and cavalry, with the soldiers running about summoning one another and buckling on their Armour.

प्रयास्यतां पाण्डवानां ससैन्यानां समन्ततः॥५३॥

गङ्गेव पूर्णा दुर्धर्षा समदृश्यत वाहिनी।

अग्रानीके भीमसेनो माद्रीपुत्रौ च दंशितौ॥५४॥

And the Pandavas moving about, looked like the Ganga troubled by great waves and full to the brim. The army seemed to be hard to vanquish. In front of the army were Bhimasena and the two sons of Madri clad in coats of mail,

सौभद्रो द्रौपदेयाश्च वृष्टद्युम्नश्च पार्षतः।

प्रभद्रकश्च पञ्चाला भीमसेनमुखा ययुः॥५५॥

And the son of Subhadra and the (five) sons of Draupadi and Dhrishtadyumna, the son of Parshata race, the Prabhadrakash and the Panchalas under the leadership of Bhimasena.

ततः शब्दः समभवत् समुद्रस्येव पर्वणि।

हृष्टानां सम्प्रयातानां घोषो दिवमिवास्पृशत्॥५६॥

The sound proceeding from these was like the roar of the sea on the day of the new moon; and the shouts, sent by the cheerful soldiers proceeding along, touched the very heavens as it were.

प्रहृष्टा दंशिता योधाः परानीकविदारणाः।

तेषां मध्ये ययौ राजा कुन्तीपुत्रो युधिष्ठिरः॥५७॥

The cheerful soldiers, clad in coats of mail, were capable of piercing the hostile armies and in the midst of those went Yudhishtira the son of Kunti,

शकटापणवेशाश्च यानयुग्यं च सर्वशः।

कोशं यन्त्रायुधं चैव ये च वैद्याश्चिकित्सकाः॥५८॥

With carts and transport cars, and all descriptions of vehicles, the treasury, weapons and machines and physicians and surgeons,

फल्गु यच्च बलं किञ्चिद् यच्चापि कृशदुर्बलम्।

तत् संगृह्य ययौ राजा ये चापि परिचारकाः॥५९॥

The few invalids that there were in the army and all those that were weak and powerless-taking all these the king went with those that served him as attendants.

उपप्लव्ये तु पाञ्चाली द्रौपदी सत्यवादिनी।
सह स्त्रीभिर्निवृत्ते दासीदाससमावृताः॥६०॥

The truthful princess of Panchali, the daughter of Drupada in company with other ladies and surrounded by servant and maids remained at Upaplavya.

कृत्वा मूलप्रतीकारं गुल्मैः स्थावरजङ्गमः।
स्कन्धावारेण महता प्रययुः पाण्डुनन्दनाः॥६१॥

Those delighters of the Pandu race set out with a large army after having made due arrangements for guarding over their wealth and having erected a surrounding wall at a short distance and soldiers being placed at regular intervals.

ददतो गां हिरण्यं च ब्राह्मणैरभिसंवृताः।
स्तूयमाना ययू राजन् रथैर्मणिविभूषितैः॥६२॥

They proceeded distributing cows and gold and surrounded by Brahmanas; O king, they proceeded, hymns being sung in their praise, on chariots ornamented with gems and precious stones.

केकया दृष्टकेतुश्च पुत्रः काश्यस्य चाभिभुः।
श्रेणिमान् वसुदानश्च शिखण्डी चापराजितः॥६३॥

The Kaikeya princes and Dhrishtaketu the son of the prince of the Kashis, Shrenimat, Vasudana, and Shikhandin who had never met with defeat,

हृष्टास्तुष्टाः कवचिनः सशस्त्राः समलंकृताः।
राजानमन्वयुः सर्वे परिवार्य युधिष्ठिरम्॥६४॥

With cheerful hearts, clad in coats of mail, well-armed, and with their persons well ornamented, all followed surrounding the king Yudhishtira.

जयनार्थं विराटश्च याज्ञसेनिश्च सौमकिः।
सुधर्मा कुन्तिभोजश्च दृष्टद्युम्नस्य चात्मजाः॥६५॥

In the rear were, Virata and the son of Yagasena of the Somaka race, Sudharman and Kuntibhoja and the sons of Dhrishtadyumna,

रथायुतानि चत्वारि हयाः पञ्चगुणास्तथा।
पत्तिसैन्यं दशगुणं गजानामयुतानि षट्॥६६॥

Forty thousand chariots, five times that number of horses, ten times that number of foot soldiers, and sixty thousand elephants.

अनादृष्टिश्चेकितानो दृष्टकेतुश्च सात्यकिः।
परिवार्य ययुः सर्वे वासुदेवधनंजयौ॥६७॥

Anadhrishti and Chekitana, Dhrishtaketu and Satyaki all went surrounding the king as also Vasudeva and Dhananjaya.

आसाद्य तु कुक्षेत्रं व्यूढानीकाः प्रहारिणः।
पाण्डवाः समदृश्यन्त नर्दन्तो वृषभा इव॥६८॥

And having racing Kurukshetra with their army ready for action, those smiters, the Pandavas, looked like bulls wandering about with loud roars.

तेऽवगाह्य कुक्षेत्रं शङ्खान् दध्मुररिदमाः।
तथैव दध्मतुः शङ्खं वासुदेवधनंजयौ॥६९॥

And reaching Kurukshetra those chastiser of foes blew their conches and in the same way did Vasudeva and Dhananjaya also blow their conches.

पाञ्चजन्यस्य निर्घोषं विस्फूर्जितमिवाशनेः।
निशम्य सर्वसैन्यानि समहृष्यन्त सर्वशः॥७०॥

All the soldiers of the army became cheerful in every way at hearing the sound of the Panchajanya conch which was similar to the roaring of thunder.

शङ्खदुन्दुभिसंसृष्टः सिंहनादस्तरस्विनाम्।
पृथिवीं चान्तरिक्षं च सागराञ्चान्वनादयत्॥७१॥

Sounds of conches and drums mixed with the leonine roars of those soldiers endued with activity resounded in the earth and the sky and the seas also.

CHAPTER 152

(SAINYA NIRYANA PARVA)-Continued

Preparation of tents

वैशम्पायन उवाच

ततो देशे समे स्निग्धे प्रभूतयवसेन्धने।
निवेशयामास तदा सेनां राजा युधिष्ठिरः॥१॥

Vaishampayana said

Then in a part of the field which was level, shady and where there was plenty of fodder's and fuel the king Yudhishtira had his army encamped.

परिहृत्य श्मशानानि देवतायतनानि च।

आश्रमांश्च महर्षीणां तीर्थान्यायतनानि च॥२॥

Avoiding cremation grounds other sacred places and horses consecrated to the gods, and the hermitages of the great Rishis and also other holy places,

मधुरानुवरे देशे शुचो पुण्ये महामतिः।

निवेशं कारयामास कुन्तीपुत्रो युधिष्ठिरः॥३॥

Yudhishtira, the son of Kunti, of great intelligence, ordered his army to be encamped, in a part of the field which was delightful and grassy and which was open.

ततश्च पुनस्तथाय सुखी विश्रान्तवाहनः।

प्रययौ पृथिवीपालैर्वृतः शतसहस्रशः॥४॥

Then his army, which was weary and tried, having rested, again set out surrounded by hundred and thousands of rulers of the earth.

विद्राव्य शतशौ गुल्मान् धार्तराष्ट्रस्य सैनिकान्।

पर्यक्रामत् समन्ताच्च पार्थेन सह केशवः॥५॥

Routing hundreds of groups of soldiers of the son of Dhritarashtra Keshava wandered about in company with the son of Pritha.

शिविरं मापयामास धृष्टद्युम्नश्च पार्षतः।

सात्यकिश्च रथोदारो युयुधानश्चः प्रतापवान्॥६॥

Dhrishtadyumna, the son of the Prishata race, and the car-warrior Satyaki endued with prowess, otherwise called Yuyudhana, had the land of encampment measured.

आसाद्य सरितं पुण्यां कुरुक्षेत्रे हिरण्वतीम्।

सूपतीर्थां शुचिजलां शर्करापङ्कज्वर्जिताम्॥७॥

Reaching, in the field of Kurukshetra the holy lake Hiranvati which was a place of hermitage, the water of which was pure and the bed free from stones and mire,

खानयामास परिखां केशवस्तत्र भारत।

गुप्त्यर्थमपि चादिश्य बलं तत्र न्यवेशयत्॥८॥

Keshava had a trench dug there, O Bharata and for the protection thereof posted a body of soldiers with instructions to them.

विधिर्यः शिविरस्यासीत् पाण्डवानां महात्मनाम्।

तद्विधानि नरेन्द्राणां कारयामास केशवः॥९॥

The rulers, that were in force in connection with the encampment of the great souled Pandavas, were ordered also to be followed by Keshava in regard to the encampment of other chiefs of men.

प्रभूततरकाष्ठानि दुराध्वर्षतराणि च।

भक्ष्यभोज्यान्नपानानि शतशोऽथ सहस्रशः॥१०॥

There were plenty of tents, by hundred and thousands, hard to be captured and provided with abundance of foods, eatables, solid food, drink and fuels.

शिविराणि महाह्नीणि राज्ञां तत्र पृथक् पृथक्।

विमानानीव राजेन्द्र निविष्टानि महीतले॥११॥

Separate tents of great value were fixed there on the face of the earth, one for each; and they looked like so many palaces, O chief among kings.

तत्रासञ्जिल्पिनः प्राज्ञाः शतशो दत्तवैतनाः।

सर्वोपकरणैर्युक्ता वैद्याः शास्त्रविशारदाः॥१२॥

And there were engaged many skillful workmen and experienced, to whom were given regular salaries, as also physicians, familiar with the science, furnished with all the necessary articles and ingredients of their respective professions.

ज्याधनुर्वर्मशस्त्राणां तथैव मधुसर्पिषोः।

ससर्जरसपांसूनां राशयः पर्वतोपमाः॥१३॥

Bowstrings bows, coats of mail, and weapons as also honey and clarified butter, water, pounded lac, in heaps resembling hills,

बहूदकं सुयवसं तुषाङ्गारसमन्वितम्।

शिविरे शिविरे राजा संचकारं युधिष्ठिरः॥१४॥

And plenty of water and fodder for cattle and chaff and fire, the king Yudhishtira placed in each tent.

महायन्त्राणि नाराचास्तोमराणि परश्वधाः।

धनूषि कवचादीनि ऋष्टयस्तूणसंयुताः॥१५॥

Large machines, long shafts, to maras, and battle-axes, bows, coats of mail, breast-plates and quivers were also there.

गजाः कण्टकसंनाहं लोहवर्मोत्तरच्छदाः।

दृश्यन्ते तत्र गिर्याभाः सहस्रशतयोधिनः॥१६॥

Elephants having coats of steel with prickles thereon and huge as mountain, were seen there, each capable of fighting with a hundred thousand warriors.

निविष्टान् पाण्डवांस्तत्र ज्ञात्वा मित्राणि भारत।
अभिससुर्यथादेशं सबलाः सहवाहनाः॥१७॥

Knowing that the sons of Pandu were encamped there, O Bharata, his friends came from their respective countries along with their own forces and armies.

चरितब्रह्मचर्यास्ते सोमपा भूरिदक्षिणाः।
जयाय पाण्डुपुत्राणां समाजागमुर्यहीक्षितः॥१८॥

By them had been observed Brahmacharya vows, drunk the Soma juice; and liberal presents had also been made by them to the Brahmanas in sacrifices; these kings came for ensuring victory to the sons of Pandu.

CHAPTER 153

(SAINYA NIRYANA PARVA)-Continued

Equipment of Duryodhana's army

जनमेजय उवाच

युधिष्ठिरं सहानीकमुपायान्तं युयुत्सया।
संनिविष्टं कुरुक्षेत्रे वासुदेवेन पालितम्॥१॥

Janamejaya said

Hearing that Yudhishtira with his army was advancing with the desire of fighting and has already reached Kurukshetra and was protected by Vasudeva,

विराटदुपदाभ्यां च सपुत्राभ्यां समन्वितम्।
केकर्यैर्वृष्णिभिश्चैव पार्थिवैः शतशो वृतम्॥२॥

And by Virata and Drupada along with their sons, and by the Kaikeyas and Vrishnis and surrounded by the rulers of the earth by hundreds,

महेन्द्रमिव चादित्यैरभिगुप्तं महारथैः।
श्रुत्वा दुर्योधनो राजा किं कार्यं प्रत्यपद्यत॥३॥

Protected by mighty car-warriors as the great Indra by the Adityas - what did the king Duryodhana do?

एतदिच्छाम्यहं श्रोतुं विस्तरेण महामते।
सम्प्रमे तुमुले तस्मिन् यदासीत् कुरुजाङ्गले॥४॥

I desire to hear this in detail, O you of great wisdom-what happened at Kurujangala on that terrible occasion.

व्यथयेयुरिमे देवान् सेन्द्रानपि समागमे।
पाण्डवा वासुदेवश्च विराटदुपदौ तथा॥५॥

These assembled together would strike terror into the hearts of the gods even with Indra - namely the son of Pandu Vasudeva, Virata and Drupada,

धृष्टद्युम्नश्च पाञ्चाल्यः शिखण्डी च महारथः।
युधामन्युश्च विक्रान्तो देवैरपि दुरासदः॥६॥

Dhrishtadyumna, the princess of Panchala and the great car-warriors Shikhandi and the powerful Yudhamanyu hard to withstand even by the gods.

एतदिच्छाम्यहं श्रोतुं विस्तरेण तपोधन।
कुरूणां पाण्डवानां च यद् यदासीद् विचेष्टितम्॥७॥

This I desire to hear in detail, O you whose only wealth is devotion, namely the movements respectively of the Kurus and the Pandavas.

वैशम्पायन उवाच

प्रतियाते तु दाशार्हो राजा दुर्योधनस्तदा।
कर्णं दुःशासनं चैव शकुनिं चाब्रवीदिदम्॥८॥

Vaishampayana said

The scion of the Dasharha race having gone away, the king Duryodhana then said thus to Karna, Dushasana and Shakuni.

अकृतेनैव कार्येण गतः पार्थानधोक्षजः।
स एनामन्युनाऽऽविष्टो ध्रुवं धक्ष्यत्यसंशयम्॥९॥

"With his object unsuccessful has the one whom the senses cannot know (Krishna) gone back to the son of Pritha and being filled with malice he will surely excite them (against us)-there is no doubt of it.

इष्टो हि वासुदेवस्य पाण्डवैर्मम विग्रहः।
भीमसेनार्जुनौ चैव दाशार्हस्य मते स्थितौ॥१०॥

It is the desire of Vasudeva that there should be war between the sons of Pandu and myself; and Bhimasena and Arjuna ever follow the opinions of that scion of the Dasharha race.

अजातशत्रुरत्यर्थं भीमसेनवशानुगः।

निकृत्तश्च मया पूर्वं सह सर्वैः सहोदरैः॥११॥

Yudhishtira who has no enemies, too is greatly under the influence of Bhimasena - besides he had been persecuted by me before along with all his brothers.

विराटद्रुपदौ चैव कृतवैरौ मया सह।

तौ च सेनाप्रणेतारौ वासुदेववशानुगौ॥१२॥

Virata and Drupada too entertain feelings of enmity towards me; and those two leaders of armies too are under the influence of Vasudeva.

भविता विग्रहः सोऽहं तुमुलो लोमहर्षणः।

तस्मात् सांग्रामिकं सर्वं कारयिष्यमत्त्रिताः॥१३॥

Therefore will there be a fierce war which will make one's hair stand on end; therefore do you make all preparations of war very carefully.

शिविराणि कुक्षेत्रे क्रियन्तां वसुधाधिपाः।

सुपर्याप्तावकाशानि दुरादेयानि शत्रुभिः॥१४॥

Let the rulers of the earth fix their tents in Kurukshetra-tents which are spacious and large, and incapable being captured by enemies.

आसन्नजलकाष्ठानि शतशोऽथ सहस्रशः।

अच्छेद्याहारमार्गाणि बन्धोच्छ्रयचितानि च॥१५॥

Let them be fixed by hundreds and thousands near a place abounding in water and fuel and in such a place that the way leading to it for supplying rations may not be cut off at the sweet will of the foe.

विविधायुधपूर्णानि पताकाध्वजवन्ति च।

समस्तं तेषां पन्थानः क्रियन्तां नगराद् बहिः॥१६॥

Let them be full of diverse kinds of weapons, flags and banners and let the roads leading to it out of the town be made level and cleared.

प्रयाणं घुष्यतामद्य श्वोभूते इति मा चिरम्।

ते तथेति प्रतिज्ञाय श्वोभूते चक्रिरे तथा॥१७॥

Proclaim without delay that we march forth tomorrow and they too saying "very well!" obeyed these instructions on the day after.

हृष्टरूपा महात्मानो निवासाय महीक्षिताम्।

ततस्ते पार्थिवाः सर्वे तच्छ्रुत्वा राजशासनम्॥१८॥

Then did those rulers of the earth hearing those commands of the king become cheerful and made the necessary arrangements for the residence of the allies.

आसनेभ्यो महार्हेभ्य उदतिष्ठन्नमर्षिताः।

बाहून् परिघसंकाशान् संस्पृशन्तः शनैः शनैः॥१९॥

Being excited with wrath (towards the Pandavas) they rose up from their seats of great value and began slowly to rub their arms which had the circumference, of maces.

काञ्चनाङ्गददीप्तांश्च चन्दनागुरुभूषितान्।

उष्णीषाणि नियच्छन्तः पुण्डरीकनिभैः करैः।

अन्तरीयोत्तरीयाणि भूषणानि च सर्वशः॥२०॥

And which were blazing with golden ornaments and ornamented with sandal paste; and they began to put on their head gears by the help of their lotus like hands as also their lower and upper garments in all parts body.

ते रथान् रथिनः श्रेष्ठा हयांश्च हयकोविदाः।

सज्जयन्ति स्म नागांश्च नागशिक्षास्वनुष्ठिताः॥२१॥

The foremost among the car-warriors looked to the equipment of the cars, while those who were experts about horses looked to the harnessing of the steeds, and those who knew all about elephants began to get ready the elephants for war.

अथ वर्माणि चित्राणि काञ्चनानि बहूनि च।

विविधानि च शस्त्राणि चक्रुः सर्वाणि सर्वशः॥२२॥

All those warriors then began to take up diverse sorts of coats of mail, many armours which were made of gold and all sorts of weapon in all directions.

पदातयश्च पुरुषा शस्त्राणि विविधानि च।

उपाजहूः शरीरेषु हेमचित्राण्यनेकशः॥२३॥

The soldiers of the infantry began to take up different sorts of weapons and to protect their bodies by various sorts of armours made of gold.

तदुत्सव इवोदयं सम्प्रहृष्टनरावृतम्।

नगरं धार्तराष्ट्रस्य भारतासीत् समाकुलम्॥२४॥

Then did that army, of the son of Dhritarashtra made up of cheerful men, look like a festive city, O Bharata.

जनौघसलिलावर्तो रथनागाश्वमीनवान्।

शङ्खदुन्दुभिनिर्घोषः कोशसंचयरत्नवान्॥२५॥

The crowd of human beings looked like the water of the sea, the cars, horses, and elephants like the fishes, the sound of conches and the beat of drums were its roar and the collection of treasures was the gems.

चित्राभरणवर्षोर्मिः शस्त्रनिर्मलफेनवान्।

प्रासादमालाद्रिवृतो रथ्यापणमहाह्रदः॥२६॥

The diverse sorts of ornaments were the lesser waves, the bright and spotless weapons the foam, the clusters, of houses in the city were like the mountains on the sea shore and the groups of chariots were the large lakes on the bed of the sea.

योधचन्द्रोदयोद्भूतः कुरुराजमहार्णवः।

व्यदृश्यत तदा राजश्चन्द्रोदय इवोदधिः॥२७॥

In short, O king, was that great sea of the Kuru king brightened by the moon of warriors and it really then looked like the great sea at the rise of the moon.

।इति श्रीमहाभारते उद्योगपर्वणि सैन्यनिर्याणपर्वणि
दुर्योधनसैन्यसज्जकरणै त्रिपञ्चादधिकशततमोऽध्यायः॥१५३॥

Thus ends the one hundred and fifty third chapter, the in Sainya Nirvana of the Udyoga Parva.

CHAPTER 154

(SAINYA NIRYANA PARVA)-Continued

The conversation between Yudhishtira and Krishna

वैशम्पायन उवाच

वासुदेवस्य तद् वाक्यमनुस्मृत्य युधिष्ठिरः।

पुनः पप्रच्छ वार्ष्णेयं कथं मन्दोऽब्रवीदिदम्॥१॥

Vaishampayana said

Yudhishtira, remembering these words of Vasudeva again asked the scion of the Vrishni race as to how that fool could say it.

अस्मिन्नभ्यागते काले किं च नः क्षममच्युत।

कथं च वर्तमाना वै स्वधर्मान्न च्यवेमहि॥२॥

“Under the present circumstances which have developed before us, what should we do, O you who never go away from the right path; and by shaping our course in what way shall we not fall off from the duties of our class.

दुर्योधनस्य कर्णस्य शकुनेः सौबलस्य च।

वासुदेव मतक्षोऽसि मम सम्राटकस्य च॥३॥

O Vasudeva, you know the minds of Duryodhana, Karna, Shakuni and the son of Subala as also of myself along with my brothers.

विदुरस्यापि तद् वाक्यं श्रुतं भीष्मस्य चोभयोः।

कुन्त्याश्च विपुलप्रज्ञ प्रज्ञा कात्स्न्येन ते श्रुता॥४॥

The words of Vidura have been heard by you as also those of Bhishma, as also the entire wisdom of the greatly wise Kunti, as embodied in her words.

सर्वमेतदतिक्रम्य विचार्य च पुनः पुनः।

क्षमं यज्ञो महाबाहो तद् ब्रवीह्यविचारयन्॥५॥

Reviewing in your mind all this and reflecting again and again, speak unhesitatingly what our capabilities are, O you of along arms.”

श्रुत्वैतद् धर्मराजस्य धर्मार्थसहितं वचः।

मेघदुन्दुभिनिर्घोषः कृष्णो वाक्यमथाब्रवीत्॥६॥

Hearing these words of the virtuous king consistent with both virtue and worldly profit, Krishna said these words with the voice resembling the roar of clouds and beat of drums.

कृष्ण उवाच

उक्तवानस्मि यद् वाक्यं धर्मार्थसहितं हितम्।

न तु तन्निकृतिप्रज्ञे कौरव्ये प्रतितिष्ठति॥७॥

Krishna said

The words that you have said are consistent with virtue and profit and are indeed to your benefit but then these do not seem acceptable to the son of Kuru, with whom ignorance has now become wisdom.

न च भीष्मस्य दुर्मेधाः शृणोति विदुरस्य वा।

मम वा भाषितं किंचित् सर्वमेवातिवर्तते॥८॥

That man of bad intellect does not even listen to the words of Bhima nor to those of Vidura nor even the words spoken by me-he disobeys all.

नैव कामयते धर्मं नैव कामयते यशः।

जितं स मन्यते सर्वं दुरात्मा कर्णमाश्रितः॥१९॥

He does not seek virtue, nor does he see renown, under the protection of Karna, that evil souled one considers everything as conquered.

बन्धमाज्ञापयामास मम चापि सुयोधनः।

न च तं लब्धवान् कामं दुरात्मा पापनिश्चयः॥१०॥

Suyodhana even ordered for my capture; but that evil-souled one of sinful determination did not succeed in his desire.

न च भीष्मो न च द्रोणो युक्तं तत्राहुर्वचः।

सर्वे तमनुवर्तन्ते ऋते विदुरमच्युतः॥११॥

In that case neither Bhishma nor Drona said anything-in fact all follow him more or less save Vidura, O you who never swerve from your duties.

शकुनिः सौबलश्चैव कर्णदुःशासनावपि।

त्ययुक्ताभ्यभाषन्त मूढा मूढममर्षणम्॥१२॥

Shakuni, the son of Subala, Karna and Dushasana - all these fools, spoke of you in a way you did not deserve, to that wrathful one.

किं च तेन मयोक्तेन यान्यभाषत कौरवः।

संक्षेपेण दुरात्मासौ न युक्तं त्वयि वर्तते॥१३॥

What is the use of my repeating everything that the son of Kuru said; in brief that evil-souled one does not hold the opinion, you deserve, of yourself.

पार्थिवेषु न सर्वेषु य इमे तव सैनिकाः।

यत् पापं यन्नकल्याणं सर्वं तस्मिन् प्रतिष्ठितम्॥१४॥

Not even in all these rulers of the earth who constitute your army combined is there the same wickedness and the want of righteousness as is rooted in him.

न चापि वयमत्यर्थं परित्यागेन कर्हिचित्।

कौरवैः शमयिच्छामस्तत्र युद्धमनन्तरम्॥१५॥

We do not desire peace with the sons of Kuru, at the sacrifice of our own interest and therefore war is what we should follow.

वैशम्पायन उवाच

तच्छ्रुत्वा पार्थिवाः सर्वे वासुदेवस्य भाषितम्।

अब्रुवन्तो मुखं राज्ञःसमुदैक्षन्त भारतः॥१६॥

Vaishampayana said

Hearing those words spoken by Vasudeva all the kings looked on the face of the king Yudhishtira, without saying anything, O Bharata.

युधिष्ठिरस्त्वभिप्रायमभिलक्ष्य महीक्षिताम्।

योगमाज्ञापयामास भीमार्जुनयमैः सह॥१७॥

Yudhishtira too having divined the intentions of those kings ordered for the arraying of the troops along with Bhima and Arjuna and the twins.

ततः किलकिलाभूतमनीकं पाण्डवस्य ह।

आज्ञापिते तदा योगे समहृष्यन्त सैनिकाः॥१८॥

Then was there a din in the army of the Pandavas, and on the order of the arraying troops being given the soldiers became cheerful.

अवध्यानां वधं पश्यन् धर्मराजो युधिष्ठिरः।

निःश्वसन् भीमसेनं च विजयं चेदमब्रवीत्॥१९॥

The virtuous king Yudhishtira, now seeing that a slaughter of innocent men was unavoidable, began to sign repeatedly and said these words to Bhimasena and Vijaya.

यदर्थं वनवासश्च प्राप्तं दुःखं च यन्मया।

सोऽयमस्मानुपैत्येव परोऽनर्थः प्रयत्नतः॥२०॥

The very thing to avoid which (a war) I went to exile in the forest and experienced other troubles-that very calamity now overtakes us as if with a set purpose.

तस्मिन् यत्नः कृतोऽस्माभिः स नो हीनः प्रयत्नतः।

अकृते तु प्रयत्नेऽस्मानुपावृत्तः कलिर्महान्॥२१॥

The object, for which we took so much care, leaves as for our wishing it; and without our wishing for it has the mighty Kali come.

कथं ह्यवध्यैः संग्रामः कार्यः सह भविष्यति।

कथं हत्वा गुरून् वृद्धान् विजयो नो भविष्यति॥२२॥

How shall we fight with these who cannot be slain and who lead honorable lives and how

can we expect victory by slaying aged men our elders?

तच्छ्रुत्वा धर्मराजस्य सव्यसाची परंतपः।

यदुक्तं वासुदेवेन श्रावयामास तद् वचः॥२३॥

Savyasachin that chastiser of foes, hearing these words of the virtuous king, repeated before him the words said by Vasudeva (in this connection).

उक्तवान् देवकीपुत्रः कुन्त्याश्च विदुरस्य च।

वचनं तत् त्वया राजन् निखिलेनावधारितम्॥२४॥

(He said addressing Yudhishtira), you have, O king, understood the words spoken by Kunti and Vidura in their entirety as repeated before you by the son of Devaki.

न च तौ वक्ष्यतोऽधर्ममिति मे नैष्ठिकी मतिः।

नापि युक्तं च कौन्तेय निवर्तितुमशुद्ध्यतः॥२५॥

I firmly adhere to the opinion that they will not say what is unrighteous, not is it proper, O son of Kunti, that we should turn back without enjoying war."

तच्छ्रुत्वा वासुदेवोऽपि सव्यसाचिवचस्तदा।

स्मयमानोऽब्रवीद् वाक्यं पार्थमेवमिति ब्रुवन्॥२६॥

Vasudeva too hearing those words of Savyasachin, said laughingly to the son of Pritha (Arjuna) "It is as you have said."

ततस्ते धृतसंकल्पा युद्धाय सहसैनिकाः।

पाण्डवेया महाराज तां रात्रिं सुखमावसन्॥२७॥

Then did those sons of Pandu make up their minds for war, O great king, and passed the night with their soldiers without any mental agitation.

CHAPTER 155

(SAINYA NIRYANA PARVA)-Continued

Divisions of Duryodhana's army

वैशम्पायन उवाच

व्युष्टायां वै रजन्यां हि राजा दुर्योधनस्ततः।

व्यभजत् तान्यनीकानि दश चैकं च भारत॥१॥

Vaishampayana said

The night having passed away, king Duryodhana then made the usual divisions of

his army which consisted of ten and one Ak-shauhini, O Bharata.

नरहस्तिरथश्वानां सारं मध्यं च फल्गु च।

सर्वेच्छेतेच्छनीकेषु संदिदेश नराधिपः॥२॥

He divided his men, elephants, chariots and horses into superior, inferior and indifferent; and then that ruler of men distributed them in his army.

सानुकर्षाः सतूणीराः सवरूथाः सतोमराः।

सोपासङ्गाः सशक्तीकाः सनिषङ्गाः सहर्षयः॥३॥

Furnished with all the requirements of a large army, namely with materials for repairs of chariots, with quivers to be carried on chariots, with large sticks fixed to spear blades for throwing with the hand, with quivers suitable to be carried on horses and elephants, with Shaktis, (a sort of long handled weapon) with arrow-holders suitable for the infantry and with heavy sticks,

सध्वजाः सपताकाश्च सशरासनतोमराः।

रज्जुभिश्च विचित्राभिः सपाशाः सपरिच्छदाः॥४॥

With flags and banners, with huge arrows, and bows and bowstrings and diverse suites of ropes, with nooses and lashes;

सकचग्रहविक्षेपाः सतैलगुडवाल्काः।

साशीविषघटाः सर्वे ससर्जरसपांसवः॥५॥

With plain pointed sticks, oil, molasses and sand (to be thrown heated at the enemy) pots full of poisonous snakes, with pounded lac and other inflammable articles;

सघण्टफलकाः सर्वे सायोगुडजलोपलाः।

सशालभिन्दिपालाश्च समधूच्छिष्टमुद्राः॥६॥

With barbed weapons, with skins furnished with bells and all sorts of weapons and instruments for throwing hot molasses water and sand, with maces making a peculiar sound, with syringes for throwing hot liquids;

सकाण्डदण्डकाः सर्वे ससीरविषतोमराः।

सशूर्पपिटकाः सर्वे सदात्राङ्कुशतोमराः॥७॥

With staffs having thorns or barbs fixed to them, weapons for throwing poison, and sloughs, as also devices for hurling javelins;

सकीलकवचाः सर्वे वासीवृक्षादनाविताः।
व्याघ्रचर्मपरीवारा द्वीपिचर्मवृताश्च ते॥८॥

With battle axes, forked lances, sharp spikes, iron gloves with barbs and chariots covered by tiger skins are skins of leopards;

सहर्ष्यः स्मृङ्गाश्च सप्रासविविद्यायुधाः।
सकुठाराः सकुहालाः संतैलक्षौमसर्पिषः॥९॥

With forbid pieces of wood, with excellent horses, with diverse weapons of offense and defense, with felling axes and spades and with oil-clothes, and clarified butter.

रुक्मजालप्रतिच्छन्ना नानामणिविभूषिताः।
चित्रानीकाः सुवपुषो ज्वलिता इव पावकाः॥१०॥

Glittering with robes embroidered with gold and decked with diverse gems and consisting of beautiful warriors, the army of Duryodhana blazed forth like fire.

तथा कवचिनः शूराः शस्त्रेषु कृतनिश्चयाः।
कुलीना हययोनिजाः सारथ्ये विनिवेष्टिताः॥११॥

Heroes clad in coats of mail and masters in the use of weapons and of good parentage, competent judges of the breed of horses, were appointed to be charioteers.

बद्धारिष्टा बद्धकक्षा बद्धध्वजपताकिनः।
बद्धाभरणनिर्यूहा बद्धचर्मसिपट्टिशाः॥१२॥

The chariots had on them all sorts of drugs and weapons, were drawn by horses having bells and pearls on their necks and had also flags and standards attached. They had also on their turrets ornaments and shields, swords, Pattishas and other weapons.

चतुर्युजो रथाः सर्वे सर्वे चोत्तमवाजिनः।
सप्रासऋष्टिकाः सर्वे सर्वे शतशरासनाः॥१३॥

All the chariots were drawn by four horses each, all of whom again were the best of their species; each of them was furnished with a hundred bows and all sorts of defensive weapons.

धुर्ययोर्हययोरेकस्तथाऽन्यौ पार्थिसारथी।
तौ चापि रथिनां श्रेष्ठो रथी च हयवित् तथा॥१४॥

Each of them had one driver for the horses in front and one again for each of the horses at

the sides and those men were the foremost among car-warriors and also familiar with horse driving.

नगराणीव गुप्तानि दुराधर्षाणि शत्रुभिः।
आसन् रथसहस्राणि हेममालीनि सर्वशः॥१५॥

Each was protected as a city should be and was therefore hard to be captured by the enemies; thousands of those decked with gold were posted in all directions.

यथा रथास्तथा नागा बद्धकक्षाः स्वर्लंकृताः।
बभूवुः सप्तपुरुषा रत्नवन्त इवाद्रयः॥१६॥

As the chariots had bells and wreaths of pearls and other ornaments so had the elephants and on the back of each were mounted seven men making the animals look like hills decks with jewels.

द्वावङ्कुशधरो तत्र द्वावुत्तमधनुर्धरौ।
द्वौ वरासिधरौ राजन्नेकः शक्तिपिनाकधृक्॥१७॥

These seven were made up of two men holding hooks for driving the elephants, two again who were excellent bowmen, two who could fight well with swords, O king, and one was armed with a lance and a trident.

गजैर्मतैः समाकीर्णं सर्वमयुधकोशकैः।
तद् बभूव बलं राजन् कौरव्यस्य महात्मनः॥१८॥

That army of the great-souled Kurus, O king, was full of infuriated animals and was furnished with all necessary weapons and treasures.

आमुक्तकवचैर्युक्तैः सपताकैः स्वलङ्कृतैः।
सादिभिश्चोपपन्नास्तु तथा चायुतशो हयाः॥१९॥

It was also made up of tens of thousands of horse soldiers clad in mail, with ornaments on and holding up flags.

असंग्राहाः सुसम्पन्ना हेमभाण्डपरिच्छदाः।
अनेकशतसाहस्राः सर्वे सादिवशे स्थिताः॥२०॥

All the horses numbering many hundreds and thousands were kept under proper control and were free from the habit of scratching the ground with the fore feet.

नानारूपविकारश्च नानाकवचशस्त्रिणः।
पदातिनो नरास्तत्र दभूवुर्हेममालिनः॥२१॥

There were also in that army, hundreds of thousands of infantry decked with gold, clad in diverse sorts of arms and diverse temper.

रथस्यासन् दश गजा गजस्य दश वाजिनः।

नरा दश हयस्यासन् पादरक्षाः समन्ततः॥२२॥

For every chariot there were ten elephants, for every elephants ten horses, for every horse ten men for the proper protection.

रथस्य नागाः पञ्चाशन्नागस्यासन् शतं हयाः।

हयस्य पुरुषाः सप्त भिन्नसंधानकारिणः॥२३॥

There was also another reserve army in which for every chariot there were five elephants, for every elephant one hundred horses, and for every horse seven men.

सेना पञ्चशतं नागा रथास्तावन्त एव च।

दश सेना च पृतना पृतना दशवाहिनी॥२४॥

A sena consisted of five hundred elephants, and the same number of elephants (with infantry and cavalry); ten Senas made a Pritana and ten Pritanas a Vahini.

सेना च वाहिनी चैव पृतना ध्वजिनी चमूः।

अक्षौहिणीति पर्यायैरिक्तता च वरुथिनी॥२५॥

Sena, Vahini, Pritana, Dhvajini and Bhuhini, Akshauhini, Chamu, and Varuthini mean however the same thing in common usage.

एवं व्यूढान्यनीकानि कौरवेयेण धीमता।

अक्षौहिण्यो दशैका च संख्याताः सप्त चैव ह॥२६॥

In this way was the army of the intelligent Kaurava arrayed by him; there were seven and eleven Akshauhini of troops altogether.

अक्षौहिण्यस्तु सप्तैव पाण्डवानामभूद् बलम्।

अहौहिण्यो दशैका च कौरवाणामभूद् बलम्॥२७॥

The army of the Pandavas consisted of seven Akshauhini, while that of the Kauravas consisted of ten and one Akshauhini.

नराणां पञ्चपञ्चाशदेषा पत्तिर्विधीयते।

सेनामुखं च तिस्रस्ता गुल्म इत्यभिज्ञदितम्॥२८॥

त्रयो गुल्मा गणस्त्वासीद् गणास्त्वयुतशोऽभवन्।

दुर्योधनो सेनासु योत्स्यमानाः प्रहरिणः॥२९॥

Of men five times fifty constituted a Patti and three Pattis make a Senamukha which is

also called a Gulma. Three Gulmas make a Gana, and there were tens thousands of Ganas in the army of Duryodhana, each competent to fight and each a smiter.

तत्र राजा शूरान् बुद्धिमतो नरान्।

प्रसमीक्ष्य महाबाहुश्चक्रे सेनापतीस्तदा॥३०॥

The king Duryodhana, of long arms selecting men who were wise and also heroes, made them leaders of his army.

पृथगक्षौहिणीनां च प्रणेत्तुं नरसत्तमान्।

विधिवत् पूर्वमानीय पार्थिवानभ्यभाषत॥३१॥

Having those best among men the leaders of his Akshauhini brought before them with suitable honour he spoke to them separately.

कृपं द्रोण च शल्यं च सैन्धवं च जयद्रथम्।

सुदक्षिणं च काम्बोजं कृतवर्माणमेव च॥३२॥

Kripa, Drona, Shalya, Saindhava, Jayadratha, Sudakshina, and Kamboja, and Kritavarman,

द्रोणपुत्रं च कर्णं च भूरिश्रवसमेव च।

शकुनिं सौबलं चैव बाह्लीकं च महाबलम्॥३३॥

The son of Drona, Bhurishravas, Shakuni, the son of Subala and Balhika endued with great strength.

दिवसे दिवसे तेषां प्रतिवेत्तुं च भारता।

चक्रे स विविधाः पूजाः प्रत्यक्षं च पुनः पुनः॥३४॥

All of these, O Bharata, he used to bring before him daily for consultation and looked to them himself and offered them due honour.

तथा विनियताः सर्वे ये च तेषां पदानुगाः।

बभूवुः सैनिका राज्ञां प्रियं राज्ञश्चिकीर्षवः॥३५॥

These men being thus treated with respect, and those foot soldiers who constituted the army of the king Duryodhana became desirous of doing what was beneficial to that king.

CHAPTER 156

(SAINYA NIRYANA PARVA)-Continued

Appointment of Bhishma to the generalship,

वैशम्पायन उवाच

ततः शान्तनवं भीष्मं प्राञ्जलिधृतराष्ट्रजः।

सह सर्वैर्महीपालैरिदं वचनमब्रवीत्॥१॥

Vaishampayana said

Then did the son of Dhritarashtra, with clasped hands, along with all these rulers of the earth, say these words to Bhishma, the son of Shantanu.

ऋते सेनाप्रणेतां पृतना सुमहत्पि।

दीर्यते युद्धमासाद्य पिपीलिकपुटं यथा॥२॥

“Without a (suitable) leader of the army even a large army is broken up when engaged in battle like a swarm of ants.

न हि जातु द्वयोर्बुद्धिः समा भवति कर्हिचित्।

शौर्यं च बलनेतृणां स्पर्धते च परस्परम्॥३॥

The opinions of two seldom agree besides the leaders of hosts are jealous of one another regarding their own prowess.

श्रूयते च महाप्राज्ञं हैहयानमितौजसः।

अभ्ययुर्ब्राह्मणाः सर्वे समुच्छ्रितकुशध्वजाः॥४॥

It is heard, O you of great wisdom, that all the Brahmanas having assembled together, hoisted up their flag of Kusha and proclaimed war with the Haihayas of immeasurable energy.

तानभ्ययुस्तदा वैश्याः शूद्राश्चैव पितामह।

एकतस्तु त्रयो वर्णा एकतः क्षत्रियर्षभाः॥५॥

They were joined. O grandfather, by the Vaishyas and Sudras. There were thus on one side three orders and those best among the Kshatriyas on the other.

ततो युद्धेष्वभज्यन्त त्रयो वर्णाः पुनः पुनः।

क्षत्रियश्च जयन्त्येव बहुलं चैकतो बलम्॥६॥

The three orders broke up again and again in the battle that followed and the Kshatriyas were victorious over that large army though they were alone.

ततस्ते क्षत्रियानेव पप्रच्छुर्द्विजसत्तमाः।

तेभ्यः शशंसुर्धर्मज्ञा याथातथ्यं पितामह॥७॥

Then did these best among the twice-born asked the Kshatriya the cause of his and O grandfather, and those men conversant with virtue told them the truth.

वयमेकस्य शृण्वानां महाबुद्धिमतो रणे।

भवन्तस्तु पृथक् सर्वे स्वबुद्धिबलवर्तिनः॥८॥

“In battle we listen to the commands of any one person who is the wisest among us, but you are separated and follow your individual whims,

ततस्ते ब्राह्मणाश्चकुरेकं सेनापतिं द्विजम्।

नये सुकुशलं शूरमजयन् क्षत्रियांस्ततः॥९॥

Then did those best among the Brahmanas make one among the twice-born the leader of their army, who was skillful in diplomacy and then did they win a victory over the Kshatriyas.

एवं ये कुशलं शूरं हितेप्सितमकल्मषम्।

सेनापतिं प्रकुर्वन्ति ते जयन्ति रणे रिपून्॥१०॥

In the same way those, who appoint a skillful hero who has the good of his party at heart as the leader of the army, vanquish their enemies in battle.

भवानुशनसा तुल्यो हितैषी च सदा मम।

असंहार्यः स्थितो धर्मं स नः सेनापतिर्भव॥११॥

You are equal to Ushanas himself and over wish me well and follow a righteous course from which you never fall off. Therefore do you become a general.

रश्मिवतामिवादित्यो वीरुधामिव चन्द्रमाः।

कुबेर इव यक्षाणां देवानामिव वासवः॥१२॥

You are as the sun is among the luminous bodies, the moon among deciduous herbs, Kubera among the Yakshas, Vasava among the gods,

पर्वतानां यथा मेरुः सुपर्णः पक्षिणां यथा।

कुमार इव देवानां वसूनामिव हव्यवाद्॥१३॥

Meru among the mountains, Suparna among the birds, Kumara among the gods, Indra among the Vasus.

भवता हि वयं गुप्ताः शक्रेणैव दिवौकसः।

अनाद्युष्या भविष्यामस्त्रिदशानामपि ध्रुवम्॥१४॥

Protected by you we will be as the gods protected by Shakra and we shall surely be invincible even by the denizens of heaven.

प्रयातु नो भवानग्रे देवानामिव पावकिः।

वयं त्वामनुयास्यामः सौरभेया इवर्षभम्॥१५॥

You march in our front as the son of Agni (Kumara) among the gods and we shall follow you like calves following a cow.

भीष्म उवाच

एवमेतन्महाबाहो यथा वदसि भारत।
यथैव हि भवन्तो मे तथैव मम पाण्डवाः॥१६॥

Bhishma said

It is as you say, O Bharata, O you of long arms but as you are to me so are the Pandavas.

अपि चैव मया श्रेयो वाच्यं तेषां नराधिप।
संयोद्धव्यं तवार्थाय यथा मे समयः कृतः॥१७॥

And it is also my duty to look after their welfare, O ruler of men; but I shall fight on your behalf since I have promised it.

न तु पश्यामि योद्धारमात्मनः सदृशं भुवि।
ऋते तस्मान्नरव्याघ्रात् कुन्तीपुत्राद् धनंजयात्॥१८॥

I do not see any soldier equal to me in this world save that best among men Dhananjaya, the son of Kunti.

स हि वेद महाबुद्धिर्दिव्यान्यस्त्राण्यनेकशः।
न तु मां विवृतो युद्धे जातु युध्येत पाण्डवः॥१९॥

He (Arjuna) is a man of great wisdom and knows the use of celestial weapons and many other weapons but that son of Pandu will never encounter me in open fight.

अहं चैव क्षणेनैव निर्मनुष्यमिदं जगत्।
कुर्यां शस्त्रबलेनैव ससुरासुरराक्षसम्॥२०॥

I, in a moment, shall make this world destitute of men, gods, Asuras and Rakshasas by the strength of my weapons.

न त्वेवोत्सादनीया मे पाण्डोः पुत्रा जनाधिप।
तस्माद् योधान् हनिष्यामि प्रयोगेणायुतं सदा॥२१॥

But these sons of Pandu ought not to be slain by me, O ruler of men; therefore shall I slay ten thousand warriors every day.

एवमेषां करिष्यामि निधनं कुरुनन्दन।
न चेत् ते मां हनिष्यन्ति पूर्वमेव समागमे॥२२॥

In this way, shall I bring on their end O delighter of the Kuru race, if indeed they do not kill me before I have time to carry out my desire in the battle.

सेनापतिस्त्वहं राजन् समये नापरेण ते।
भविष्यामि यथाकामं तन्मे श्रोतुमिहार्हसि॥२३॥

But there is another condition on which I shall be the leader of your army; that desire which I have in my heart it is proper that you should hear of.

कर्णो वा युध्यतां पूर्वमहं वा पृथिवीपते।
स्पर्धते हि सदात्यर्थं सूतपुत्रो मया रणे॥२४॥

Either let Karna fight first or myself, O lord of the earth. The son of the Suta always compares his prowess in battle with mine,

कर्ण उवाच

नाहं जीवति गाङ्गेये राजन् योत्स्ये कथंचन।
हते भीष्मे तु योत्स्यामि सह गाण्डीवधन्वना॥२५॥

Karna said

So long as the son of Ganga is alive I shall never fight, O king; when Bhishma is slain, I shall fight with him who wields the Gandiva bow.

वैशम्पायन उवाच

ततः सेनापतिं चक्रे विधिवद् भूरिदक्षिणम्।
धृतराष्ट्रात्मजो भीष्मं सोऽभिषिक्तो व्यरोचत॥२६॥

Vaishampayana said

Then did the son of Dhritarashtra make Bhishma, who had made liberal gifts, the commander of his army, and he too being duly installed blazed forth.

ततो भेरीश्च शङ्खुंश्च शतशोऽथ सहस्रशः।
वादयामासुरव्यग्रा वादका राजशासनात्॥२७॥

Drums and conches were then sounded by hundreds and thousands by eager musicians by command of the king.

सिंहनादश्च विविधा वाहनानां च निःस्वनाः।
प्रादुरासन्नग्रे च वर्षं रुधिरकर्दमम्॥२८॥

There were also roars like those of lions and several other sorts of roars among the army; and though there were no clouds in the sky there was a down pour of blood which made the ground full of mire.

निर्घाताः पृथिवीकम्पा कजबृंहितनिःस्वनाः।

आसंश्च सर्वयोधानां पातयन्तो मनांस्युत॥२९॥

There were also earthquakes and whirlwinds and roars made by elephants which

succeeded in casting a shade on the minds of all warriors.

वाचश्चाप्यशरीरिण्यो दिवश्चोल्काः प्रप्रेदिरे।

शिवाश्च भयवेदिन्यो नेदुर्दीप्ततरा भृशम्॥३०॥

There were also incorporeal voices and meteors shot forth the heavens and jackals began to make frightful howls and the cardinal points seemed ablaze.

सैनापत्ये यदा राजा गाङ्गेयमभिषिक्तवान्।

तदैतान्युग्ररूपाणि वभूवुः शतशो नृप॥३१॥

When the king installed the son of Ganga in the generalship these frightful sights appeared in hundreds, O ruler of men.

ततः सेनापतिं कृत्वा भीष्मं परबलार्दनम्।

वाचयित्वा द्विजश्रेष्ठान् गोभिर्निष्कैश्च भूरिशः॥३२॥

Then having appointed, Bhishma the grinder of the enemies' hosts, as the general and having made liberal presents of cows and gold to the foremost among the twice born.

वर्धमानो जयाशीर्भिर्निर्ययौ सैनिकैर्वृतः।

आपगेयं पुरस्कृत्य भ्रातृभिः सहितस्तदा॥३३॥

He marched forth with the blessings of those Brahmanas glorifying him, surrounded by his army placing Bhishma at the head of his host and accompanied by his brothers.

स्कन्धावारेण महता कुस्क्षेत्रं जगाम ह॥३४॥

And with a large army he went to Kurukshetra.

परिक्रम्य कुस्क्षेत्रं कर्णेन सह कौरवः।

शिविरं मापयामास समे देशे जनाधिप॥३५॥

The son of Kuru having traversed Kurukshetra in company with Kama placed his camps in a plain, O ruler of men,

मधुरानूषरे देशे प्रभूतयवसेचने।

यथैव हास्तिनपुरं तद्वच्छिविरमावभौ॥३६॥

In a part which was also charming and without sands and abounded, fuel and fodder. The encampment then shone forth as the city of Hastina.

CHAPTER 157

(SAINYA NIRYANA PARVA)-Continued
Journey of Balarama to the sacred places

जनमेजय उवाच

आपगेयं महात्मानं भीष्मं शस्त्रभृतां वरम्।

पितामहं भारतानां ध्वजं सर्वमहीक्षिताम्॥१॥

Janamejaya said

The great-souled Bhishma, the foremost among all wielders of weapons, the grandfather of the Bharatas, the flag as it were of all the rulers of the earth,

बृहस्पतिसमं बुद्ध्या क्षमया पृथिवीससम्।

समुद्रमिव गांभीर्ये हिमवन्तमिव स्थिरम्॥२॥

In intelligence equal to Brihaspati, in power equal to the earth, in gravity equal to the sea, in calmness equal to the Himavat,

प्रजापतिमिवौदार्ये तेजसा भास्करोपमम्।

महेन्द्रमिव शत्रूणां ध्वंसनं शरवृष्टिभिः॥३॥

In generosity equal to the lord of all creatures, in effulgence equal to the sun, and in destroying the enemies by downpours of arrows equal to great Indra,

रणयज्ञे प्रवितते सुभीमे लोमहर्षणे।

दीक्षितं चिररात्राय श्रुत्वा तत्र युधिष्ठिरः॥४॥

Was employed for life as the chief priest of that sacrifice of battle, which was fierce and hair-stirring. Healing this what did Yudhishtira,

किमब्रवीन्महाबाहुः सर्वशस्त्रभृतां वरः।

भीमसेनार्जुनो वापि कृष्णो वा प्रत्यभाषत॥५॥

Of long arms, the foremost among all wielders of weapons, say and what did Bhimasena and Arjuna and what did Krishna say?

वैशम्पायन उवाच

आपद्धर्मार्थकुशलो महाबुद्धिर्युधिष्ठिरः।

सर्वान् भ्रातृन् समानीय वासुदेवं च शाश्वतम्॥६॥

Vaishampayana said

Yudhishtira, who was skillful in virtue and worldly profit especially in seasons of

calamities, having summoned together all his brothers as also the eternal Vasudeva,

उवाच वदतां श्रेष्ठः सान्त्वपूर्वमिदं वचः।

पर्याक्रामत सैन्यानि यत्तास्तिष्ठत दंशिताः॥७॥

That foremost of speakers said these words in a calm spirit: "Go round the army and remain watchful being clad in mail.

पितामहेन वो युद्धं पूर्वमेव भविष्यति।

तस्मात् सप्तसु सेनासु प्रणेत्तुं मम पश्यत॥८॥

Our first encounter will be with our grandfather, therefore do you look for the seven leaders of my army.

कृष्ण उवाच

यथार्हति भवान् वक्तुमस्मिन् काले ह्युपस्थिते।

तथेदमर्थवद् वाक्यमुक्तं ते भरतर्षभा॥९॥

Krishna said

By you, O best among the race of Bharatas, have these words pregnant with meaning been said, which indeed are proper in these circumstances which have presented themselves.

रोचते मे महाबाहो क्रियतां यदनन्तरम्।

नायकास्तव सेनायां क्रियन्तामिह सप्त वै॥१०॥

All this I approve of, O you of long arms, and now do what ought to be done; select seven leaders for your army.

वैशम्पायन उवाच

ततो द्रुपदमानाय्य विराटं शिनिपुङ्गवम्।

धृष्टद्युम्नं च पाञ्चाल्यं धृष्टकेतुं च पार्थिव॥११॥

Vaishampayana said

Then summoning before him Drupada, Virata, and that best among the Shini race, and Dhrishtadyumna the prince of Panchala, and the ruler of the earth Dhrishtaketu,

शिखण्डिनं च पाञ्चाल्यं सहदेवं च मागधम्।

एतान् सप्त महाभागान् वीरान् युद्धाभिकांक्षिणः॥१२॥

Shikhandin, the prince of Panchala Sahadeva and the king of Magadha - summoning these seven heroes of great attributes who were anxious for war,

सेनाप्रणेतृन् विधिवदभ्यषिञ्चद् युधिष्ठिरः।

सर्वसेनापतिं चात्र धृष्टद्युम्नं चकार ह॥१३॥

Yudhishtira duly installed them as the leaders of his army and made Dhrishtadyumna the general commander of all.

द्रोणान्तहेतोस्तपन्नो य इन्द्राज्जातवेदसः।

सर्वेषामेव तेषां तु समस्तानां महात्मनाम्॥१४॥

This Dhrishtadyumna, who was destined to be the cause of the end of Drona, was born of the blazing sacrificial fire. And over all these great souled men assembled together,

सेनापतिपतिं चक्रे गुडाकेशं धनंजयम्।

अर्जुनस्यापि नेता च संयन्ता चैव वाजिनाम्॥१५॥

Dhananjaya of curling hairs was made the general; and the guide of Arjuna and the driver of his horses,

संकर्षणानुजः श्रीमान् महाबुद्धिर्जनार्दनः।

तद् दृष्ट्वोपस्थितं युद्धं समासन्नं महात्ययम्॥१६॥

Was the younger brother of Sankarashana, Janardana of great intelligence, endued with great beauty. Then seeing that a great battle was near at hand,

प्राविशद् भवनं राजन् पाण्डवानां हलायुधः।

सहाकूरप्रभृतिभिर्गदसाम्बोद्धवादिभिः॥१७॥

The one, who had the slough for his weapon (elder brother of Krishna), entered the encampment of the Pandavas, O king, in company with Akrura, Gadha, Samba, Uddahava,

रौक्मिणेयाहुकसुतैश्चासुदेष्णापुरोगमैः।

वृष्णिमुख्यैरधिगताैर्व्याधैरिव बलोत्कटैः॥१८॥

And the son of Rukmini (Pradyumna) and the son of Ahuka and Charudeshna and others. Surrounded and protected by those foremost of the Vrishni race like a hard of powerful tigers,

अभिगुप्तो महाबाहुर्मरुद्भिरिव वासवः।

नीलकौशेयवसनः कैलासशिखरोपमः॥१९॥

The one of long arms like Vasava protected by Maruts with blue garments on and looking majestic as the peak of the Kailasa,

सिंहखेलगतिः श्रीमान् मदरक्तान्तलोचनः।

तं दृष्ट्वा धर्मराजश्च केशवश्च महाद्युतिः॥२०॥

With the gait of a sporting lion, endued with beauty and with eyes having the ends reddened by drinking wine (entered there. Seeing him, the virtuous king and Keshava of great effulgence,

उदतिष्ठत् ततः पार्थो भीमकर्मा वृकोदरः।

पाण्डोवधन्वा ये चान्ये राजानस्तत्र केचन॥२१॥

Rose up from their seats as also did the son of Pritha, and Vrikodara of fierce deeds and the wielder of the Gandiva bow and the other kings that were there.

पूजयांचक्रिरे ते वै समायान्तं हलायुधम्।

ततस्तं पाण्डवो राजा करे पस्पर्श पाणिना॥२२॥

And they assembled together did worship the approaching Halayudha. Then did the Pandava king touch him in the hand by his own hands.

वासुदेवपुरोगास्तं सर्व एवाभ्यवादयन्।

विराटद्रुपदौ वृद्धावभिवाद्य हलायुधः॥२३॥

And all those kings with Vasudeva at their head greeting him, Halayudha too saluted Virata and Drupada and those who were aged.

युधिष्ठिरेण सहित उपाविशदर्दिमः।

ततस्तेषुपविष्टेषु पार्थिवेषु समन्ततः।

वासुदेवमभिप्रेक्ष्य रौहिणेयोऽभ्यभाषतः॥२४॥

That chastiser of foes then sat down with Yudhishtira and the son of Rohini then said, with his eyes on Vasudeva, to those rulers of the earth seated together.

भविताऽयं महारौद्रो दारुणः पुरुषक्षयः।

दिष्टमेतद् ध्रुवं मन्ये न शक्यमतिवर्तितुम्॥२५॥

There will be a very fierce and harsh massacre of men; it is ordained by the fate surely, I think, and cannot be avoided.

तस्माद् युद्धात् समुत्तीर्णानपि वः ससुहृज्जनान्।

अरोगानक्षतैर्देहैर्द्रष्टाऽस्मीति मतिर्ममा॥२६॥

And I entertain the hope that I shall see you come out of that battle along with your well wishers without any disease, and without any scars on your persons.

समेतं पार्थिवं क्षत्रं कालपक्वमसंशयम्।

विमर्दश्च महान् भावी मांसशोणितकर्मः॥२७॥

All these Kshatriyas, these rulers of the earth have their hour come and there will be a great massacre which will make the earth one mass of clay of flesh and blood.

उक्तो मया वासुदेवः पुनः पुनरुपह्वरे।

सम्बन्धिषु समां वृत्तिं वर्तस्व मधुसूदनः॥२८॥

Vasudeva was thus addressed by me again and again in private: "Behave with impartiality to those who are equally related to you, O slayer of Madhu.

पाण्डवा हि यथाऽस्माकं तथा दुर्योधनो नृपः।

तस्यापि क्रियतां साह्यं स पर्येति पुनः पुनः॥२९॥

As the sons of Pandu are to us, so is that ruler of men Duryodhana; and do you therefore help him also for he applied for it again and again.

तच्च मे नाकरोद् वाक्यं त्वदर्शं मधुसूदनः।

निर्विष्टः सर्वभावेन धनंजयमवेक्ष्य ह॥३०॥

For your sake, however, did the slayer of Madhu, not act up to my words. He has with all his heart set himself to your interests, with his eye on the interests of Dhananjaya.

ध्रुवो जयः पाण्डवानामिति मे निश्चिता मतिः।

तथा ह्यभिनिवेशोऽयं वासुदेवस्य भारत॥३१॥

Victory will surely come to the sons of Pandu; such is my opinion, for such is the purpose of Vasudeva.

न चाहमुत्सहे कृष्णमृते लोकमुदीक्षितुम्।

ततोऽहमनुवर्तामि केशवस्य चिकीर्षितम्॥३२॥

I do not dare to look on this world separated from Krishna and therefore shall I remain inactive in what Krishna wishes.

उभौ शिष्यौ हि मे वीरौ गदायुद्धविशारदौ।

दुल्यन्नेहोऽस्म्यतो भीमे तथा दुर्योधने नृपे॥३३॥

Both of these heroes, well skilled in fighting with maces, are my pupils and I bear the same affection for Duryodhana as for that ruler of men Bhima.

तस्माद् यास्यामि तीर्थानि सरस्वत्या निषेवितुम्।

न हि शक्यामि कौरव्यान् नश्यमानानुपेक्षितुम्॥३४॥

Therefore shall I now go to make a pilgrimage to the sacred places on the banks of

the Sarasvati for I shall not be able to look on with indifference at this massacre of the Kurus.

एवमुक्त्वा महाबाहुरुज्ञातश्च पाण्डवैः।

तीर्थयात्रां ययौ रामो निर्वर्त्य मधुसूदनम्॥३५॥

The one of long arms, Rama saying this with the leave of the sons of Pandava, went to visit the holy places making the slayer of Madhu return, (he had accompanied him for some distance)

CHAPTER 158

(SAINYA NIRYANA PARVA)-Continued

The return of Rukmi

वैशम्पायन उवाच

एतस्मिन्नेव काले तु भीष्मकस्य महात्मनः।

हिरण्यरोम्णो नृपतेः साक्षादीन्द्रसखस्यं वै॥१॥

आकूतीनामधिपतिर्भोजस्यातियशस्विनः।

दाक्षिणात्यपतेः पुत्रो दिक्षु रुक्मीति विश्रुतः॥२॥

Vaishampayana said

1- At this time did there come to the encampment of the Pandavas, the son of the great souled Bhishmaka, otherwise called the king Hiranya Roman, who was the friend of Indra himself, who was the very renowned ruler of the Bhojas, and who was the lord of the entire southern countries. His son was known in all countries by the name of Rukmi, ever devoted to truth,

यः किंपुरुषसिंहस्य गन्धमादनवासिनः।

कृत्स्नं शिष्यो धनुर्वेदं चतुष्पादमवाप्तवान्॥३॥

Who was a pupil of that lion of the Kimpurushas living on the Gandhamadana mountain and who learnt from him the entire science of handling bows in all its four branches;

यो माहेन्द्रं धनुर्लेभे तुल्यं गाण्डीवतेजसा।

शार्ङ्गेण च महाबाहुः सम्पितं दिव्यलक्षणम्॥४॥

Who, having long arms, obtained the Vijaya bow of the great Indra himself which was equal in energy to the Gandiva and to the Sharanga which had celestial attributes in it.

त्रोण्येवैतानि दिव्यानि धनूषि दिविचारिणाम्।

वारुणं गाण्डिवं तत्र माहेन्द्रं विजयं धनुः।

शार्ङ्गं तु वैष्णवं प्राहुर्दिव्यं तेजोमयं धनुः॥५॥

These were the three celestial bows of the denizens of heaven namely, Gandiva belonging to Varuna, Vijaya belonging to the great Indra and Sharanga the bow of Vishnu, having celestial energy.

धारयामास तत् कृष्णः परसेनाभयावहम्।

गाण्डीवं पावकाल्लेभे खाण्डवे पाकशासनिः॥६॥

Krishna obtained that bow which struck terror to the soldiers of the enemies. The son of Indra (Arjuna) obtained the Gandiva from the fire on the occasion of burning the Khandava.

द्रुमाद् रुक्मी महातेजा विजयं प्रत्यपद्यत।

संछिद्य मौरवान् पाशान् निहत्य मुरमोजसा॥७॥

Rukmi of great energy, obtained the Vijaya from Druma after breaking open the knots and nooses of Mura and slaying Asura by his own energy.

निर्जित्य नरकं भौममाहृत्य मणिकुण्डले।

षोडश स्त्रीसहस्राणि रत्नानि विविधानि च॥८॥

And subjugating Naraka the son of Bhumi (earth) while recovering the jeweled ear-rings and sixteen thousand damsels and diverse sorts of gems,

प्रतिपेदे हृषीकेशः शार्ङ्गं च धनुस्तमम्।

रुक्मी तु विजयं लब्ध्वा धनुर्मेघनिभस्वनम्॥९॥

Hrishikesha obtained that excellent bow the Sharanga. Rukmi, obtaining that bow called Vijaya whose twang was like the roaring of the clouds.

विभीषयन्निव जगत् पाण्डवानभ्यवर्तत।

नामृष्यत पुरा योऽसौ स्वबाहुबलगर्वितः॥१०॥

Came to the Pandavas as if terrifying the earth. The hero, proud of the strength of his own arms, could not pass, in silence before,

रुक्मिण्या हरणं वीरो वासुदेवेन धीमता।

कृत्वा प्रतिज्ञां नाहत्वा निवर्तिष्ये जनार्दनम्॥११॥

The ravishment of Rukmini (his sister) by the wise Vasudeva; and having resolved "I shall not return without slaying Janardana,"

ततोऽन्वधावद् वार्ष्णेयं सर्वशस्त्रभृतां वरः।

सेनया चतुरङ्गिण्या महत्या दूरपातया॥१२॥

The foremost among wielders of weapons came in pursuit of the scion of Vrishni race, with army having all the four divisions, which occupied a large tract of land as it proceeded,

विचित्रायुधवर्मिण्या गङ्गायेव प्रवृद्धया।

स समासाद्य वाष्पेयं योगानामोश्चरं प्रभुम्॥१३॥

And furnished with diverse sorts of amours and weapons resembled the Ganga when full. He, then coming to that scion of the Vrishni race who is the lord, the object of all devotion,

व्यंसितोव्रीडितो राजन् नाजगाम स कुण्डिनम्।

यत्रैव कृष्णेन रणे निर्जितः परवीरहा॥१४॥

Was defeated by him and was thus put to shame. And he returned not, O king, to Kundina, his capital, since that slayer of hostile heroes, Krishna, was not defeated by him in battle.

तत्र भोजकटं नाम कृतं नगरमुत्तमम्।

सैन्येन महता तेनं प्रभूतगजवाजिना॥१५॥

There he built an excellent city called Bhojakata furnished with a large army and plenty of elephants and horses.

पुरं तद् भुवि विख्यातं नाम्ना भोजकटं नृप।

स भोजराजः सैन्येन महता परिवारितः॥१६॥

That city became famous by the name of Bhojakata, O ruler of men. That king of the Bhojas surrounded by a large army,

अक्षौहिण्या महावीर्यः पाण्डवान् क्षिप्रमागमत्।

ततः स कवची धन्वी तली खड्गी शरासनी॥१७॥

Numbering an Akshauhini and endued with great prowess soon came to the son of Pandu. Then did he, clad in a coat of mail and armed with bow, fencer, sword and quivers,

ध्वजेनादित्यवर्णेन प्रविवेश महाचमूम्।

विदितः पाण्डवेयानां वासुदेवप्रियेप्सया॥१८॥

With a slandered of the hue of the sun, entered into the large army and become known to the sons of Pandu through his desire of doing what was acceptable to Vasudeva.

युधिष्ठिरस्तु तं राजा प्रत्युद्गम्याभायपूजयत्।

स पूजितः पाण्डुपुत्रैर्यथान्यायं सुसंस्तुतः॥१९॥

The king Yudhishtira, too, offered him worship after advancing a little; and he, being

worshipped and praised by the son of Pandu as became his station and rank,

प्रतिगृह्य तु तान् सर्वान् विश्रान्तः सहसैनिकः।

उवाच मध्य वीराणां कुन्तीपुत्रं धनंजयम्॥२०॥

Saluted those kings in return; and after resting himself with his army he said, in the midst of those heroes, to Dhananjaya the son of Kunti.

सहायोऽस्मि स्थितोयुद्धे यदि भीतोऽसि पाण्डव।

करिष्यामि रणे साह्यमसह्यं तव शत्रुभिः॥२१॥

If, O son of Pandu, you are afraid on the eve of the war I shall afford you assistance. The assistance, I will give, cannot possibly be borne by your enemies.

न हि मे विक्रमे तुल्यः पुमानस्तीह कश्चन।

हनिष्यामि रणे भागं यन्मे दास्यसि पाण्डव॥२२॥

There is no man in this world who is equal to me in prowess. I shall slay in battle that portion of your enemy you will allot to my share,

अपि द्रोणकृपौ वीरौ भीष्मकर्णवथो पुनः।

अथवा सर्व एवैते तिष्ठन्तु वसुधाधिपाः॥२३॥

Even including Drona and Kripa, or the heroes Bhishma or Kuru or all those rulers of the earth assembled together even, if they stand against you.

निहत्य समरे शत्रूंस्तव दास्यामि मेदिनीम्।

इत्युक्तो धर्मराजस्य केशवस्य च संनिधौ॥२४॥

(Even then) having slain in battle your enemies I shall make over the earth to you. Being thus spoken to in the presence of the virtuous king Keshava,

शृण्वतां पार्थिवेन्द्राणामन्येषां चैव सर्वशः।

वासुदेवमभिप्रेक्ष्य धर्मराजं च पाण्डवम्॥२५॥

And in the hearing of those chief among the rulers of the earth, and all others who were there and with his eyes on Vasudeva and on the virtuous king the son of Pandu,

उवाच धीमान् कौन्तेयः प्रहस्य सखिपूर्वकम्।

कौरवाणां कुले जातः पाण्डोः पुत्रो विशेषतः॥२६॥

The son of Kunti said laughingly in a friendly way. "Born in the race of Kurus, especially being the son Pandu,

द्रोणं व्यपदिशञ्जिष्यो वासुदेवसहायवान्।
भीतोऽस्मीति कथं ब्रूयां दधानो गाण्डिवं धनुः॥२७॥

Calling myself the pupil of Drona and getting the help of Vasudeva, how can I say that I am afraid especially as I hold the Gandiva bow?

युध्यमानस्य मे वीर गन्धर्वैः सुमहाबलैः।
सहायो घोषयात्रायां कस्तदाऽऽसीत् सखा मम॥२८॥

O hero, when fighting with the great army of Gandharvas in the battle, who was then my friend?

तथा प्रतिभये तस्मिन् देवदानवसंकुले।
खाण्डवे युध्यमानस्य कः सहायस्तदाऽवत्॥२९॥

Then again in that terrific battle between the gods and the Danavas fighting together at Khandava who was then my friend?

निवातकवचैर्युद्धे कालकेयैश्च दानवैः।
तत्र मे युध्यमानस्य कः सहायस्तदाऽवत्॥३०॥

In my fight with the Nivatakavachas or with the Danavas called Kalakeyais - who was my friend?

तथा विराटनगरे कुरुभिः सह संगरे।
युध्यतो बहुभिस्तत्र कः सहायोऽभवन्मम॥३१॥

Then again in the battle with Kurus in the city of Virat - who was my friend?

उपजीव्य रणे रुद्रं शक्रं वैश्रवणं यमम्।
वरुणं पावकं चैव कृपं द्रोणं च माधवम्॥३२॥

Having paid homage to Rudra, Shakra, Vaishravana, Yama, Varuna, Agni, Kripa, Drona and Madhava,

धारयन् गाण्डिवं दिव्यं धनुस्तेजोमयं दृढम्।
अक्षय्यशरसंयुक्तो दिव्यास्त्रपरिबृंहितः॥३३॥

And holding firmly the celestial bow the Gandiva and furnished with an inexhaustible mass of arrows and protected by celestial weapons,

कथमस्मद्विधो ब्रूयाद् भीतोऽस्मीति यशोहरम्।
वचनं नरशार्दूल वज्रायुधमपि स्वयम्॥३४॥

How can one like myself say 'I am afraid' calculated to cast infamy on my name, to even Indra himself who has the thunderbolt for his weapon, O best among men.

नास्मि भीतो महाबाहो सहायार्थश्च नास्ति मे।
यथाकामं यथायोगं गच्छ वाऽन्यत्र तिष्ठ वा॥३५॥

I am not afraid, O you of long arms and I have no necessity for your assistance. Go elsewhere if you please, or remain here if you like.

विनिवर्त्य ततो रुक्मी सेनां सागरसंनिभाम्।
दुर्योधनमुपागच्छत् तथैव भरतर्षभ॥३६॥

Then Rukmi, returning with that army resembling these came to Duryodhana and spoke in the same strain, O Bharata.

तथैव चाभिगम्यैनमुवाच वसुधाधिपः।
प्रत्याख्यातश्च तेनापि स तदा शूरमानिना॥३७॥

Coming to that ruler of the earth did he say the same thing and his help was refused by Duryodhana too who thought himself a hero.

द्वावेव तु महाराज तस्माद् युद्धादपेयतुः।
रौहिणेयश्च वार्ष्णेयो रुक्मी च वसुधाधिपः॥३८॥

Thus two parties, O great king did not take part in that battle, namely the son of Rohini, the scion of the Vrishni race and the ruler of the earth Rukmi.

गते रामे तीर्थयात्रां भीष्मकस्य सुते तथा।
उपाविशन् पाण्डवेया मन्त्राय पुनरेव च॥३९॥

Rama having gone to visit the sacred places and the son of Bhishmaka having returned in the manner just described the sons of Pandu again sat down for consolation.

समितिर्धर्मराजस्य सा पार्थिवसमाकुला।
शुशुभे तारकैश्चित्रा द्यौश्चन्द्रेणोव भारत॥४०॥

The assembly, of the virtuous king with all the rulers of the earth, shone as the moon in the sky surrounded by diverse stars, O Bharata.

CHAPTER 159

(SAINYA NIRYANA PARVA)-Continued

The speech of Sanjaya

जनमेजय उवाच

तथा व्यूढेष्वनीकेषु कुरूक्षेत्रे द्विजर्षभ।
किमकुर्वन् कुरवः कालेनाभिप्रचोदिताः॥४१॥

Janamejaya said

The army having then been prepared in order for battle, O best among the Bharatas, what did the sons of Kuru, urged as they were by destiny itself, do?

वैशम्पायन उवाच

तथा व्यूढेष्वनीकेषु यत्तेषु भरतर्षभा।

धृतराष्ट्रो महाराज संजयं वाक्यमब्रवीत्॥२॥

Vaishampayana said

The army having been prepared in order for battle, O Bharata, the great king Dhritarashtra said these words to Sanjaya.

एहि संजय सर्वं मे आचक्ष्वानवशेषतः।

सेनानिवेशे यद् वृत्तं कुरुपाण्डवसेनयोः॥३॥

"Come, O Sanjaya, and tell me everything in detail of the steps taken in the matter of encamping the army of the Kurus and the Pandavas.

दिष्टमेव परं मन्ये पौरुषं चाप्यनर्थकम्।

यदहं बुद्ध्यमानोऽपियुद्धदोषान् क्षयोदयान्॥४॥

In my opinion luck is the more important factor, manliness and prowess being vain and useless; since I though understanding the disadvantages of war which gives rise only to decay and ruin,

तथापि निकृतिप्रज्ञं पुत्रं दुर्द्यूतदेविनम्।

न शक्नोमि नियन्तुं वा कर्तुं वा हितमात्मनः॥५॥

Can not yet retain my son who considers folly to be wisdom and who is addicted to gambling, and cannot thus effect my own good.

भवत्येव हि मे सूत बुद्धिर्दोषानुदर्शिनी।

दुर्योधनं समासाद्य पुनः सा परिवर्तते॥६॥

My understanding is capable, O Suta, of finding out the disadvantage of a particular act but when I approach Duryodhana my understanding fails me.

एवं गते वै यद् भावि तद् भविष्यति संजय।

क्षत्रधर्मः किल रणे तनुत्यागो हि पूजितः॥७॥

Such being the case, O Sanjaya, what will happen must happen (in spite of all that I can do to prevent it). Besides it is the honored duty of a Kshatriya to quit this life in battle."

संजय उवाच

त्वद्युक्तोऽयमनुप्रश्नो महाराज यथेच्छसि।

न तु दुर्योधने दोषमिममाधातुमर्हसि॥८॥

Sanjaya said

This question, that you desire to put is worthy of you, O great king, but it is not proper that you should lay the fault entirely on Duryodhana.

शृणुष्वानवशेषेण वदतो मम पार्थिव।

य आत्मनो दुश्चरितादशुभं प्राप्नुयान्नरः।

न स कालं न वा देवानेनसा गन्तुमर्हति॥९॥

Listen to the end of my speech in detail regarding this matter; that man, who meets with disasters owing to his own bad acts, should not, properly speaking, lay the fault on time or luck nor on the gods.

महाराज मनुष्येषु निन्द्यं यः सर्वमाचरेत्।

स बध्यः सर्वलोकस्य निन्दितानि समाचरन्॥१०॥

O great king, he, who behaves sinfully in every thing towards men, ought to be killed by the entire world owing to his sinful behaviour.

निकारा मनुजश्रेष्ठ पाण्डवैस्त्वत्प्रतीक्षया।

अनुभूताः सहामात्यैर्निकृतैरधिदेवने॥११॥

O foremost among the sons of Manu, the Pandavas, defeated at the game dice, were much persecuted but they bore up all that for they had confidence in you.

हयानां च गजानां च राज्ञां चामिततेजसाम्।

वैशसं समरे वृत्तं यत् तन्मे शृणु सर्वशः॥१२॥

Hear from me fully of the slaughter that is about to be perpetrated in the battle, of horses, elephants, and kings of immeasurable prowess.

स्थिरो भूत्वा महाप्राज्ञ सर्वलोकक्षयोदयम्।

यथाभूतं महायुद्धे श्रुत्वा चैकमना भव॥१३॥

Hearing patiently of the massacre of the entire world that is about to take place in the battle, O you of great wisdom, be decided in this point namely.

न ह्येव कर्ता पुरुषः कर्मणोः शुभपापयोः।

अस्वतन्त्रो हि पुरुषः कार्यते दारुयन्त्रवत्॥१४॥

A man is not the doer of his virtuous or impious acts. In fact a man acts under compulsion like a wooden machine.

केचिदीश्वरनिर्दिष्टाः केचिदेव यदृच्छया।

पूर्वकर्मभिरप्यन्ये तेरैधमेतत् प्रदृश्यते।

तस्मादनर्थमापन्नः स्थिरो भूत्वा निशामय॥१५॥

Some say that each act is made to be done by god himself; others say that action proceeds from our own free will, while others again say that they are the results three opinions held in this matter. Listen therefore patiently to the disaster that is close on us.

CHAPTER 160

(ULUKADUTAGAMANA PARVA)

Instruction of Duryodhana to Uluka

संजय उवाच

हिरण्वत्यां निविष्टेषु पाण्डवेषु महात्मसु।

न्यविशन्त महाराज कौरवेया यथाविधि॥१॥

Sanjaya said

The great souled sons of Pandu having fixed their encampment at Hiranvati, the sons of Kuru too encamped there as usual, O great king.

तत्र दुर्योधनो राजा निवेश्य बलमोजसा।

सम्मानयित्वा नृपतीन् यस्य गुल्मांस्तथैव च॥२॥

The king Duryodhana, having encamped his soldiers there strongly, and having paid his respects to the rulers of men on his side and posted guards,

आरक्षस्य विधिं कृत्वा योधानां तत्र भारत।

कर्णं दुःशासनं चैव शकुनिं चापि सौबलम्॥३॥

And taken other measures for the protection of his soldiers, summoned before him Karna, Dushasana, Shakuni, the son of Subala,

आनाय्य नृपतिस्तत्र मन्त्रयामास भारत।

तत्र दुर्योधनो राजा कर्णेन सह भारत॥४॥

And consulted with the kings, O Bharata. The king Duryodhana first consulted with Karna, O Bharata.

सम्भाषित्वा च कर्णेन भ्रात्रा दुःशासनेन च।

सौबलेन च राजेन्द्र मन्त्रयित्वा नरर्षभा॥५॥

And having consulted with Karna and also with his brother Duhshasana, and that best

among men having also consulted with the son of Subala, O chief among kings!

आहूयोपह्वरे राजन्नुलूकमिदमब्रवीत्।

उलूक गच्छ कैतव्य पाण्डवान् सहसोमकान्॥६॥

And, summoning in private Uluka, said these words O king: "O Uluka, O son of one who is skillful at dice, go to the Pandavas united with the Somakas.

गत्वा मम वचो ब्रूहि वासुदेवस्य शृण्वतः।

इदं तत् समनुप्राप्तं वर्षपूगाभिचिन्तितम्॥७॥

And going there say this on my behalf within the hearing of Vasudeva; "What has been expected for a long series of years has now come.

पाण्डवानां कुरूणां व युद्धं लोकभयंकरम्।

यदेतत् कथनावाक्यं संजयो महदब्रवीत्॥८॥

Namely the war between the Pandavas and the Kurus, frightful to the world. Of the very boastful words Sanjaya told me,

वासुदेवसहायस्य गर्जतः सानुजस्य ते।

मध्ये कुरूणां कौन्तेय तस्य कालोऽयमागतः॥९॥

Proceeding from yourself and your younger brothers having Vasudeva for your ally, with a roar in the midst of the Kurus. O son of Kunti, the time for that has now come.

यथा वः सम्प्रतिज्ञातं तत् सर्वं क्रियतामिति।

ज्येष्ठं तथैव कौन्तेयं ब्रूयास्त्वं वचनान्मम॥१०॥

What you have resolved to do, do all." Then do you speak to the eldest son of Kunti on my behalf.

भ्रातृभिः सहितः सर्वैः सोमकैश्च सकेकयैः।

कथं वा धार्मिको भूत्वा त्वमधर्मं मनः कृथाः॥११॥

He, being a virtuous man, have you set your mind on a wrong course along with your brothers, and all the Somakas and the Kaikeyas.

य इच्छसि जगत् सर्वं नश्यमानं नृशंसवत्।

अभयं सर्वभूतेभ्यो दाता त्वमिति मे मतिः॥१२॥

Do you desire like an inhuman being to destroy the entire world, on the contrary in my opinion you should rather keep all living creatures in safety.

श्रूयते हि पुरा गीतः श्लोकोऽयं भरतर्षभ।

प्रहादेनाथ भद्रं ते हते राज्ये तु दैवतैः॥१३॥

It is heard, O best among the Bharatas, that in days of old, Pralhada sang this Sloka on his kingdom being wrested by the gods. May you fare well.

यस्य धर्मध्वजो नित्यं सुरा ध्वज इवोच्छ्रितः।

प्रच्छन्नानि च पापानि बैडालं नाम तद् व्रतम्॥१४॥

He, whose standard of righteousness is ever flying in the air like the standard of the gods and whose wicked deeds are concealed, is said to be of the ways of life adopted by the cat.

अत्र ते वर्तयिष्यामि आख्यानमिदमुत्तमम्।

कथितं नारदेनेह पितुर्मम नराधिप॥१५॥

I shall now tell you in this connection an excellent story repeated to my father by Narada, O ruler of men.

मार्जारः किल दुष्टात्मा निष्ठेष्टः सर्वकर्मसु।

ऊर्ध्वबाहुः स्थितो राजन् गङ्गातीरे कदाचन॥१६॥

स वै कृत्वा मनःशुद्धिं प्रत्ययार्थं शरीरिणाम्।

करोमि धर्ममित्याह सवनेव शरीरिणः॥१७॥

A cat, wicked-souled and disinclined to action, once on a time went to the banks of the Ganga and stayed there with his arms upraised. He, having set his heart on holy devotion, to inspire confidence in animals, said to all living beings "I shall practice virtue."

तस्य कालेन महता विश्रम्भं जग्मुरण्डजाः।

समेत्य च प्रशंसन्ति मार्जारं तं विशाम्पते॥१८॥

In course of time birds had much confidence in him and having assembled together they began to praise the cat, O lord of the universe.

पूज्यमानस्तु तैः सर्वैः पक्षिभिः पक्षिभोजनः।

आत्मकार्यं कृतं मेने चर्यायश्च कृतं फलम्॥१९॥

That eater of birds, having been thus honored by those feathery creatures, considered his object accomplished and the result of his devotions achieved.

अथ दीर्घस्य कालस्य तं देशं मूषिका ययुः।

ददृशुस्तं च ते तत्र धार्मिकं व्रतचारिणम्॥२०॥

After a long time some mice came there and saw him practicing virtue and ascetic austerities.

कार्येण महता युक्तं दम्भयुक्तेन भारत।

तेषां मतिरियं राजन्नासीत् तत्र विनिश्चये॥२१॥

And ever employed in a great deed with pride. Being sure of this fact, they came to cherish this desire, O king.

बहुमित्रा वयं सर्वे तेषां नो मातुलो ह्ययम्।

रक्षां करोतु सततं वृद्धबालस्य सर्वशः॥२२॥

We have many enemies; therefore let this one be our maternal uncle and let him therefore protect always all of us, old and young.

उपगम्य तु ते सर्वे बिडालमिदमब्रुवन्।

भवत्प्रसादादिच्छामश्चर्तं चैव यथासुखम्॥२३॥

And they having all approached the cat said this- Through your grace we desire to roam about happily.

भवान् नो गतिरव्यग्रा भवान् नः परमः सुहृत्।

ते वयं सहिताः सर्वे भवन्तं शरणं गताः॥२४॥

You are our refuge, you are our best friend; all of us therefore place ourselves under your protection.

भवान् धर्मपरो नित्यं भवान् धर्मे व्यवस्थितः।

स नो रक्ष महाप्रज्ञ त्रिदशानिव वज्रभृत्॥२५॥

You are ever virtuously inclined, you are ever adopting a pious course; therefore do you, O you of great wisdom, protect us as the wielder of the thunder-bolt protects the gods.

एवमुक्तस्तु तैः सर्वैर्मूषिकैः स विशाम्पते।

प्रत्युवाच ततः सर्वान् मूषिकान् मूषिकान्तकृत्॥२६॥

Being thus spoken to by all those mice, O lord of the universe, that destroyer of mice then spoke in reply to those mice.

द्वयोर्योगं न पश्यामि तपसो रक्षणस्य च।

अवश्यं तु मया कार्यं वचनं भवतां हितम्॥२७॥

The connection between the two I do not see namely-my austerities and my protecting you, but of course I must act as you ask me for your good.

युष्माभिरपि कर्तव्यं वचनं मम नित्यशः।

तपसाऽस्मि परिश्रान्तो दृढं नियममास्थितः॥२८॥

But my words too ought to be always listened to by you. I am weakened by devotion but yet attached to it by firm resolve.

न चापि गमने शक्ति कश्चित् पश्यामि चिन्तयन्।
सोऽस्मि नेयः सदा ताता नदीकूलमितः परम्॥२९॥

I have not the slightest power to move, I now see on reflection; therefore should I be taken every day hence to the river side by you, my dear friends.

तथेति तं प्रतिज्ञाय मूषिका भरतर्षभा

वृद्धबालमथो सर्वं मार्जाराय न्यवेदयन्॥३०॥

The mice too saying "very well", O best among the race of Bharatas, placed every one of themselves, old and young, under the protection of the cat.

ततः स पापो दुष्टात्मा मूषिकानथ भक्षयन्।

पीवश्च सुवर्णश्च दृढबन्धश्च जायते॥३१॥

Then did that wicked-souled wretch began to feed on mice and grow fat and in vigour of body.

मूषिकाणां गणश्चात्र भृशं संक्षीयतेऽथ सः।

मार्जारो वर्धते चापि तेजोबलसमन्वितः॥३२॥

The members of mice began to diminish quickly and the cat too began to grow up endued with strength and energy.

ततस्ते मूषिकाः सर्वे समेत्यान्योऽन्यमब्रुवन्।

मातुलो वर्धते नित्यं वयं क्षीयामहे भृशम्॥३३॥

Then did those rats, meeting together, said to one another 'Our maternal uncle is growing up day by day but we are being speedily reduced in numbers.'

ततः प्रज्ञतमः कश्चिद्विण्डिको नाम मूषिकः।

अब्रवीद् वचनं राजन् मूषिकाणां महागणम्॥३४॥

Then the wisest among the mice, one named Dindika said these words in the assembly of the rats, O king.

गच्छतां वो नदीतीरं सहितानां विशेषतः।

पृष्ठतोऽहं गमिष्यामि सहैव मातुलेन तु॥३५॥

You go to the river side together (in advance); after you, I shall go in company with our maternal uncle.

साधु साध्वति ते सर्वे पूजयांचक्रिरे तदा।

चक्रुश्चैव यथान्यायं विण्डिकस्य वचोऽर्थवत्॥३६॥

These words were applauded by them with the exclamation "well said" "well said" and

they acted according to the suggestion of Dindika, which was consistent with reason.

अविज्ञानात् ततः सोऽथ विण्डिकं ह्युपभुक्तवान्।

ततस्ते सहिताः सर्वे मन्त्रयामासुरञ्जसा॥३७॥

Owing to ignorance (of the plan) the cat ate up Dindika that day; then did they united together hold a consultation shortly after. One of the oldest mice named Kolika,

तत्र वृद्धतमः कश्चित् कोलिको नाम मूषिकः।

अब्रवीद् वचनं राजन् ज्ञातिमध्ये यथातथम्॥३८॥

न मातुलो धर्मकामश्छद्ममात्रं कृता शिखा।

Said this words, O king, among the members of his race which was indeed the truth. The desire of our maternal uncle is not to earn virtue, it is only a disguise.

न मूलफलभक्षस्य विष्टा भवति लोमशा॥३९॥

अस्य गात्राणि वर्धन्ते गणश्च परिहीयते।

The evacuation of animals eating roots and fruits, cannot have hairs in it; his body is growing fatter while we are decreasing in numbers.

अथ सप्ताष्टदिवसान् विण्डिकोऽपि न दृश्यते॥४०॥

एतच्छ्रुत्वा वचः सर्वे मूषिका विप्रदुर्बुः।

For these seven and eight days moreover Dindika too is not seen.' Hearing this all the mice ran away.

बिडालोऽपि स दुष्टात्मा जगामैव यथागतम्॥४१॥

तथा त्वमपि दुष्टात्मन् न बैडालं व्रतमास्थितः।

The wicked-souled cat too went away where he came from. In the same way are you also, O you of wicked heart, adopting the policy of the cat.

चरसि ज्ञातिषु सदा बिडालो मूषिकेष्विव॥४२॥

अन्यथा किल ते वाक्यमन्यथा कर्म दृश्यते।

You behave to your kinsmen always as the cat behaved to the mice; your words mean one thing while your acts are seen to be quite different,

दम्भनार्थाय लोकस्य वेदाश्चोपशमश्च ते॥४३॥

त्यक्त्वा छद्मं त्विदं राजन् क्षत्रधर्मं समाश्रितः।

For a display before the world your knowledge of the Vedas, and the harmless

of your nature; leaving aside this disguise and adopting the life of a Kshatriya.

कुरु कार्याणि सर्वाणि धर्मिष्ठोऽसि नरर्वभ॥४४॥

बाहुवीर्येण पृथिवीं लब्ध्वा भरतसत्तम।

Do all these acts, and then will you be called a righteous man, O best among the men; O best among the Bharatas, having won this earth by the prowess of your arms,

देहि दानं द्विजातिभ्यः पितृभ्यश्च यथोचितम्॥४५॥

क्लिष्टाया वर्षपूगांश्च मातुर्मातृहिते स्थितः।

Make gifts to the twice-born and due offerings to your forefathers. Seeking the welfare of your mother, that mother who has undergone much trouble for a series of years.

प्रमार्ज्याश्च रणे जित्वा सम्मानं परमावह॥४६॥

पञ्च ग्रामा वृता यत्नान्नास्माभिरपवर्जिताः।

Dry up her tears by becoming victories in battle and conferring exalted honours on her. Five villages only were asked for by you humbly and that even was refused by us.

युध्यामहे कथं संख्ये कोपयेव च पाण्डवान्॥४७॥

त्वत्कृते दुष्टभावस्य संत्यागो विदुरस्य च।

With the thought how can we engage in fight, how can we inspire anger into the sons of Pandu. It was on account of your doing that we cast off the wicked Vidura.

जातुषे च गृहे दाहं स्मर तं पुरुषो भव॥४८॥

यच्च कृष्णमवोचस्त्वमायान्तं कुरुसंसदि।

Remembering the attempt to burn you up in a house of powered lac be a man (and fight) as you said to Krishna when he was coming to the assembly of the Kurus.

अयमस्मि स्थितो राजन् शमाय समराय च॥४९॥

तस्यायमागतः कालः समरस्य नराधिप।

I remain here, O king, ready for peace or for war; remember that the time for that fight is now come, O ruler of men.

एतदर्थं मया सर्वं कृतमेतद् युधिष्ठिर॥५०॥

किं नु युद्धात् परं लाभं क्षत्रियो बहु मन्यते।

किं च त्वं क्षत्रियकुले जातः सम्प्रस्थितो भुवि॥५१॥

All this has been made ready by me in view of that, O Yudhishtira. What does a Kshatriya consider to be a greater gain than

war? You are born in a Kshatriya race and are known in this world.

द्रोणादस्त्राणि संप्राप्य कृपाच्च भरतर्वभ।

तुल्ययोनौ समबले वासुदेवं समाश्रितः॥५२॥

Having learnt the use of weapons from Drona and from Kripa, O best among Bharatas, you yet seek the protection of Vasudeva, of equal birth and equal strength.

ब्रूयास्त्वं वासुदेवं च पाण्डवानां समीपतः।

आत्मार्थं पाण्डवार्थं च यत्ता मां प्रति योधया॥५३॥

You should also say to Vasudeva in the hearing to the son of Pandu. For your own sake, and for the sake of Pandavas fight with me with all your power.

सभामध्ये च यद् रूपं मायया कृतवानसि।

तत् तथैव पुनः कृत्वा सार्जुनो मामभिद्रव॥५४॥

The form in which you showed yourself in the midst of the assembly by the help of illusion, assuming again, come against me along with Arjuna.

इन्द्रजालं च माया वै कुहका वाऽपि मीषणा।

आत्तशस्त्रस्य संग्रामे वहन्ति प्रतिगर्जनाः॥५५॥

Illusion is sometimes frightful but it only inspires rage in him who has taken up arms and is ready for battle.

वयमप्युत्सहेम ह्यं खं च गच्छेम मायया।

रसातलं विशामोऽपि ऐन्द्रं वा पुरमेव तु॥५६॥

Who can venture to go to heaven and to the say by the help of illusion and can enter even Rasatala and even the capital of Indra?

दर्शयेम च रूपाणि स्वशरीरे बहून्पि।

न तु पर्यायतः सिद्धिर्बुद्धिमाप्नोति मानुषीम्॥५७॥

In this body of mine I can show many forms but it is not by inspiring fight that a man becomes successful.

मनसैव हि भूतानि धातैव कुस्ते वशे।

यद् ब्रवीषि च वार्ष्णेय धार्तराष्ट्रानहं रणे॥५८॥

By the force of the mind alone, does the Creator bring all creatures under his control. You too, O scion of the Vrishni race, said at the time namely.

घातयित्वा प्रदास्यामि पार्थेभ्यो राज्यमुत्तमम्।

आचक्षे च मे सर्वं संजयस्तव भाषितम्॥५९॥

That, killing in battle the son of Dhritarashtra I shall bestow an excellent kingdom on the sons of Pritha-Sanjaya informed me of everything that you said:-

मदिद्वितीयेन पार्थेन वैरं वः सव्यसाचिना।

स सत्यसंगरो भूत्वा पाण्डवार्थं पराक्रमी॥६०॥

"You declare war with Savyasachin having me for his second." Now being firmly devoted to truth, and for the sake of the Pandavas,

युध्यस्वाद्य रणे यत्तः पश्यामः पुरुषो भव।

यस्तु शत्रुमभिज्ञाय शुद्धं पौरुषमास्थितः॥६१॥

Fight with all your might and be a man-and we shall see. That ma, who knowing the might of his enemy acts, at the dictates of manliness,

करोति द्विषतां शोकं स जीवति सुजीवितम्।

अकस्माच्चैव ते कृष्ण ख्यातं लोके महद् यशः॥६२॥

And brings grief on his enemies, lives indeed a good life. For no reason, O Krishna are you considered to be of great renown in this world and how they will know that many are the oxen who are important though they have horns.

अद्येदानीं विजानीमः सन्ति षण्ढाः सशृङ्गकाः।

मद्विधो नापि नृपतिस्त्वयि युक्तः कथञ्चना॥६३॥

A ruler of man like myself should never fight with you being clad in a coat of mail, you who are the slave of Kansa.

संनाहं संयुगे कर्तुं कंसभृत्ये विशेषतः।

तं च तूबरकं बालं बह्वाशिनमविद्यकम्॥६४॥

To that stupid and dull-headed boy (in wisdom) that voracious eater, that ignorant man,

उलूक मद्बचो बूहि असकृन्नीमसेनकम्।

विराटनगरे पार्थ यस्त्वं सूदो ह्यभूः पुरा॥६५॥

O Uluka, say on my behalf, to that vicious weight Bhimasena: "O son of Pritha, in the city of Virata were you before a cook,"

बल्लवो नाम विख्यातस्तन्ममैव हि पौरुषम्।

प्रतिज्ञातं सभामध्ये न तन्मिथ्या त्वया पुरा॥६६॥

Known by the name of Ballava and that was all on account of my manliness. Be not

false to the resolve you made in the midst of the council in olden times.

दुःशासनस्य रुधिरं पीयतां यदि शक्यते।

यद् ब्रवीषि च कौन्तेय धार्तराष्ट्रानहं रणे॥६७॥

Drink the blood of Dushasana, if you can. O son of Kunti, what you said namely, that in battle, the sons of Dhritarashtra,

निहनिष्यामि तरसा तस्य कालोऽयमागतः।

त्वं हि भोज्ये पुरस्कार्यो भक्ष्ये पेये च भारता॥६८॥

I shall soon slay, the time for that is now come. You can indeed be rewarded in matters of dishes-both meats and drinks.

क्वं युद्धं क्वं च भोक्तव्यं युध्यस्व पुरुषो भव।

शयिष्यसे हतो भूमौ गदामालिङ्ग्य भारता॥६९॥

Great however is the difference between dishes and war. Come, now, fight and be a man. You will be down on the field killed, embracing your mace, O Bharata.

तद् वृथा च सभामध्ये वल्गितं ते वृकोदर।

उलूक नकुलं बूहि वचनान्मम भारता॥७०॥

The boast you indulged in at that assembly is false, O Vrikodara. O Uluka, on my behalf do you also speak to Nakula.

युध्यस्वाद्य स्थिरो भूत्वा पश्यामस्तव पौरुषम्।

युधिष्ठिरानुरागं च द्वेषं च मयि भारता

कृष्णायश्च परिवर्लेशं स्मरेदानीं यथातथम्॥७१॥

Fight now with patience and I shall see your manliness. I shall see too how great is your esteem for Yudhishtira and contempt for myself.

ब्रूयास्त्वं सहदेवं च राजमध्ये वचो मम।

युद्धेदानीं रणे यत्तः क्लेशान् स्मर च पाण्डव॥७२॥

Remember now the troubles experienced by Krishna. Speak also on my behalf of Sahadeva in the midst of kings these words.

विराटद्रुपदौ चोभौ ब्रूयास्त्वं वचनान्मम।

न दृष्टपूर्वा भर्तारो भृत्यैरपि महागुणैः॥७३॥

तथाऽर्थपतिभिर्भृत्या यतः सृष्टाः प्रजास्ततः।

अश्लाघ्योऽयं नरपतिर्युवयोरिति चागतम्॥७४॥

"War having now been proclaimed, fight with all your might, O son of Pandu, and

remember your troubles." Say also on my behalf to Drupada and Virata: "you are fools for you are not content to have me as your master but on the contrary you have gladly been the slaves of Yudhishtira. This king deserves no praise, probably with this thought do you now come to fight with us.

ते यूयं संहता भूत्वा तद्व्यर्थं ममापि च।

आत्मार्यं पाण्डवार्यं च प्रयुद्ध्यस्व मया सह॥७५॥

Therefore do you, united together, fight with me to gain your own ends and that of the Pandavas and to bring on my death."

धृष्टद्युम्नं च पाञ्चाल्यं दूयास्त्वं वचनान्मम।

एष ते समयः प्राप्तो लब्धव्यश्च त्वयाऽपि सः॥७६॥

Speak to Dhristadyumna, prince of Panchala, on my behalf "now is the time for you and you will now meet with death.

द्रोणमासाद्य समरे ज्ञास्यसे हितमुत्तमम्।

युध्यस्व ससुहृत् पापं कुरु कर्म सुदुष्करम्॥७७॥

Coming face to face with Drona in battle shall you know which is good for you. Do you fight for the sake of your well wishers and accomplish a deed hard to do." O Uluka, speak on my behalf thus Shikhandin; "the son of Kuru having long arms does not slay you for he holds you to be a woman.

शिखण्डिनमथो दूहि उलूक वचनान्मम।

स्त्रीति मत्वा महाबाहुर्न हनिष्यति कौरवः॥७८॥

That son of Ganga, that foremost among bow men, will not kill you therefore; do you fight without fear; fight with all your might, I will see your manliness."

गाङ्गेयो धन्विनां श्रेष्ठो युद्धेदानीं सुनिर्भयः।

कुरु कर्म रणे यत्तः पश्यामः पौरुषं तव॥७९॥

Saying this the king laughing aloud said to Uluka: "Speak again to Dhananjaya in the hearing of Vasudeva.

एवमुक्त्वा ततो राजा प्रहस्योलूकमब्रवीत्।

धनंजयं पुनर्बुहि वासुदेवस्य शृण्वतः॥८०॥

Either having defeated us for you rule over this universe or being yourselves defeated by us steep the sleep of heroes.

अस्मान् वा त्वं पराजित्य प्रशाधि पृथिवीमिमाम्।

अथवा निर्जितोऽस्माभी रणे वीर शयिष्यसि॥८१॥

Remembering, O son of Pandu, the pain of being exiled from your kingdom and of your residence in the forth and the trouble endured by Krishna, be a man.

राष्ट्रनिर्वासनक्लेशं वनवासं च पाण्डव।

कृष्णायश्च परिवर्त्तेशं संस्मरन् पुरुषो भव॥८२॥

All the objects for which a Kshatriya lady brings forth a son are now come, strength, prowess, heroism and skillfulness in the use of weapon,

यदर्थं क्षत्रिया सूते सर्वं तदिदमागतम्।

वलं वीर्यं च शौर्यं च परं चाप्यस्त्रलाघवम्॥८३॥

And manliness, showing these, in battle, appease your rage. Persecuted, dispirited and exiled for a long time,

पौरुषं दर्शयन् युद्धे कोपस्य कुरु निष्कृतिम्।

परिवर्त्तितस्य दीनस्य दीर्घकालोषितस्य च।

हृदयं कस्य न स्फोटैर्दृष्ट्याद् भ्रंशितस्य च॥८४॥

And deprived of wealth, who is there whose heart would not break. Who is there who being born in a good family, being himself a lord, and not coveting the wealth of others, would not be excited with anger having lost a kingdom which is his by the rights of succession.

कुले जातस्य शूरस्य परितोषवृद्धतः।

आस्थितं राज्यमाक्रम्य कोपं कस्य न दीपयेत्॥८५॥

Let the tall talks that you have made be realized in deeds; he is known to be a worthless man who having indulged in boasts does not relies them in deeds.

यत् तदुक्तं महद् वाक्यं कर्मणा तद् विभाव्यताम्।

अकर्मणा कथितेन सन्तः कुपुरुषं विदुः॥८६॥

अभिप्राणां वशे स्थानं राज्यं च पुनरुद्धर।

द्वावर्थौ युद्धकामस्य तस्मात् तत् कुरु पौरुषम्॥८७॥

Recover this kingdom and these territories which are now in the possession of enemies, these are indeed the two objects of war; therefore display your prowess.

पराजितोऽसि द्यूतेन कृष्णा चानायिता सभाम्।

शक्योऽमर्षो मनुष्येण कर्तुं पुरुषमानिना॥८८॥

In a game at dice have you been defeated and Krishna was dragged into the council. Wrath should therefore be displayed by one who thinks himself a man in such circumstances.

द्वादशैव तु वर्षाणि वने धिष्याद् विवासितः।

संवत्सरं विराटस्य दास्यमास्थाय चोषितः॥८९॥

For twelve years have you been exiled from your home into the woods, and for a whole year you lived as a slave under Virata.

राष्ट्रनिर्वासनक्लेशं वनवासं च पाण्डवा

कृष्णायाश्च परिक्लेशं संस्मरन् पुरुषो भव॥९०॥

Remembering therefore the trouble of being exiled from the kingdom, the residence in the forest and the sufferings of Krishna, be a man.

अप्रियाणां च वचनं प्रब्रुवत्सु पुनः पुनः।

अमर्षं दर्शयस्व त्वममर्षो ह्येव पौरुषम्॥९१॥

Show your wrath to them who on the eve of your excite again and again used harsh words to you, for wrath is manliness.

क्रोधो बलं तथा वीर्यं ज्ञानयोगोऽस्त्रलाघवम्।

इह ते दृश्यतां पार्थ युद्ध्यस्व पुरुषो भव॥९२॥

Wrath, strength, prowess, knowledge, application and quickness in the handling of weapons, show these now and fight, O son of Pritha, and act like a man.

लोहाभिसारो निर्वृत्तः कुरुक्षेत्रमकर्मम्।

पृष्ठास्तेऽश्वा भृता योधाः श्रो युद्ध्यस्व सकेशवः॥९३॥

The deities, presiding over each weapon, have now been invoked. Kurukshetra is now free from mud, your horses are fat and sleek, your soldiers have been paid their dues, therefore do you fight, along with Keshava tomorrow.

असमागम्य भीष्मेण संयुगे किं विकृत्यसे।

आरुक्ष्यथैवा मन्दः पर्वतं गन्धमादनम्॥९४॥

Without encountering Bhishma in battle why do you boast? Like that fool who used to boast without ever ascending the Gandhamadana mountain,

एवं कथसि कौन्तेय अकथन् पुरुषो भव।

सूतपुत्रं सुदुर्ध्वं शल्यं च बलिनां वरम्॥९५॥

You too boast in the same way; O son of Kunti, show forth your manliness without boasting. The son of a Suta, excited with great wrath, and that foremost among persons endued with strength namely Shalya,

द्रोणं च बलिनां श्रेष्ठं शचीपतिसमं युधि।

अजित्वा संयुगे पार्थ राज्यं कथमिहेच्छसि॥९६॥

And Drona that foremost among men gifted with strength, who all in battle are equal to the Lord of Sachi himself, without defeating in battle all these, how do you desire the kingdom, O son of Pritha?

ब्राह्मे धनुषि चाचार्य वेदयोरन्तर्गतं द्वयोः।

युधि धुर्यमविक्षोभ्यमनीकचरमच्युतम्॥९७॥

The one, who is the preceptor in the science of bowmanship as also in the Vedas he who has thoroughly studied these two, he that is foremost in battle and who can never be separated from his army,

द्रोणं महाद्युतिं पार्थ जेतुमिच्छसि तन्मृषा।

न हि शुश्रुम वातेन मेरुमुन्मथितं गिरिम्॥९८॥

O son of Pritha, the desire you entertain of vanquishing in battle that Drona, is vain; I never heard that the Meru mountain was ever moved by the wind.

अनिलो वा वहन्मेरुं द्यौर्वापि निपतेन्महीम्।

युगं वा परिवर्तेन यद्येवं स्याद् यथाऽऽत्य माम्॥९९॥

But even the wind may move the Meru mountain, the heaven may fall over the earth, the periods now reigning may change, if what you have told me ever happens.

को ह्यस्ति जीविताकाङ्क्षी

प्राप्येममरिमर्दनम्।

पार्थो वा इतरो वापि

कोऽन्यः स्वस्ति गृहान् व्रजेत्॥१००॥

Who is there, the son of Pritha or any body else, who, having fought with this grinder of foes, would return home with life and in health,

कथमाभ्यामभिध्यातः संस्पृष्टो दारुणेन वा।

रणे जीवन् प्रमुच्येत पदा भूमिमुपस्पृशन्॥१०१॥

Who is there touching this earth with his foot who, after an encounter with these two and having his body brought in contract with

the fierce arrows, would leave the field of battle alive?

किं दर्दुरः कूपशयो यथेमा
न बुध्यसे राजचमूं समेताम्।
दुराधर्षा देवचमूप्रकाशां गुप्तां
नरेन्द्रेस्त्रिदशैरिव द्याम्॥१०२॥

Why do you, like a frog living in a well, not understand the might of this vast army of assembled monarchs which is hard to be vanquished and which, shining as a celestial army, is protected by kings as heaven itself by the gods?

प्राच्यैः प्रतीच्यैश्च दक्षिणात्यैरुदीच्य-
काम्बोजशकैः खशैश्च।
शाल्वैः समत्यैः कुरुमध्यदेशैर्ल्लेच्छैः
पुलिन्दैर्द्रविडाश्चकाङ्ग्यैः॥१०३॥

Protected by the kings of the East, West, South, and North, of the Shalvas along with the Matsya's, the Kurus of the middle countries, the Mlecchas, the Pulindas, the Dravidas, the Andhras, and the Kanchis,

नानाजनौघं युधि सम्प्रवृद्धं
गाङ्गं यथा वेगपारणीयम्।
मां च स्थितं नागबलस्य मध्ये
युयुत्ससे मन्द किमल्पबुद्धे॥१०४॥

Why do you wish to fight, O fool of little understanding, with me in the midst of this army of elephants, this army composed of various races and which in battle is as incapable of being crossed over as the waves of the Ganga.

अक्षय्याविषुधी चैव अग्निदत्तं च ते रथम्।
जानीमो हि रणे पार्थ्यं केतुं दिव्यं च भारता॥१०५॥

I know that your quivers are never exhausted of their contents. I know your chariot given to you by Agni. I know you, O son of Pritha, in battle and I know your celestial banners, O Bharata.

अकथ्यमानो युद्ध्यस्व कथ्यसेऽर्जुन किं बहु।
पर्यायात् सिद्धिरेतस्य नैतत् सिध्यति कथ्यनात्॥१०६॥

Fight and do not boast; why do you; O Arjuna, boast so much? One wins a battle by

his method of fighting and he does not win in consequence of boasts.

यदीदं कथ्यनाल्लोके सिध्येत् कर्म धनंजय।
सर्वे भवेयुः सिद्धार्थाः कथ्यने को हि दुर्गतः॥१०७॥

If, O Dhananjaya, people in the world were to succeed owing to boasting then all would have their objects gained for who would be slow to boast.

जानामि ते वासुदेवं सहायं
जानामि ते गाण्डिव तालमात्रम्।
जानाम्यहं त्वादृशो नास्ति योद्धा
जानानस्ते राज्यमेतद्धरामि॥१०८॥

I know that Vasudeva is your ally, I know your Gandiva bow which is six cubits long. I know that there is no warriors equal to you, and knowing all this I deprive you of your kingdom.

न तु पर्यायधर्मेण सिद्धिं प्राप्नोति मानवः।
मनसैवानुकूलानि धातैव कुरुते वशे॥१०९॥

Man does not obtain success in his desires simply as a matter of course, By mere will force does the Creator make unfavourable circumstances turn into favourable ones and get them under control.

त्रयोदश समा भुक्तं राज्यं विलपतस्तवा।
भूयश्चैव प्रशसिष्ये त्वां निहत्य सबाध्वम्॥११०॥

The kingdom has been enjoyed by me for thirteen years while you were weeping; and again shall I rule over it after slaying yourself along with your friends.

क्वं तदा गाण्डिवं तेऽभूद् यत् त्वं दासपणैर्जितः।
क्वं तदा भीमसेनस्य बलमासीच्च फाल्गुन॥१११॥

1 Where was your Gandiva bow when you were defeated at a game of dice and made a slave? And where again was the strength of Bhimasena, O Falguna?

सगदाद् भीमसेनाद् वा फाल्गुनाद् वा सगाण्डिवात्।
न वै मोक्षस्तदाभूद् वो विना कृष्णमनिन्दिताम्॥११२॥

Without the help of that praise worthy Krishna you would not have been liberated at the time, though you had the help of Bhimasena with his mace and Falguna with his Gandiva.

सा वो दास्ये समापन्नान् मोचयामास पार्षती।
अमानुष्यं समापन्नान् दासकर्मण्यवस्थितान्॥११३॥

She, the daughter of Prishata race, liberated you who had come by the condition of a slave, and were engaged in offices becoming only of the low and in working as slaves.

अवोचं यत् षण्ढतिलानहं वस्तथ्यमेव तत्।
धृता हि वेणि पार्थेन विराटनगरे तदा॥११४॥

What, I said then of you, namely, that you were like the seed of the sesame without the kernel, was indeed true for did not the son of Pritha (Arjuna) bear long hair when in the city of Virata?

सूदकर्मणि विश्रान्तं विराटस्य महानसे।
भीमसेनेन कौन्तेय यत् तु तन्मम पौरुषम्॥११५॥

The feelings of weariness, which O son of Kunti, were felt by Bhimasena in the palace of Virata, while engaged in the duties of a cook, are a proof of my manliness.

एवमेव सदा दण्डं क्षत्रियाः क्षत्रिये दधुः।
वेणीं कृत्वा षण्ढवेषः कन्यां नर्तितवानसि॥११६॥

Wearing the disguise of an eunuch, and wearing long hair and with hips and waist bands were you engaged in teaching a girl dancing. Such is the punishment which Kshatriyas award to a Kshatriya who flies from battle.

न भयाद् वासुदेवस्य न चापि तव फाल्गुन।
राज्यं प्रतिप्रदास्यामि युद्ध्यस्व सहकेशवः॥११७॥

Nor from fear of Vasudeva, nor from fear of you, O Falguna, shall I give you back the kingdom therefore do you fight along with Keshava.

न माया हीन्द्रजालं वा कुहका वापि भीषणा।
आतशस्त्रस्य संग्रामे वहन्ति प्रतिगर्जनाः॥११८॥

Neither deception, nor illusion, nor the trick of a conjurer is frightful to one who has taken up arms for fight, these only tend to excite his anger.

वासुदेवसहस्रं वा फाल्गुनानां शतानि वा।
आसाद्य माममोघेषु द्रविष्यन्ति दिशो दश॥११९॥

A thousand Vasudevas, a hundred of Falgunas, having confronted me whose arms

are never struck in vain, will fly away in all directions.

संयुगं गच्छ भीष्मेण भिञ्चि वा शिरसा गिरिम्।
तरस्व वा महागाधं बाहुभ्यां पुरुषोदधिम्॥१२०॥

Go to fight with Bhishma, or rend asunder the mountain by your head or with the help only of your two arms cross the sea of vast expanse,

शारद्वतमहामीनं विविंशतिमहोरगम्।
बृहद्वलमहोद्वेलं सौमदत्तितिमिङ्गिलम्॥१२१॥

The sea having the son of Sharadvata as the great fish, Vivingshati as the great serpent, Bhishma as current of immeasurable might, Drona as its invincible crocodile,

भीष्मवेगमपर्यन्तं द्रोणग्राहदुरासदम्।
कर्णशल्यझषावर्तं काम्बोजवडवामुखम्॥१२२॥

Karna and Shalya as its small fish and whirl pools, Kamboja, throne sending out flames from his mouth Brihadbala, the great waves and the son of Somadatta, the Timi fishes,

दुःशासनौघं शलशल्यमत्स्यं सुषेणचित्रायुधनागनक्रम्।
जयद्रथाद्रिं पुरुमित्रगाधं दुर्मर्षणोदं शकुनिप्रपातम्॥१२३॥

Yuyutsu and Bhagadatta as its gale, Shrutayus and the son of Hridika its gulfs and bay, Dushasana its waves, Sushena and Chitrayudha its sea elephants and crocodiles,

शस्त्रौघमक्षय्यमभिप्रवृद्धं
यदावगाह्य श्रमनष्टचेताः।
भविष्यसि त्वं हतसर्वबाह्यवस्तदा
मनस्ते परितापमेष्यति॥१२४॥

Jayadratha its hidden rocks, Purumitra its depth, Shakuni its water falls. when descending into the sea having inexhaustible weapons as its waves you will feel weary and be rendered senseless, then will your mind feel repentance.

तदा मनस्ते त्रिदिवादिवाशुचे
निर्वर्तिता पार्थ महाप्रशासनात्।

प्रशाम्य राज्यं हि सुदुर्लभं त्वया
बुभूषितः स्वर्ग इवातपस्विना॥१२५॥

Then, O son of Pritha, will your mind be turned from the thought of ruling over the earth

like one who has lived a life of infamy giving up all hopes of heaven. To win a kingdom for you is as difficult as to obtain heaven for a man who has never practiced devotion.

CHAPTER 161

(ULUKADUTAGAMANA PARVA)-

Continued

The speech of Uluka

संजय उवाच

सेनानिवेशं सम्प्राप्तः कैतव्यः पाण्डवस्य ह।
समागतः पाण्डवेयैर्युधिष्ठिरमभाषत॥१॥

Sanjaya said

The son, of the one proficient in the game of dice, having reached the encampment of the Pandavas, said to Yudhishtira who was seated with the other sons of Pandu.

अभिज्ञो दूतवाक्यानां यथोक्तं ब्रूवतो मम।
दुर्योधनसमादेशं श्रुत्वा न क्रोद्धुमर्हसि॥२॥

You very well know the nature of the words of envoys; therefore it is not proper that you should be angry with me who will only speak what Duryodhana has instructed me.

युधिष्ठिर उवाच

उलूकं न भयं तेऽस्ति ब्रूहि त्वं विगतज्वरः।
यन्मतं धार्तराष्ट्रस्य लुब्धस्यादीर्घदर्शिनः॥३॥

Yudhishtira said

O Uluka, you need have no fear; speak out without any fear of trouble, what opinion is held by the son of Dhritarashtra, actuated by avarice and having little foresight."

ततो ह्युत्तिमतां मध्ये पाण्डवानां महात्मनाम्।

सुञ्जयानां च मत्स्यानां कृष्णस्य च यशस्विनः॥४॥

Then in the midst of those men of effulgence, those great-souled son of Pandu and the Srinjayas and the Matsya's and also the renowned Krishna,

द्रुपस्य सपुत्रस्य विराटस्य च संनिधौ।

भूमिपानां च सर्वेषां मध्ये वाक्यं जगाद ह॥५॥

And also of Drupada with his son and in the presence of Virata also and in the midst of those rulers of the earth he uttered these words.

उलूक उवाच

इदं त्वामब्रवीद् राजा धार्तराष्ट्रो महामनाः।
शृण्वतां कुरुवीराणां तन्निबोध युधिष्ठिर॥६॥

Uluka said

The royal son of Dhritarashtra, endued with a large mind, said this to you in the hearing, of the Kuru heroes; listen to them O Yudhishtira.

पराजितोऽसि ह्यूतेन कृष्णा चानायिता सभाम्।
शक्योऽमर्षो मनुष्येण कर्तुं पुरुषमानिना॥७॥

You had been defeated at a game of dice, and Krishna had been dragged into the council, a man, who thinks himself to be a male, would be justified under these circumstances to show his wrath.

द्वादशैव तु वर्षाणि वने क्षिप्याद् विवासितः।
संवत्सरं विराटस्य दास्यमास्थाय चोषितः॥८॥

For twelve years have you been exiled from your home into the woods, and for a whole year you lived as a slave under Virata.

अमर्षं राज्यहरणं वनवासं च पाण्डव।
द्रौपद्याञ्च परिक्लेशं संस्मरन् पुरुषो भव॥९॥

Remembering, O son of Pandu, the pain of being exiled from your kingdom and of your residence in the forth and the trouble endued by Krishna, be a man.

अशक्तेन च यच्छप्तं भीमसेनेन पाण्डव।

दुःशासनस्य रुधिरं पीयतां यदि शक्यते॥१०॥

O son of Pandu now let what had been said by O Bhimasena namely that he would drink the blood of Dushasana, be made good by him, if he can.

लोहाभिसारो निर्वृत्तः कुरुक्षेत्रमकर्ममम्।

समः पन्था भृतास्तेऽश्वाः श्रो युध्यस्व सकेशवः॥११॥

The deities, presiding over each weapon, have now been invoked. Kurukshetra is now free from mud, your horses are fat and sleek, your soldiers have been paid their dues, therefore do you fight, along with Keshava tomorrow.

असमागम्य भीष्मेण संयुगे किं विकल्पसे।

आरुस्त्वयथा मन्दः पर्वतं गन्धमादनम्॥१२॥

एवं कथसि कौन्तेय अकथन् पुरुषो भव।
 सूतपुत्रं सुदुर्धर्षं शल्यं च बलिनां वरम्॥१३॥
 द्रोणं च बलिनां श्रेष्ठं शचीपतिसमं युधि।
 अजित्वा संयुगे पार्थ राज्यं कथमिहेच्छसि॥१४॥

Without encountering Bhishma in battle why do you boast? Like that fool who used to boast without ever ascending the Gandhamadana mountain, You too boast in the same way; O son of Kunti, show forth your manliness without boasting. The son of a Suta, excited with great wrath, and that foremost among persons endued with strength namely Shalya and Drona that foremost among men gifted with strength, who all in battle are equal to the Lord of Sachi himself, without defeating in battle all these, how do you desire the kingdom, O son of Pritha?

ब्राह्मे धनुषि चाचार्यं वेदयोरन्तगं द्वयोः।
 युधि धुर्यमविक्षोभ्यमनीकचरमच्युतम्॥१५॥
 द्रोणं महाद्युतिं पार्थ जेतुमिच्छसि तन्मृषा।
 न हि शृश्रुम वातेन मेरुमुन्मथितं गिरिम्॥१६॥

The one, who is the preceptor in the science of bowmanship as also in the Vedas he who has thoroughly studied these two, he that is foremost in battle and who can never be separated from his army, O son of Pritha, the desire you entertain of vanquishing in battle that Drona, is vain; I never heard that the Meru mountain was ever moved by the wind.

अलिनो वा वहेन्मेरु
 द्यौर्वापि निपतेन्महीम्।
 युगं वा परिवर्तेन यद्येवं
 स्याद् यथाऽऽत्य माम्॥१७॥
 को ह्यस्ति जीविता-
 काङ्क्षी प्राप्येममरिर्मर्दनम्।
 गजो वाजी रथो वाऽपि
 पुनः स्वस्ति गृहान् व्रजेत्॥१८॥
 कथमाभ्यामभिध्यातः संस्पृष्टो दारुणेन वा।
 रणेः जीवन् विमुच्येत पदा भूमिमुपस्पृशन्॥१९॥

But even the wind may move the Meru mountain, the heaven may fall over the earth, the periods now reigning may change, if what you have told me ever happens. Who is there,

the son of Pritha or any body else, who, having fought with this grinder of foes, would return home with life and in health, Who is there touching this earth with his foot who, after an encounter with these two and having his body brought in contract with the fierce arrows, would leave the field of battle alive?

किं ददुरः कूपशयो यथेमां
 न बुध्यसे राजचमूं समेताम्।
 दुराधर्षा देवचमूप्रकाशां
 गुप्तां नरेन्द्रैस्त्रिदशैरिव द्याम्॥२०॥
 प्राच्यैः प्रतीच्यैरथ दाक्षिणात्यैरुदीच्यै-
 काम्बोजशकैः खशैश्च।
 शाल्वैः समत्यैः कुरुमुख्यदेश्यै-
 म्लैच्छैः पुलिन्दैर्द्रविडाश्रकाश्च्यैः॥२१॥
 नानाजनौघं युधि सम्प्रवृद्धं
 गाङ्गं यथा वेगमपारणीयम्।
 मां च स्थितं नागबलस्य मध्ये
 युयुत्ससे मन्द किमल्पबुद्धे॥२२॥

Why do you, like a frog living in a well, not understand the might of this vast army of assembled monarchs which is hard to be vanquished and which, shining as a celestial army, is protected by kings as heaven itself by the gods? Protected by the kings of the East, West, South, and North, of the Shalvas along with the Matsya's, the Kurus of the middle countries, the Mlecchas, the Pulindas, the Dravidas, the Andhras, and the Kanchis, Why do you wish to fight, O fool of little understanding, with me in the midst of this army of elephants, this army composed of various races and which in battle is as incapable of being crossed over as the waves of the Ganga.

इत्येवमुक्त्वा राजानं धर्मपुत्रं युधिष्ठिरम्।
 अभ्यावृत्य पुनर्जिष्णुमुलूकः प्रत्यभाषत॥२३॥

Saying this to the king Yudhishtira the son of Dharma Uluka again turned to the one accustomed to victories and said to him.

अकथ्यमानो युध्यस्व कथसेऽर्जुन किं बहु।
 पर्यायात् सिद्धिरेतस्य नैतत् सिध्यति कथनात्॥२४॥

Fight and do not boast; why do you; O Arjuna, boast so much? One wins a battle by

his method of fighting and he does not win in consequence of boats.

यदीदं कथनाल्लोके सिध्येत् कर्म धनंजय।

सर्वे भवेयुः सिद्धार्थाः कथने को हि दुर्गतः॥२५॥

If, O Dhananjaya, people in the world were to succeed owing to boasting then all would have their objects gained for who would be slow to boast.

जानामि ते वासुदेवं सहायं

जानामि ते गाण्डिवं तालमात्रम्।

जानाम्येतत् त्वादृशो नास्ति योद्धा

जानानस्ते राज्यमेतद्धरामि॥२६॥

I know that Vasudeva is your ally, I know your Gandiva bow which is six cubits long. I know that there is no warriors equal to you, and knowing all this I deprive you of your kingdom.

न तु पर्यायधर्मेण राज्यं प्राप्नोति मानुषः।

मनसैवानुकूलानि विधाता कुस्ते वशे॥२७॥

Man does not obtain success in his desires simple as a matter of course, By mere will force does the Creator make unfavourable circumstances turn into favourable ones and get them under control.

त्रयोदश समा भुक्तं राज्यं विलपतस्तव।

भूयश्चैव प्रशासिष्ये निहत्य त्वां सवाच्यवम्॥२८॥

The kingdom has been enjoyed by me for thirteen years while you were weeping; and again shall I rule over it after slaying yourself along with your friends.

क्व तदा गाण्डिवं तेऽभूद् यत् त्वं दास पणैर्जितः।

क्व तदा भीमसेनस्य बलमासीच्च फाल्गुनः॥२९॥

Where was your Gandiva bow when you were defeated at a game of dice and made a slave? And where again was the strength of Bhimasena, O Falguna?

सगदाद् भीमसेनाद् वा

पार्थाद् वापि सगाण्डिवात्।

न वै मोक्षस्तदा वोऽभूद्

विना कृष्णामनिन्दिताम्॥३०॥

Without the help of that praise worthy Krishna you would not have been liberated at

the time, though you had the help of Bhimasena with his mace and Falguna with his Gandiva.

सा वो दास्ये समापन्नान् मोक्षयामास पार्वती।

अमानुष्यं समापन्नान् दासकर्मण्यवस्थितान्॥३१॥

She, the daughter of Prishata race, liberated you who had come by the condition of a slave, and were engaged in offices becoming only of the low and in working as slaves.

अवोचं यत् षण्ढतिलानहं वस्तथ्यमेव तत्।

धृता हि वेणी पथेन विराटनगरे तदा॥३२॥

What, I said then of you, namely, that you were like the seed of the sesame without the kernel, was indeed true for did not the son of Pritha (Arjuna) bear long hair when in the city of Virata?

सूदकर्मणि च श्रान्तं विराटस्य महानसे।

भीमसेनेन कौन्तेय यच्च तन्मम पौरुषम्॥३३॥

The feelings of weariness, which O son of Kunti, were felt by Bhimasena in the palace of Virata, while engaged in the duties of a cook, are a proof of my manliness.

एवमेतत् सदा दण्डं क्षत्रियाः क्षत्रिये दधुः।

वेणीं कृत्वा षण्ढवेषः कन्यां नर्तितवानसि॥३४॥

Wearing the disguise of an eunuch, and wearing long hair and with hips and waist bands were you engaged in teaching a girl dancing. Such is the punishment which Kshatriyas award to a Kshatriya who flies from battle.

न भयाद् वासुदेवस्य न चापि तव फाल्गुन।

राज्यं प्रतिप्रदास्यामि युद्ध्यस्व सहकेशवः॥३५॥

Nor from fear of Vasudeva, nor from fear of you, O Falguna, shall I give you back the kingdom therefore do you fight along with Keshava.

न माया हीन्द्रजालं वा कुहका वाऽपि भीषणा।

आतशस्त्रस्य मे युद्ध वहन्ति प्रतिगर्जनाः॥३६॥

Neither deception, nor illusion, nor the trick of a conjurer is frightful to one who has taken up arms for fight, these only tend to excite his anger.

वासुदेवसहस्रं वा फाल्गुनानां शतानि वा।
आसाद्य माममोघेषुं द्रविष्यन्ति दिशो दश॥३७॥

A thousand Vasudevas, a hundred of Falgunas, having confronted me whose arms are never struck in vain, will fly away in all directions.

संयुगं गच्छ भीष्मेण शिखि वा शिरसा गिरिम्।
तरेम वा महागाधं बाहुभ्यां पुरुषोदधिम्॥३८॥

Go to fight with Bhishma, or rend asunder the mountain by your head or with the help only of your two arms cross the sea of vast expanse,

शारद्वतमहामीनं विविंशतिमहोरगम्।
बृहद्वलमहोद्वेलं सौमदन्तितिमिङ्गिलम्॥३९॥

With the son of Sharadvata as the great finish, Brihadbala as the great crocodile and the son of Somadatta as the Timi fish.

भीष्मवेगमपर्यन्तं द्रोणग्राहुरासदम्।
कर्णशल्यझषावर्तं काम्बोजवडवामुखम्॥४०॥

With O Bhishma as the current which cannot be crossed, with Drona as the alligator which cannot be approached with Karna and Shalya, as a swarm of small fishes, and Kamboja as the mouth giving out flames.

दुःशासनौघं शलशल्यमत्स्यं
सुषेणचित्रायुधनागनक्रम्।
जयद्रथाद्रिं पुरुमित्रगाधं
दुर्मर्षणोदं शकुनिप्रपातम्॥४१॥

Dusshasana is like water-flow in which Shala and Shalya are fishes. Sushena is serpent and Chitrayudha is crocodile, while Jayadratha is mountain, Purumitra is its depth, Durmarshana is water and Shakuni is its falls.

शस्त्रौघमक्षय्यमपिप्रवृद्धं
यदावगाह्य श्रमनष्टचेताः।
भविष्यसि त्वं हतसर्वबान्धव-
स्तदा मनस्ते परितापमेष्यति॥४२॥

Many types of weapons are like water-flows of the soldier's sea, which is endless and enlarged. Entering into this, you will grieve, losing your consciousness on destruction of your relatives.

तदा मनस्ते त्रिदिवादिवाशुचे
निर्वर्तिना पार्थमहीप्रशासनात्।
प्रशाम्य राज्यं हि सुदुर्लभं त्वया
बुभूषितः स्वर्ग इवातपस्विना॥४३॥

O Partha! As the mind of an impious man retires from heaven, you will retire from your ruling power. Keep quite, it is very difficult to gain the kingdom for you like a man wants heaven without any penance.

CHAPTER 162

(ULUKADUTAGAMANA PARVA)-

Continued

The speech of Krishna and others

संजय उवाच

उलूकस्त्वर्जुनं भूयो यथोक्तं वाक्यमब्रवीत्।
आशीविषमिव क्रुद्धं तुदन् वाक्यशलाकया॥१॥

Sanjaya said

Uluka thus repeated before the angry Arjuna the words he had been instructed to say provoking him still further with these arrows of words as one would provoke a serpent.

तस्य तद् वचनं श्रुत्वा रुषिताः पाण्डवा भृशम्।
प्रागेव भृशसंकुद्धाः कैतव्येनापि धर्षिताः॥२॥

Hearing these words of his the sons of Pandu were very angry indeed they had already been angry before and their, anger was only increased by the gamblers son.

आसनेषूदतिष्ठन्त बाहूश्चैव प्रचिक्षिपुः।
आशीविषा इव क्रुद्धा वीक्षांचकुरुः परस्परम्॥३॥

They all rose from their seats and threw up their arms, and they began to look on one another like angry snakes.

अवाक्शिरा भीमसेनः समुदेक्षत केशवम्।
नेत्राभ्यां लोहितान्ताभ्यामाशीविष इव श्वसन्॥४॥

With his mouth speechless, Bhimasena looked on Keshava with his two eyes red and breathing like a serpent.

आर्तं वातात्मजं दृष्ट्वा क्रोधेनाभिहतं भृशम्।
उत्समयन्निव दाशार्हः कैतव्यं प्रत्यभाषत॥५॥

Seeing the son of wind to be very much troubled and overpowered by wrath, the scion

of the Dasharha race laughingly said to that gamble's son in reply,

प्रयाहि शीघ्रं कैतव्य सूयाश्चैव सुयोधनम्।

श्रुतं वाक्यं गृहीतोऽर्थो मतं यत् ते तथाऽस्तु तत्॥६॥

"Go back speedily, O son of a gambler, and tell Suyodhana that his words have been heard and their meaning understood. Let it be as he says."

एवमुक्त्वा महाबाहुः केशवो राजसत्तमा।

पुनरेव महाप्राज्ञं युधिष्ठिरमुदैक्षत॥७॥

Keshava of long arms having said this, o best among kings, again cast his eyes on Yudhishtira endued with great wisdom.

सृञ्जयानां च सर्वेषां कृष्णस्य च यशस्विनः।

द्रुपदस्य सपुत्रस्य विराटस्य च संनिधौ॥८॥

Then in the presence of all the Srinjayas, and the renowned Krishna and Drupada with his son of Virata,

भूमिपानां च सर्वेषां मध्ये वाक्यं जगाद ह।

उलूकोऽण्यर्जुनं भूयो यथोक्तं वाक्यमब्रवीत्॥९॥

And of all those rulers of the earth did Uluka speak forth the same words again to Arjuna.

आशीविषमिव क्रुद्धं तुदन् वाक्यशलाकया।

कृष्णादींश्चैव तान् सर्वान् यथोक्तं वाक्यमब्रवीत्॥१०॥

Provoking, still further by his arrows of words, him who was already as angry as a snake, he also spoke the words he a snake, he been instructed to tell Krishna and others.

उलूकस्य तु तद् वाक्यं पापं दारुणमीरितम्।

श्रुत्वा विचुक्षुभे पार्थो ललाटे चाप्यमार्जयत्॥११॥

Hearing these harsh and sinful words uttered by Uluka of Pritha was very much excited and began to wipe the sweats of his fore head.

तदवस्थं तदा दृष्ट्वा पार्थ सा समितिर्नृप।

नामृष्यन्त महाराज पाण्डवानां महारथाः॥१२॥

That assembly, O ruler of men, those mighty car-warriors of the Pandavas, seeing the son of Pritha, on that condition, could not bear it, O great king.

अधिक्षेपेण कृष्णस्य पार्थस्य च महात्मनः।

श्रुत्वा ते पुरुषव्याघ्राः क्रोधाज्ज्वलुरच्युताः॥१३॥

Hearing of that insult offered to Krishna and the great-souled son of Pritha those foremost among men, blazed up thought they never swerved from the right path, literally with wrath.

धृष्टद्युम्नः शिखण्डी च सात्यकिश्च महारथः।

केकया भ्रातरः पञ्च राक्षसश्च घटोत्कचः॥१४॥

Dhrishtadyumna, Shikhandin and the great car-warrior Satyaki, and the five Kaikeya brothers and the Ghatotkacha the Rakshasa,

द्रौपदेयाभिमन्युश्च धृष्टकेतुश्च पार्थिवः।

भीमसेनश्च विक्रान्तो यमजौ च महारथौ॥१५॥

The sons of Draupadi, and Abhimanyu, and the ruler of the earth Dhrishtaketu and Bhimasena and the great and powerful car-warriors the twins,

उत्पेतुरासनात् सर्वे क्रोधसंरक्तलोचनाः।

अङ्गदैः पारिहार्यैश्च केयूरैश्च विभूषितान्॥१६॥

All rose up from their seats with their eyes red on account of anger and moving their handsome arms decked with red sandal paste, up and down,

दन्तान् दन्तेषु निष्पिष्य सृक्किणीं परिलेलिहन्।

तेषामाकारभावज्ञः कुन्तीपुत्रो वृकोदरः॥१७॥

उदतिष्ठत् स वेगेन क्रोधेन प्रज्वलन्निव।

The arms which were ornamented with Angadas, Pariharyas and Kaiyuras. Then grinding his teeth and licking the corner of his mouth, Vrikodara, the son of Kunti, familiar with the meaning of those gestures, rose up with a big jump, like one burning with wrath.

उद्धृत्य सहसा नेत्रे दन्तान् कटकटाद्य च॥१८॥

हस्तं हस्तेन निष्पिष्य उलूकं वाक्यमब्रवीत्।

अशक्तानामिवास्माकं प्रोत्साहननिमित्तकम्॥१९॥

And suddenly raising his eyes and making a gnashing sound with his teeth and rubbing his hands together he said to Uluka these words.

श्रुतं ते वचनं मूर्खं यत् त्वां दुर्योधनोऽब्रवीत्।

तन्मे कथयतो मन्द शृणु वाक्यं दुरासदम्॥२०॥

"Your words, O fool, have been heard by us, the words that Duryodhana told you with a view to rouse us to action, as if we were weak

and inactive. Hear now the words, O fool, which I have to say to that inaccessible one.

सर्वक्षत्रस्य मध्ये तंयद् वक्ष्यसि सुयोधनम्।

शृण्वतः सूतपुत्रस्य पितुश्च त्वं दुरात्मनः॥२१॥

Repeat this before Suyodhana in the midst of all the Kshatriyas, in the hearing of that son of a Suta, as also of that wicked-souled Shakuni.

अस्माभिः प्रीतिकामैस्तु भ्रातुर्ज्येष्ठस्य नित्यशः।

मर्षितं ते दुराचार तत् त्वं न बहु मन्यसे॥२२॥

Owing to our ever being desirous of what is agreeable to an elder brother we have tolerated you so long, O you of sinful habits. Do you not think that as too much (kindness) for you?

प्रेषितश्च हृषीकेशः शमाकाङ्क्षी कुरुन् प्रति।

कुलस्य हितकामेन धर्मराजेन धीमता॥२३॥

Hrishiksha too was sent to the Kurus, by the virtuous king endued with wisdom, desirous of making peace with them which was due to the desire of doing good to this race.

त्वं कालचोदितो नूनं गन्तुकामो यमक्षयम्।

गच्छस्वाहवमस्माभिस्तच्च श्रो भविता ध्रुवम्॥२४॥

Being however urged by fate, you are now desirous of going to the eternal Yama; come and fight with us and an encounter shall certainly take place tomorrow.

मयापि च प्रतिज्ञातो वधः सभ्रातृकुलस्य ते।

स तथा भविता पाप नात्र कार्या विचारणा॥२५॥

By me has been vowed your death and that of your brothers and it will be certainly so, O wicked one. You need not entertain any doubt about it.

वेलापतिक्रमेत् सद्यः सागरो वरुणालयः।

पर्वतश्च विशीर्यैर्युर्मयोक्तं न मृषा भवेत्॥२६॥

The ocean, the abode of Varuna, can transgress its banks just now, the mountains may split, but what has been spoken by me can never be false.

सहायस्ते यदि यमः कुबेरो रुद्र एव वा।

यथाप्रतिज्ञं दुर्बुद्धे प्रकरिष्यन्ति पाण्डवाः।

दुःशासनस्य रुधिरं पाता चास्मि यथेप्सितम्॥२७॥

If even Yama, or Kubera, or even Rudra is your ally, the Pandavas, will do as they have vowed, O you of exceedingly little sense.

यश्चेहं प्रतिसंरब्धः क्षत्रियो माभियास्यति।

अपि भीष्मं पुरस्कृत्य तं नेष्यामि यमक्षयम्॥२८॥

I shall be the drinker of the blood of Dushasana even as I wisened and whoever among the Kshatriyas comes near me angrily, will go to the kingdom of Yama.

यच्चैतदुक्तं वचनं मया क्षत्रस्य संसदि।

यथैतद् भविता सत्यं तथैवात्मानमालभे॥२९॥

The words that had been spoken by me in the assembly of the Kshatriyas will certainly be true, I swear by my soul.

भीमसेनवचः श्रुत्वा सहदेवोऽप्यमर्षणः।

क्रोधसंरक्तनयनस्ततो वाक्यमुवाच ह॥३०॥

Hearing the words of Bhimasena Sahadeva too became excited with wrath and with eyes red with anger said these words,

शौटीरशूरसदृशमनीकजनसंसदि।

शृणु पाप वचो मह्यं यद्वाच्यो हि पिता त्वया॥३१॥

Which were worthy of one who considered himself a hero: "Listen, O wicked one, to my words which must be spoken to your father by yourself.

नास्माकं भविता भेदः कदाचित् कुरुभिः सह।

धृतराष्ट्रस्य सम्बन्धो यदि न स्यात् त्वया सह॥३२॥

There would never have been a dispute between ourselves and the Kurus if there had been no connection between Dhritarashtra and yourself.

त्वं तु लोकविनाशाय धृतराष्ट्रकुलस्य च।

उत्पन्नो वैरपुरुषः स्वकुलघ्नश्च पापकृत्॥३३॥

You, O inimical man, are born for the purpose of destroying the word and the race of Dhritarashtra. O wicked one, you are the slayer of your race.

जन्मप्रभृति चास्माकं पिता ते पापपुरुषः।

अहितानि नृशंसानि नित्यशः कर्तुमिच्छति॥३४॥

Ever since our birth, your father that sinful man, has ever been desirous of doing harm to us and behaving inhumanely.

तस्य वैरानुषङ्गस्य गन्तास्म्यन्तं सुदुर्गमम्।
अहमादौ निहत्य त्वां शकुनेः सम्प्रपश्यतः॥३५॥

I however shall cross over to the other side of that sea of malice. First slaying yourself within the very sight of Shakuni,

ततोऽस्मि शकुनिं हन्तामिषतां सर्वधन्विनाम्।
भीमस्य वचनं श्रुत्वा सहदेवस्य चोभयोः॥३६॥

I shall then slay Shakuni himself in the sight of all bow men." Hearing the words of both Bhima and Sahadeva,

उवाच फाल्गुनो वाक्यं भीमसेन स्मयन्निवा।
भीमसेन न ते सन्ति येषां वैरं त्वया सह॥३७॥

Falgun said these words to Bhimasena laughingly "O Bhimasena, those who have made themselves enemies of yours will cease to exist.

मन्दा गृहेषु सुखिनो मृत्युपाशवशं गताः।
उलूकश्च न ते वाच्यः परुषं पुरुषोत्तम॥३८॥

They must come under the influence of the noose of death, though the fools may now be living at their house with a sense of security. Uluka ought not to be spoken to harshly by you, O best among men.

दूताः किमपराध्यन्ते यथोक्तस्यानुभाषिणः।
एवमुक्त्वा महाबाहुर्भीमं भीमपराक्रमम्॥३९॥

What fault can an envoy commit; they only repeat what they have been instructed to say". Saying this to Bhima of frightful prowess and of long arms,

दृष्ट्युन्मुखान् वीरान् सुहृदः समभाषत।
श्रुतं वस्तस्य पापस्य धार्तराष्ट्रस्य भाषितम्॥४०॥

He said to his friends, the heroes with Dhristadyumna at their head: "The language of that wicked son of Dhritarashtra has been listened to by you,

कुत्सं वासुदेवस्य मम चैव विशेषतः।
श्रुत्वा भवन्तः संरब्धा अस्माकं हितकाम्यया॥४१॥

Foul words used towards myself and Vasudeva; hearing that you have been excited with anger, owing to your desire of doing good to ourselves.

प्रभावाद् वासुदेवस्य भवतां च प्रयत्नतः।

समग्रं पार्थिवं क्षत्रं सर्वं न गणयाम्यहम्॥४२॥

Owing to the grace of Vasudeva and the help afforded by yourselves, I do not even care for the entire body of the Kshatriyas of the earth.

भवद्भिः समनुज्ञातो वाक्यमस्य यदुत्तरम्।
उलूके प्रापयिष्यामि यद् वक्ष्यति सुयोधनम्॥४३॥

With your leave now, I shall now give, Uluka, the suitable reply to those words which he is to repeat before Suyodhana.

श्रोभूते कथितस्यास्य प्रतिवाक्यं चमूमुखे।
गाण्डीवेनाभिधास्यामि क्लीबा हि वचनोत्तराः॥४४॥

Tomorrow I shall, at the head of my army, give a suitable reply to these words by means of the Gandiva. Eunuchs only resort towards for replies."

ततस्ते पार्थिवाः सर्वे प्रशशंसुर्धनंजयम्।
तेन वाक्योपचारेण विस्मिता राजसत्तमाः॥४५॥

Then did all those rulers of the earth praise Dhananjaya and those best among kings were struck with wonder at his ready commanding words.

अनुनीय च तान् सर्वान् यथामान्यं यथावयः।
धर्मराजस्तदा वाक्यं तत्राप्यं प्रत्यभाषत॥४६॥

The virtuous king (Yudhishtira) then having spoken with humanity to all those according to their rank and age said these words.

आत्मानमवमन्वानो न हि स्यात् पार्थिवोत्तमः।
तत्रोत्तरं प्रवक्ष्यामि तव शुश्रूषणे रतः॥४७॥

No good ruler of the earth should bear an insult on himself; having so long been employed in hearing what you had to say, I shall now speak out my reply.

उलूकं भरतश्रेष्ठ सामपूर्वमथोर्जितम्।
दुर्योधनस्य तद् वाक्यं निशम्य भरतर्षभः॥४८॥

Then did that foremost among the race of Bharatas, hearing the words of Duryodhana, say these words to Uluka which were mild, yet frank.

अतिलोहितनेत्राभ्यामाशीविष इव श्रसन्।
स्मयमान इव क्रोधात् सुक्किणी परिसंलिहन्॥४९॥

With eyes exceedingly red and breathing like a serpent, bursting with rage and licking the corners of his mouth,

जनार्दनमभिप्रेक्ष्य भ्रातृश्रैवेदमब्रवीत्।

अश्वभाषत कैतव्य प्रगृह्य विपुलं भुजम्॥५०॥

He said these words to that gambler's son looking on Janardana and on his brothers, and tossing his large arms.

उलूक गच्छ कैतव्य ब्रूहि तात सुयोधनम्।

कृतघ्नं वैरपुरुषं दुर्मतिं कुलपांसनम्॥५१॥

"O Uluka, O gambler's son, go, my dear fellow, and say to Suyodhana that ungrateful one, hostile to ourselves, of wicked soul and a stain on his family.

पाण्डवेषु सदा पाप नित्यं जिह्वां प्रवर्तसे।

स्वरीर्यादू यः पराक्रम्य पाप आह्वयते परान्।

"O wicked one, you ever adopt a crooked behaviour towards the Pandavas. O sinful man, that man, who relying on his own prowess, summons forth his enemy to battle,

अभीतः पूरयन् वाक्यमेष वै क्षत्रियः पुमान्॥५२॥

स पापः क्षत्रियो भूत्वा अस्मानाहूय संयुगे।

मान्यामान्यान् पुरस्कृत्य युद्धं मा गाः कुलाधमा॥५३॥

And without any fear fulfils his words, is indeed a Kshatriya. That wretched man, that worst of his race, however being a Kshatriya and challenging us to battle is coming to fight with us under the leadership of those whom we respect.

आत्मवीर्यं समाश्रित्य भृत्यवीर्यं च कौरवा।

आह्वयस्व रणे पार्थान् सर्वथा क्षत्रियो भव॥५४॥

Relying on your own prowess and on the prowess of those paid by you, challenge the sons of Pritha to fight and be a Kshatriya in every way.

परवीर्यं समाश्रित्य यः समाह्वयते परान्।

अशक्तः स्वयमादातुमेतदेव नपुंसकम्॥५५॥

He, who challenges to fight his enemies, relying on the prowess of others, is in capable of taking the burnt of the action on himself and this is the sign of a eunuch.

स त्वं परेषां वीर्येण आत्मान् बहु मन्यसे।

कथमेवमशक्तस्त्वमस्मान् समभिगर्जसि॥५६॥

Since you think yourself too much being helped by the prowess of others, why do you roar so much at us being yourself weak."

श्रीकृष्ण उवाच

मद्वचश्चापि भूयस्ते वक्तव्यः स सुयोधनः।

श्च इदानीं प्रपद्येथाः पुरुषो भव दुर्मते॥५७॥

Krishna said

My words too should be spoken by you to Duryodhana: "First come by the morrow, and be a man, O you of sinful intellect.

मन्यसे यच्च मूढ त्वं न योत्स्यति जनार्दनः।

सारथ्येन वृतः पार्थैरिति त्वं न बिभेषि चा॥५८॥

O fool, you think that Janardana will not fight being selected only as a charioteer by the sons of Pritha and so you are not afraid.

जघन्यकालमप्येतन्न भवेत् सर्वपार्थिवान्।

निर्देहियमहं क्रोधात् तृणानीव हुताशनः॥५९॥

But this will not be, even if the world is come, and out of anger I shall burn up the entire world like fire consuming straw.

युधिष्ठिरनियोगात् तु फाल्गुनस्य महात्मनः।

करिष्ये युध्यमानस्य सारथ्यं विजितात्मनः॥६०॥

By the request of Yudhishtira and of the great souled Falguna I shall act as the charioteer, while that restrainer of self will be fighting.

यद्युत्पतसि लोकास्त्रीन् यद्याविशसि भूतलम्।

तत्र तत्रार्जुनरथं प्रभाते द्रक्ष्यसे पुनः॥६१॥

If you go beyond the three worlds, even if you enter the nether regions of the earth, you will see the chariot of Arjuna there on the morrow.

यच्छापि भीमसेनस्य मन्यसे मोघभाषितम्।

दुःशासनस्य रुधिरं पीतमद्यावधारया॥६२॥

You also think that Bhimasena has indulged in idle boasts but you can consider that the blood of Dushasana has already been drunk.

न त्वां समीक्षते पार्थो नापि राजा युधिष्ठिरः।

न भीमसेनो न यमौ प्रतिकूलप्रभाषिणम्॥६३॥

Neither the does son of Pritha (Arjuna) nor the king Yudhishtira, nor does Bhimasena, nor do the twins think much of you, though you may talk ever so much.

CHAPTER 163

(ULUKADUTAGAMANA PARVA)-

Continued

The return of Uluka

संजय उवाच

दुर्योधनस्य तद् वाक्यं निशम्य भरतर्षभ।
नेत्राभ्यामतिताप्राभ्यां कैतव्य समुदैक्षत॥१॥

Sanjaya said

That foremost of the Bharata race, hearing those words of Duryodhana, looked on that son of a gambler with eyes excessively red.

स केशवमभिप्रेक्ष्य गुडाकेशो महायशः।
अभ्याभाषत कैतव्यं प्रगृह्य विपुलं भुजम्॥२॥

Gudakesha, of great renown, looking on Keshava, said to the gambler's son tossing up his mighty arms.

स्ववीर्यं यः समाश्रित्य समाह्वयति वै परान्।
अपीतो युध्यते शत्रून् स वै पुरुष उच्यते॥३॥

He, who, relying on his own prowess challenges his enemies to fight and fights with them without being struck with fear, is said to be a man.

परवीर्यं समाश्रित्य यः समाह्वयते परान्।
क्षत्रवन्धुरशक्तत्वाल्लोके स पुरुषाद्यमः॥४॥

But he, who challenges his enemies relying on the prowess of others, is the lowest among the Kshatriyas and owing to his weakness he is called the lowest of men.

स त्वं परेषां वीर्येण मन्यसे वीर्यमात्मनः।
स्वयं कापुरुषो मूढ परांश्च क्षेपुमिच्छसि॥५॥

You too think the prowess of others to be your own prowess; being yourself a coward, O fool, you want to have others slain.

यस्त्वं वृद्धं सर्वराज्ञां हितबुद्धिं जितेन्द्रियम्।
मरणाय महाप्रज्ञं दीक्षयित्वा विकत्यसे॥६॥

You now boast, having installed as your leader the oldest of all kings, whose intelligence is directed to the good of others, who has brought his senses under control and who is endued with great wisdom and has made his death certain.

भावस्ते विदितोऽस्माभिर्दुर्बुद्धे कुलपांसन।
न हनिष्यन्ति गाङ्गेयं पाण्डवा घृणयेति हि॥७॥

O you of wicked intelligence, O you the stain of your race, your intention is known by us. (You thought) the son of Pandu, would, out of kindness, not slay the son of Ganga,

यस्य वीर्यं समाश्रित्य धार्तराष्ट्र विकत्यसे।
हन्तास्मि प्रथमं भीष्मं मेषतां सर्वधन्विनाम्॥८॥

Him depending on whose strength you are now boasting. I shall first slay that Bhishma within the sight of all bow men.

कैतव्यं गत्वा भरतान् समेत्य
सुयोधनं धार्तराष्ट्रं वदस्व।
तथेत्युवाचार्युनः सव्यसाची
निशाव्यपाये भविता विमर्दः॥९॥

O gambler's son, going to the Bharatas, and going near the son of Dhritarashtra say that Arjuna or Savyasachin has said "Be it so; on the down of the day there will be war."

यद् वाब्रवीद् वाक्यमदीनसत्त्वं
मध्ये कुरुन् हर्षयन् सत्यसंघः।
अहं हन्ता सृञ्जयानामनीकं
शाल्वेयकांश्चेति ममैव भारः॥१०॥

The one of unfailing prowess (Bhishma) said among those men leading noble lives and delighting the Kurus namely "that I shall slay the army of the Srinjayas and the army of Shalva; that is my task."

हन्यामहं द्रोणमृतेऽपि लोकं
न ते भयं विद्यते पाण्डवेभ्यः।
ततो हि ते लब्धतमं च

राज्यमापद्मताः पाण्डवाश्चेति भावः॥११॥

(Bhishma also said) I shall also slay the entire world except Drona" and therefore do you consider this kingdom already gained and that the sons of Pandu are in a calamity?

स दर्पपूर्णो न समीक्षसे त्वमनर्थ-
मात्मन्यपि वर्तमानम्।

तस्मादहं ते प्रथमं समूहे

हन्ता समक्षं कुरुवृद्धमेव॥१२॥

Being filled with that proud thought you will however see ruin overtake yourself and I shall first slay you in the army in the presence of the oldest among the Kurus.

सूर्योदये युक्तसेनः प्रतीक्ष्य

द्विजी रथी रक्ष तं सत्यसंधम्।

अहं हि वः पश्यतां द्वीपमेतं

भीष्मं रथात् पातयिष्यामि बाणैः॥१३॥

At sun rise, at the head of your army attend with your chariot and your flags on, that one devoted to truth and protect him. I shall within your sight by my arrows fell down from the chariot Bhishma, your refuge,

श्रोभूते कथनावाक्यं विज्ञास्यति सुयोधनः।

आचितं शरजालेन मया दृष्ट्वा पितामहम्॥१४॥

When the morrow comes Suyodhana will know what it is to boast of seeing the grandfather felled down by my shower of arrows.

यदुक्तश्च सभामध्ये पुरुषो ह्रस्वदर्शनः।

क्रुद्धेन भीमसेनेन भ्राता दुःशासनस्तव॥१५॥

अधर्मज्ञो नित्यवैरी पापबुद्धिर्नृशंसवत्।

सत्यां प्रतिज्ञामचिराद् द्रक्ष्यसे तां सुयोधन॥१६॥

What your brother Dushasana, that man of little foresight, who does not know what virtue is, who is ever hostile to me, who is sinful intellect and inhuman, has been told by the angry Bhimasena, you will soon see that resolve fulfilled, O Suyodhana.

अभिमानस्य दर्पस्य क्रोधपारुष्ययोस्तथा।

नैर्घुर्यस्यावलेपस्य आत्मसम्भावनस्य च॥१७॥

Of too much pride, vanity and of anger and harsh words, of enmity, arrogance and boasts,

नृशंसतायास्तैक्ष्ण्यस्य धर्मविद्वेषणस्य च।

अधर्मस्यातिवादस्य वृद्धातिक्रमणस्य च॥१८॥

Of inhumanity, of cutting speeches, of hating virtue, of vice, of speaking ill of others, and of action against the advice of the old,

दर्शनस्य च चक्रस्य कृत्स्नस्यापनयस्य च।

द्रक्ष्यसि त्वं फलं तीव्रमचिरेण सुयोधन॥१९॥

Of partial opinions and of all vices united together, you shall soon see the sharp effects, O Suyodhana.

वासुदेवद्वितीये हि मयि क्रुद्धे नराधमा।

आशा ते जीविते मूढ राज्ये वा केन हेतुना॥२०॥

Having Vasudeva for my second and myself being angry, O worst of men, who are you that have hopes of life and of getting the kingdom, O fool.

शान्ते भीष्मे तथा द्रोणे सूतपुत्रे च पातिते।

निराशो जीविते राज्ये पुत्रेषु च भविष्यसि॥२१॥

Bhishma, the son of Shantanu, and Drona and the son of a Suta being felled down, you will despair of your life, of the kingdom and of the life of your sons.

भ्रातृणां निधनं श्रुत्वा पुत्राणां च सुयोधन।

भीमसेनेन निहतो दुष्कृतानि स्मरिष्यसि॥२२॥

Hearing of the death of your brother and of your son, O Suyodhana, and being struck by Bhimasena you will remember your vices.

न द्वितीयां प्रतिज्ञां हि प्रतिजानामि कैतव।

सत्यं ब्रवीम्यहं ह्येतत् सर्वं सत्यं भविष्यति॥२३॥

O gambler's son, I do not know how to make a second resolve. I tell you the truth, all this will truly happen."

युधिष्ठिरोऽपि कैतव्यमुलूकमिदमब्रवीत्।

उलूक मद्ब्रूयो ब्रूहि गत्वा तात सुयोधनम्॥२४॥

Yudhishtira too said to Uluka the gambler's son, "Uluka, tell my words when you go to Suyodhana."

स्वेन वृत्तेन मे वृत्तं नाधिगन्तुं त्वमर्हसि।

उभयोरन्तरं वेद सूनुतानृतयोरपि॥२५॥

It is not proper that you should judge of my conduct to you by your own conduct; know that the difference between us two is the same as the difference between truth and falsehood.

न चाहं कामये पापमपि कीटपिपिलयोः।

किं पुनर्ज्ञातिषु वधं कामयेयं कथंचन॥२६॥

I do not desire to harm even the worms and ants; how can I then by any means desire the massacre of my kinsmen?

एतदर्थं मया तात पञ्च ग्रामा वृताः पुरा।

कथं तव सुदुर्बुद्धे न प्रेक्ष्ये व्यसनं महत्॥२७॥

It was for this reason, my dear brothers, that I asked for five villages only before; why is it that you do not realize this great calamity, O you of exceedingly sinful understanding?

स त्वं कामपरीतात्मा मूढभावाच्च कथ्यसे।

तथैव वासुदेवस्य न गृह्णासि हितं वचः॥२८॥

Having your soul now overpowered by lust and out of folly you are now boasting and for the same reason you do not accept the beneficial words of Vasudeva.

किं चेदानीं बहूक्तेन युध्यस्व सह बाण्यवैः।

मम विप्रियकर्तारं कैतव्यं ब्रूहि कौरवम्॥२९॥

What is the use of much speaking now? Fight with all your friends" O gambler's son, speak this to the Kuru who ever does what I do not like.

श्रुतं वाक्यं गृहीतोऽर्थो मतं यत् ते तथास्तु तत्।

भीमसेनस्ततो वाक्यं भूय आह नृपात्मजम्॥३०॥

उलूक मद्ब्रूहि दुर्मति पापपुरुषम्।

Your words have been heard by us and their sense accepted; let it be as you wish." Then did Bhimasena, that son of a king, again say O Uluka, tell my words to that wicked man of sinful intellect.

शठं नैकृतिकं पापं दुराचारं सुयोधनम्॥३१॥

गृध्रोदरे वा वस्तव्यं पुरे वा नागसाह्वये।

प्रतिज्ञातं मया तच्च सभामध्ये नराधमम्॥३२॥

To that vicious wretch of sinful habits, Suyodhana; "you will have to remain in the belly of a vulture or in the city called by the name of an elephant. And the resolve made by me in the council,

कर्ताहं तद् वचः सत्यं सत्येनैव शपामि ते।

दुःशासनस्य रुधिरं हत्वा पास्याम्यहं मृधे॥३३॥

I shall make true, I swear by truth. Having slain Dushasana, I shall drink his blood in the battle.

सक्थिनी तव भङ्क्त्वैव हत्वा हि तव सोदरान्।

सर्वेषां धार्तराष्ट्राणामहं मृत्युः सुयोधनम्॥३४॥

I shall break down your thighs after slaying your brothers. I am the death, O Suyodhana, of all the sons of Dhritarashtra.

सर्वेषां राजपुत्राणामभिमन्युरसंशयम्।

कर्मणाः तोषयिष्यामि भूयश्चैव वचः शृणु॥३५॥

And Abhimanyu is without doubt the death of all the princes. I shall satisfy you by my deeds. Hear again my words.

हत्वा सुयोधन त्वां वै सहितं सर्वसोदरैः।

आक्रमिष्ये पदा मूर्ध्नि धर्मराजस्य पश्यतः॥३६॥

Slaying yourself, O Suyodhana, with all your brothers, I shall strike you on the head with my feet in the sight of the virtuous king."

नकुलस्तु ततो वाक्यमिदमाह महीपते।

उलूक ब्रूहि कौरव्यं धार्तराष्ट्रं सुयोधनम्॥३७॥

Nakula also, O lord of the earth, then said these words; "O Uluka, O Kauravya, say to Suyodhana, the son of Dhritarashtra,

श्रुतं ते गदतो वाक्यं सर्वमेव यथातथम्।

तथा कर्तास्मि कौरव्य यथा त्वमनुशासि माम्॥३८॥

The words uttered by you have all been heard by me, let them be so; I shall, O Kauravya, do what you have instructed me to do.

सहदेवोऽपि नृपते इदमाह वचोऽर्थवत्।

सुयोधन मतिर्या ते वृथैषा ते भविष्यति॥३९॥

Sahadeva too, O ruler of men, said these words pregnant with meaning. "O Suyodhana, the hopes entertained by you will be vain.

शोचिष्यसे महाराज सपुत्रज्ञातिबाण्यवः।

इमं च क्लेशमस्माकं हृष्टो यत् त्वं विकथ्यसे॥४०॥

You will grieve, O great king, along with your sons, kinsmen and friends, for this brag of yours at our troubles."

विराट्द्रुपदौ वृद्धाबुलूकमिदमूचतुः।

दासभावं नियच्छेव साधोरिति मतिः सदा।

तौ च दासावदासौ वा पौरुषं यस्य यादृशम्॥४१॥

The two old kings Virata and Drupada said this to Uluka "We are ever willing to be the slaves of a good man and we shall see who is the slave and who the master and who is now powerful in the battle."

शिखण्डी तु ततो वाक्यमुलूकमिदमब्रवीत्।
वक्तव्यो भवता राजा पापेष्वभिरतः सदा॥४२॥

Shikhandin then said these words to Uluka
"By you should the king ever addicted to vice,
be thus spoken.

पश्य त्वं मां राजन् कुर्वाणं कर्म दारुणम्।
यस्य वीर्यं समासाद्य मन्यसे विजयं युधि॥४३॥

Behold me, O king, to be doing hard deeds
in the battle. Depending on whose prowess you
hope for victory in the battle,

तमहं पातयिष्यामि रथात् तव पितामहम्।
अहं भीष्मवधात् सृष्टो नूनं धात्रा महात्मना॥४४॥

I shall fell down that grand gather of yours
from the chariot. I was surely created by the
great souled Creator for the slaying of
Bhishma.

सोऽहं भीष्मं हनिष्यामि मिषतां सर्वधन्विनाम्।
वृष्टद्युम्नोऽपि कैतव्यमुलूकमिदमब्रवीत्॥४५॥

Therefore shall I slay Bhishma within the
sight of all bowmen." Dhrishtadyumna said
this to Uluka, the son of a gambler.

सुयोधनो मम वचो वक्तव्यो नृपतेः सुतः।
अहं द्रोणं हनिष्यामि सगणं सहबाण्यवम्॥४६॥

Suyodhana, the son of the king should thus
be spoken to, on my behalf. "I shall kill Drona
along with his host and his friends.

अवश्यं च मया कार्यं पूर्वेषां चरितं महत्।
कर्ता चाहं तथा कर्म यथा नान्यः करिष्यति॥४७॥

The work of which I shall be the doer no
one else will do." Then did the virtuous king
say the noble words out of kindness to him.

तमब्रवीद् धर्मराजः कारुण्यार्थं वचो महत्।
नाहं ज्ञातिवधं राजन् कामयेयं कथंचन॥४८॥

"O king, I never desire the massacre of my
kinsmen and all this is going to happen owing
to your fault.

तवैव दोषाद् दुर्बुद्धे सर्वमेतत् त्वनावृतम्।
स गच्छ मा चिरं तात उलूक यदि मन्यसे॥४९॥

Of course, I shall have to approve of the
doings of these followers. There do you go
without delay, O Uluka, if you wish it,

इह वा तिष्ठ भद्रं ते वयं हि तव बान्धवाः।
उलूकस्तु ततो राजन् धर्मपुत्रं युधिष्ठिरम्॥५०॥

Or remain here, may you farewell for we
are your kinsmen too." Then Uluka taking
leave of Yudhishtira, the son of Dharma, O
king,

आमन्त्र्य प्रययौ तत्र यत्र राजा सुयोधनः।
उलूकस्तत आगम्य दुर्योधनममर्षणम्॥५१॥

Went where the king Suyodhana was
staying. Uluka then coming to the wrathful
Duryodhana,

अर्जुनस्य समादेशं यथोक्तं सर्वमब्रवीत्।
वासुदेवस्य भीमस्य धर्मराजस्य पौरुषम्॥५२॥

Told him all he had been instructed to say
by Arjuna as also the manly speeches of
Vasudeva, of Bhima and of the virtuous king,

नकुलस्य विराटस्य द्रुपदस्य च भारता।
सहदेवस्य च वचो वृष्टद्युम्नशिखण्डिनोः।

And of Nakula, Virata, and Drupada, O
Bharata and the speeches of Dhrishtadyumna
and Shikhandi,

केशवार्जुनयोर्वाक्यं यथोक्तं सर्वमब्रवीत्॥५३॥
कैतव्यस्य तु तद् वाक्यं निशम्य भरतर्षभः।

And the speeches of Keshava and Arjuna,
all as he had been instructed to say. The
foremost of the Bharata race hearing the words
of that gambler's son,

दुःशासनं च कर्णं च शकुनिं चापि भारता॥५४॥
आज्ञापयत राज्ञश्च बलं मित्रबलं तथा।

Commanded Dushasana, Karna, Shakuni,
O Bharata, and his own army as also those of
his allies,

यथा प्रागुदयात् सर्वेयुक्तास्तिष्ठन्त्यनीकिनः॥५५॥
ततः कर्णसमादिष्टा दूताः संत्वरिता रथैः।

So that all might be at the head of their
respective divisions before sun rise. Then did
messengers instructed by Karna, mount on cars
speedily.

उष्ट्रवामीभिरप्यन्ये सदश्वैश्च महाजवैः॥५६॥
तूर्णं परिययुः सेनां कृत्स्नां कर्णस्य शासनात्।
आज्ञापयन्तो राज्ञश्च योगः प्रागुदयादिति॥५७॥

And others on camels, and others again on good horses went out and ordered the united army at Karna's behest to be ready for battle before sunrise.

CHAPTER 164

(ULUKADUTAGAMANA PARVA)-

Continued

Appointment of commanders

संजय उवाच

उलूकस्यः वचः श्रुत्वा कुन्तीपुत्रो युधिष्ठिरः।
सेनां निर्यापयामास दृष्टद्युम्नपुरोगमाम्॥१॥

Sanjaya said

Yudhishthira, the son of Kunti, hearing the words of Uluka, began to move his army at the head of which was Dhrishtadyumna.

पदातिनीं नागवतीं रथिनीमश्ववृन्दिनीम्।
चतुर्विधबलां भीमामकम्पां पृथिवीमिव॥२॥

That fierce army, immovable as the earth itself, had all the four divisions, namely foot soldiers, elephants, chariots and horses.

भीमसेनादिभिर्गुप्ता सार्जुनैश्च महारथैः।
दृष्टद्युम्नवशां दुर्गां सागरस्तिमितोपमाम्॥३॥

The army was protected by men of terrific strength and by the great car warriors including Arjuna; and under the leadership of Dhrishtadyumna it was still as the sea.

तस्यास्त्वग्रे महेष्वासः पाञ्चाल्यो युद्धदुर्मदः।
द्रोणप्रेप्सुरनीकानि दृष्टद्युम्नो व्यकर्षत॥४॥

In the van of it were the great bowman, the prince of Panchala, hard to vanquish in battle and Dhrishtadyumna desirous of an encounter with Drona, attributing particular tasks to each warrior.

यथाबलं यथोत्साहं रथिनः समुपादिशत्।
अर्जुनं सूतपुत्राय भीमं दुर्योधनाय च॥५॥

He gave instructions to car warriors each according to his strength and energy; and he appointed Arjuna to fight with the son of a Suta. Bhima with Duryodhana,

दृष्टकेतुं च शल्याय गौतमायोत्तमौजसम्।

अश्वत्थाम्ने च नकुलं शैब्यं च कृतवर्मणे॥६॥

Dhrishtaketu with Shalya, Uttamanyus with the son of Gautama, Nakula with Ashvathama, Saivya with Kritavarman,

सैन्धवाय च वार्ष्णेयं युयुधानं समादिशत्।

शिखण्डिनं च भीष्माय प्रमुखे समकल्पयत्॥७॥

And he appointed Yuyudhana of the Vrishini race to fight with the king of the Sindhus and also appointed Shikhandin to be in the front for fighting with Bhishma.

सहदेवं शकुनये चेकितानं शलाय वै।

द्रौपदेयांस्तथा पञ्च त्रिगर्तेभ्यः समादिशत्॥८॥

He also appointed Sahadeva to fight with Shakuni, Chekitana with Shala, and the five sons of Draupadi with the Trigartas,

वृषसेनाय सौभद्रं शेषाणां च महीक्षिताम्।

स समर्थं हि तं मेने पार्यादभ्यधिकं रणे॥९॥

The son of Subhadra with Vrishasena and the rest of the rulers of the earth for he regarded him (Abhimanyu) as even superior to Arjuna himself in battle.

एवं विभज्य योधांस्तान् पृथक् च सह चैव ह।

ज्वालावर्णो महेष्वासो द्रोणमंशमकल्पयत्॥१०॥

Having thus allotted among those warriors separately and collectively their respective tasks, that warrior, of the hue of fire, kept Drona for his own share,

दृष्टद्युम्नो महेष्वासः सेनापतिपतिस्ततः।

विधिवद् व्यूहं मेधावी युद्धाय द्यूतमानसः॥११॥

The great bowman, Dhrishtadyumna, the general of the commander of the army, endued with intelligence, having prepared his troops, duly waited patiently for the battle.

यथोद्दिष्टानि सैन्यानि पाण्डवानामयोजयत्।

जयाय पाण्डुपुत्राणां यत्तस्तस्थौ रणाजिरे॥१२॥

Having arranged the army of the Pandavas as indicated above, he waited calmly on the field of battle for the sake of victory to the sons of Pandu.

CHAPTER 165

(THE RATHATIRATHA SANKHYANA PARVA)-Continued

Description of Rathas and Atirathas

धृतराष्ट्र उवाच

प्रतिज्ञाते फाल्गुनेन वधे भीष्मस्य संयुगे।

किमकुर्वत मे मन्दाः पुत्रा दुर्योधनादयः॥१॥

Dhritarashtra said

The slaying of Bhishma having been promised by Falguna in battle, what did my foolish sons, Duryodhana and others do?

हतमेव हि पश्यामि गाङ्गेयं पितरं रणे।

वासुदेवसहायेन पार्थेन दृढधन्वना॥२॥

I already see my father, the son of Ganga, slain in battle by the son of Pritha who has a firm grasp on his bow, having Vasudeva for his help-mate.

स चापरिमितप्रज्ञस्तच्छ्रुत्वा पार्थभाषितम्।

किमुक्तवान् महेष्वासो भीष्मः प्रहरतां वरः॥३॥

What also did, that great bowman Bhishma, that foremost among strikers, endued with unlimited wisdom, say after he had heard what the son of Pritha had said?

सैनापत्यं च सम्प्राप्य कौरवाणां धुरन्धरः।

किमचेष्टत गाङ्गेयो महाबुद्धिपराक्रमः॥४॥

What did that oldest and foremost of the Kauravas, the son of Ganga, of great intelligence and prowess, do after obtaining the generalship?

वैशम्पायन उवाच

ततस्ततं संजयस्तस्मै सर्वमेव न्यवेदयत्।

यथोक्तं कुरुवृद्धेन भीष्मेणामिततेजसा॥५॥

Vaishampayana said

Sanjaya then submitted to him every thing as had happened, what had been said by that oldest among the Kurus, Bhishma of immeasurable energy.

संजय उवाच

सैनापत्यमनुप्राप्य भीष्मः शान्तनवो नृप।

दुर्योधनमुवाचेदं वचनं हर्षयन्निवा॥६॥

Sanjaya said

Bhishma, the son of Shantanu, having obtained the generalship, said these words to Duryodhana infusing cheerfulness in him.

नमस्कृत्य कुमाराय सेनान्ये शक्तिपाणये।

अहं सेनापतिस्तेऽद्य भविष्यामि न संशयः॥७॥

"Having bowed down to Kumara, the god of war, who has a lance in his hand, I shall today be your general, no doubt.

सेनाकर्मण्यभिज्ञोऽस्मि व्यूहेषु विविधेषु च।

कर्म कारयितुं चैव भृतानप्यभृतांस्तथा॥८॥

I am experienced in all matters relating to the army and in diverse artifices and in making the paid soldiers and unpaid ones (volunteers) do their own work.

यात्रायाने च युद्धे च तथा प्रशमनेषु च।

भृशं वेद महाराज यथा वेद बृहस्पतिः॥९॥

In the matter of marching out troops in fighting and in declaring war I am as much an adept, O great king, as Brihaspati himself.

व्यूहानां च समारम्भान् दैवगान्धर्वमानुषान्।

तैरहं मोहयिष्यामि पाण्डवान् व्येतु ते ज्वरः॥१०॥

I am also conversant with the plans of attack and defense, adopted by gods, Gandharvas and human beings, and by means of them I shall deprive the sons of Pandu of their senses. Let your fears be gone.

सोऽहं योत्स्यामि तत्त्वेन पालयंस्तव वाहिनीम्।

यथावच्छास्त्रतो राजन् व्येतु ते मानसो ज्वरः॥११॥

I, who am so, shall fight observing the usual rules and protecting your army according to plans laid down in the holy books. Let your mind's fear be gone."

दुर्योधन उवाच

विद्यते मे न गाङ्गेय भयं देवासुरेष्वपि।

समस्तेषु महाबाहो सत्यमेतद् ब्रवीमि ते॥१२॥

Duryodhana said

No fear exists in me, O son of Ganga, from even the gods and Asuras united together, O you of long arm, I tell you this truly.

किं पुनस्त्वयि दुर्धर्षे सैनापत्ये व्यवस्थिते।

द्रोणे च पुरुषव्याघ्रे स्थिते युद्धाभिनन्दिनि॥१३॥

How much less reasons have I for fear when I have you as the commander of my armies and that foremost among men, Drona, who takes delight in war, being on my side.

भवद्भ्यां पुरुषाण्याभ्यां स्थिताभ्यां विजये मम।

न दुर्लभं कुरुश्रेष्ठ देवराज्यमपि ध्रुवम्॥१४॥

You, the best among men, being on my side, victory will be mine and O foremost among the Kurus, kingship over the gods is surely not hard to get.

रथसंख्यां तु कात्स्न्येन परेषामात्मनस्तथा।

तथैवातिस्थानां च वेतुमिच्छामि कौरवा॥१५॥

I desire to hear, O Kaurava, of the numbers of Rathis (car) warriors capable of fighting with a certain number of each of the four divisions together) and also the number of Atirathas (greater warrior than a Rathi) in our own army and in that of the enemies.

पितामहो हि कुशलः परेषामात्मनस्तथा।

श्रोतुमिच्छाम्यहं सर्वैः सहैर्भिर्वसुधाधिपैः॥१६॥

Our grandfather is familiar with ourselves as also with our enemies and I desire to hear all about it, along with these rulers of the earth.

भीष्म उवाच

गान्धारे शृणु राजेन्द्र रथसंख्यां स्वके बले।

ये रथाः पृथिवीपाल तथैवातिस्थश्च ये॥१७॥

Bhishma said

O son of Gandhari, listen to the numbers of Rathi, O chief among kings, in your own army, hear O ruler of the earth, who are the Rathis and who the Atirathis.

बहूनीह सहस्राणि प्रयुतान्यर्बुदानि च।

स्थानां तव सेनायां यथामुख्यं तु मे शृणु॥१८॥

There are thousands and tens of thousands and millions of Rathis in your army; listen to me, as I speak of them.

भवानग्रे रथोदारः सह सर्वैः सहोदरैः।

दुःशासनप्रभृतिभिर्भ्रातृभिः शतसम्पितैः॥१९॥

You, along with all your brothers Dushasana and others, are the foremost among car-warriors.

सर्वे कृतप्रहरणाश्छेदभेदविशारदाः।

रथोपस्थे गजस्कन्धे गदाप्रासासिचर्मणि॥२०॥

All of you are experienced in striking, cutting and piercing, and whether riding on chariots, or on the elephants you are experienced in the use of the mace, the swords and the shields.

संयन्तारः प्रहर्तारः कृतास्त्रा भारसाधनाः।

इष्वस्त्रे द्रोणशिष्याश्च कृपस्य च शरद्वतः॥२१॥

You are also skillful drivers of elephants and chariots, you have mastered the science of weapons, and in the science of arrows you are the pupils of Drona and Kripa, the son of Sharadvata.

एते हनिष्यन्ति रणे पञ्चालान् युद्धदुर्मदान्।

कृतकिल्बिषाः पाण्डवैर्यार्तिराष्ट्रा मनस्विनः॥२२॥

These will slay in battle the princes of Panchala, hard to be vanquished in battle, for the sons of Dhritarashtra, endued with intelligence, have been wronged by the Pandavas.

तथाहं भरतश्रेष्ठ सर्वसेनापतिस्तव।

शत्रून् विध्वंसयिष्यामि कदर्थीकृत्य पाण्डवान्॥२३॥

In the same way, I O foremost among the Bharatas, the commander of all your armies, shall slay your enemies after making the prowess of the Pandavas vain and useless.

न त्वात्मनो गुणान् वक्तुमर्हामि विदितोऽस्मि ते।

कृतवर्मा त्वतिस्थो भोजः शस्त्रभृतां वरः॥२४॥

It is not proper for me to describe my own qualifications; it is all known to you. The foremost of wielders of weapons, the king of the Bhojas, Kritavarman is an Atiratha (mightier car warrior).

अर्थसिद्धिं तव रणे करिष्यति न संशयः।

शस्त्रविद्धिरनाद्युष्यो दूरपाती दृढायुधः॥२५॥

He will make your object in fighting successful, no doubt for he is invincible among those familiar with the use of weapons and can hurl arms to a long distance and can hold firmly his weapons.

हनिष्यति चमूं तेषां महेन्द्रो दानवानिवा

मद्राजो महेष्वासः शल्यो मेऽतिस्थो मतः॥२६॥

He will slay this army like the great Indra slaying the Danavas. In my opinion, the great bowman Shalya, the king of the Madras, is an Atiratha,

स्पर्धति वासुदेवेन नित्यं यो वै रणे रणे।

भागिनेयान् निजांस्त्यक्त्वा शल्यस्तेऽतिरथो मतः।

Who ever considers him an equal to Vasudeva in every battle; abandoning his own nephews (sister's sons) Shalya that Atiratha, has come over to your side.

एष योत्स्यति संग्रामे पाण्डवांश्च महारथान्॥२७॥

सागरोर्मिसमैर्बाणैः प्लावयन्निव शान्नवान्।

भूरिश्रवाः कृतास्त्रश्च तव चापि हितः सुहृत्॥२८॥

These will fight in the battle with those great car warriors on the Pandavas side covering the enemies with arrows as ways covering the open. Bhurishravas, that master in the use of weapons, is also your will wisher.

सौमदन्तिर्महेष्वासो रथयूथपयूथपः।

बलक्षयममित्राणां सुमहान्तं करिष्यति॥२९॥

The son of Somadatta, that mighty bowman, is a leader of the commanders of car warriors and he will effect a very great reduction in the strength of the enemy.

सिन्धुराजो महाराज मतो मे द्विगुणो रथः।

योत्स्यते समरे राजन् विक्रान्तो रथसत्तमः॥३०॥

In my opinion, O great king, the king of the Sindhus is twice a car warrior and that powerful and best among the car warriors will fight in the battle, O king.

द्रौपदीहरणे राजन् परिवर्त्तिष्ठ पाण्डवैः।

संस्मरन्तं परिक्लेशं योत्स्यते परवीरहा॥३१॥

Persecuted by the Pandavas, O king, in his attempt to carry away Draupadi, that slayer of hostile heroes will fight remembering that trouble.

एतेन हि तदा राजस्तप आस्थाय दारुणमोः

सुदुर्लभो वरो लब्धः पाण्डवान् योद्धुमाहवे॥३२॥

After that defeat, severe austerities were practiced by him O king; he has obtained a boon, difficult to get, of fighting with the Pandavas in battle.

स एष रथशार्दूलस्तद् वैरं संस्मरन् रणे।

योत्स्यते पाण्डवैस्तात प्राणांस्त्यक्त्वा सुदुस्त्यजान्॥३३॥

This foremost among the car warriors, therefore, remembering all this in battle, will fight with the Pandavas, my dear son, even careless of life which is hard to lay down.

CHAPTER 166

(RATHATIRATHA SANKHYANA PARVA)-Continued

Description of Rathas and Atirathas

भीष्म उवाच

सुदक्षिणस्तु काम्बोजो रथ एकगुणो मतः

तवार्थसिद्धिमाकाङ्क्षन् योत्स्यते समरे परैः॥३४॥

Bhishma said

In my opinion Sudakshina, of Kamboja, is equal to one Ratha and he will fight in the battle with the enemy desiring the success of your objects.

एतस्य रथसिंहस्य तवार्थं राजसत्तम।

पराक्रमं यथेन्द्रस्य ब्रक्ष्यन्ति कुरवो युधि॥३५॥

The prowess of this best among car warriors excited on your behalf, O best among kings, the Kurus in battle with see equal to that of Indra himself.

एतस्य रथवंशे हि तिग्मवेगप्रहारिणः।

काम्बोजानां महाराज शलभानामिवायतिः॥३६॥

The best of car warriors under him are strikers with fierce force. The Kambojas, O great king, will cover like the land like a swarm of locusts.

नीलो माहिष्मतीवासी नीलवर्मा रथस्तव।

रथवंशेन कदनं शत्रूणां वै करिष्यति॥३७॥

Nil of Mahishmati clad in a blue coat of mail is a Ratha of your army and with the car warriors under him he will work havoc among the enemy.

कृतवैरः पुरा चैव सहदेवेन मारिष।

योत्स्यते सततं राजंस्तवार्थं कुरुनन्दन॥३८॥

My child, in former days, he was made an enemy by Sahadeva; and he will ever fight on your behalf, O you delighter of the Kuru race.

विन्दानुविन्दावावन्त्यौ संमतौ रथसत्तमौ।
कृतिनौ समरे तात दृढवीर्यपराक्रमौ॥६॥

In my opinion Vindu and Anuvindu, the princes of Avanti, accomplished in battle and of firm strength and prowess are two of the best Rathas.

एतौ तौ पुरुषव्याघ्रौ रिपुसैन्यं प्रधक्ष्यतः।
गदाप्रासासिनाराचैस्तोमैश्च करच्युतैः॥७॥

These two best among men will consume the army of enemy with maces, bearded darts, swords, muskets and long shafts hurled from their hands.

युद्धाभिकामौ समरे क्रीडन्ताविव यूथपौ।
यूथमध्ये महाराज विचरन्तौ कृतान्तवत्॥८॥

Desirous of war they will act in battle each like Yama like two sporting elephants moving in the midst of a herd, O king.

त्रिगर्ता भ्रातरः पञ्च रथोदारा मता ममा।
कृतवैराक्ष्यं पार्थैस्ते विराटनगरे तदा॥९॥

In my opinion, the five Trigarta brothers are Rathas and they were made enemies by the sons of Pritha while in the city of Virata.

मकरा इव राजेन्द्र समुद्धततरङ्गिणीम्।
गङ्गां विक्षोभयिष्यन्ति पार्थानां युधि वाहिनीम्॥१०॥

In the battle, they will agitate the army of the son of Pritha like Makaras agitating the Ganga swollen with its waves.

ते रथाः पञ्च राजेन्द्र येषां सत्यरथो मुखम्।
एते योत्स्यन्ति संग्रामे संस्मरन्तः पुराकृतम्॥११॥

They are Rathas, O chief among kings, at whose head is Satyaratha and they will fight in the battle remembering the former wrongs.

व्यलीकं पाण्डवेयेन भीमसेनानुजेन ह।
दिशो विजयता राजन् श्वेतवाहेन भारत॥१२॥

They were injured by Bhima's younger brother Arjuna, the son of Pandu, O king, when on a car drawn by white steeds, O Bharata, he went out to conquer all the quarters.

ते हनिष्यन्ति पार्थानां तानासाद्य महारथान्।
वरान् वरान् महेष्वासान् क्षत्रियाणां धुरन्धरान्॥१३॥

Having encountered many car warriors, chiefs of bowmen and leaders of Kshatriyas on the side of Parthas they will forsooth kill them

लक्ष्मणस्तव पुत्रश्च तथा दुःशासनस्य च।
उभौ तौ पुरुषव्याघ्रौ संग्रामेष्वपलायिनौ॥१४॥

Your son Lakshmana and the son of Dushasana, both these foremost among men can never fly back from the battle.

तरुणौ सुकुमारौ च राजपुत्रौ तरस्विनौ।
युद्धानां च विशेषज्ञौ प्रणेतारौ च सर्वशः॥१५॥

The two young and delicate princes are of light hand and know all the details of fighting and are in every way fit to be leaders.

रथौ तौ कुरुशार्दूल मतौ मे रथसत्तमौ।
क्षत्रधर्मरतौ वीरौ महत् कर्म करिष्यतः॥१६॥

These two, O foremost among the Kurus, I am of opinion, are Rathas, and the heroes attached as they are to the duties of the Kshatriya will perform noble deeds.

दण्डधारौ महाराज रथ एको नरर्षभा।
योत्स्यते तव संग्रामे स्वेन सैन्येन पालितः॥१७॥

That foremost among men, Dandadhara, O great king, is a Ratha and he will fight in your battle protected by his own army.

बृहद्बलस्तथा राजा कौसल्यो रथसत्तमः।
रथो मम मतस्तात महावेगपराक्रमः॥१८॥

Brihadbala, too, O king, the prince of the Shalyas, is one of the best among car warriors and is a Ratha, in my opinion, of great impetuosity and prowess.

एष योत्स्यति संग्रामे स्वान् बन्धून् सम्प्रहर्षयन्।
उग्रायुधो महेष्वासो धार्तराष्ट्रहिते रतः॥१९॥

He will fight in the battle delighting his own friends, a wielder of terrible weapons as he is and a mighty bowman devoted to the good of the son of Dhritrashtra.

कृपः शारद्वतो राजन् रथयूथपयूथपः।
प्रियान् प्राणान् परित्यज्य प्रधक्ष्यति रिपून्स्त्व॥२०॥

Kripa, the son of Sharadvata, O king, is the general of the commanders of the Rathas, and careless of his dear life he will consume your enemies.

गौतमस्य महर्षेय आचार्यस्य शरद्वतः।

कार्तिकेय इवाजेयः शरस्तम्बात् सुतोऽभवत्॥२१॥

The son of the great Rishi Gautama, or the preceptor Sharadvata, born on a clump of health, is invincible as the war god Kartikeya himself.

एष सेनाः सुबहुला विविधायुधकार्यकाः।

अग्निवत् समरे तात चरिष्यति विनिर्दहन्॥२२॥

Destroying this army strong in numbers and furnished with diverse weapons and bows he will roll in the battle like blazing fire.

CHAPTER 167

(THE RATHATIRATHA SANKHYANA PARVA)-Continued

Description of Rathas and Atirathas

भीष्म उवाच

शकुनिर्मातुलस्तेऽसौ रथ एको नराधिप।

प्रयुज्य पाण्डवैर्वैरं योत्स्यते नात्र संशयः॥२१॥

Bhishma said

This Shakuni, your maternal uncle, is equal to a single Ratha, O ruler of men; and having brought about hostility with the Pandavas he will fight, there is no doubt of it.

एतस्व सेना दुर्धर्षा समरे प्रतियायिनः।

विकृतायुधभूयिष्ठा वायुवेगसमा जवे॥२२॥

His army when rushing to battle, is hard to vanquish; and furnished with plenty of weapons of all sorts they are of the velocity of the wind in battle.

द्रोणपुत्रो महेष्वासः सवनिवाति धन्विनः।

समरे चित्रयोधी च दृढास्त्रश्च महारथः॥२३॥

That mighty bowman, the son of Drona (Ashvathama) surpasses all bowmen and is familiar with diverse modes of warfare and is of firm weapons; he is a Maharatha.

एतस्य हि महाराज यथा गाण्डीवधन्वनः।

शरासनविनिर्मुक्ताः संसक्ता यान्ति सायकाः॥२४॥

The arrows, shot by him from his bow as by the wielder of the Gandiva bow, proceed touching one another.

नैष शक्यो मया वीरः संख्यातुं रथसत्तमः।

निर्देहदपि लोकांस्त्रीनिच्छन्नेष महारथः॥२५॥

This best among the Rathas, this hero cannot be described by me; if this Maharatha wishes he can burn up the three worlds.

क्रोधस्तेजश्च तपसा सम्भृतोऽऽश्रमवासिनाम्।

द्रोणैरानुगृहीतश्च दिव्यैरस्त्रैरुदारधीः॥२६॥

He has accumulated wrath and energy by his austerities while living in the hermitage. has been favored by Drona with celestial weapons.

दोषस्त्वस्य महानेको येनैव भरतर्षभ।

न मे रथो नातिरथो मतः पार्थिवसत्तमः॥२७॥

He has however a great draw back owing to which, O foremost of the Bharata race, I do not consider him as a Ratha or an Atiratha, O best among the rulers of the earth.

जीवितं प्रियमत्यर्थमायुष्कामः सदा द्विजः।

न ह्यस्य सदृशः कश्चिदुभयोः सेनयोरपि॥२८॥

He is excessively fond of life and that regenerate young man is always desirous of living but there is no body similar to him in the armies of both the parties.

हन्यादेकस्थेनैव देवानामपि बाहिनीम्।

वपुष्मांस्तलघोषेण स्फोटयेदपि पर्वतान्॥२९॥

By means of single of a single chariot can he slay even the army of the gods; and by the flaps of his bowstring striking against the leather fence on his left arm, that one, possessed of a powerful body, can rend asunder the mountains.

असंख्येयगुणो वीरः प्रहर्ता दारुणद्युतिः।

दण्डपाणिरिवासह्यः कालवत् प्रचरिष्यति॥३०॥

The heroic smiter, of fierce effulgence, has many accomplishments and he will wander about like death himself with rod in hand.

युगान्तान्निसमः क्रोधात् सिंहग्रीवो महाद्युतिः।

एष भारतयुद्धस्य पृष्ठः संशमयिष्यति॥३१॥

Having the shoulders of a lion and endued with great effulgence he will, like the fire that rages at the end of Yuga, extinguish the embers of this battle between the Bharatas.

पिता त्वस्य महातेजा वृद्धोऽपि युवभिर्वरः।

रणे कर्म महत् कर्ता अत्र मे नास्ति संशयः॥१२॥

His father, endued with great energy, is better than young persons though he is himself old and he will be the doer of great deeds in battle, of this I have no doubt.

अस्त्रवेगानिलोद्भूतः सेनाकक्षेऽन्योन्यतः।

पाण्डुपुत्रस्य सैन्यानि प्रधक्ष्यति रणे धृतः॥१३॥

Resembling the having its source in the dry grass and fuel in the shape of your army and fanned by the force of our weapons, our soldiers will surely consume those on the side of the son of Pandu in battle.

स्थयूथपयूथानां यूथपोऽयं नरर्षभः।

भारद्वाजात्मजः कर्ता कर्म तीव्रं हितं तव॥१४॥

This foremost among men, the son of Bharadvaja, is the leader groups of car-leaders and will be the doer of fierce deeds.

सर्वमूर्धाभिषिक्तानामाचार्यः स्थविरो गुरुः।

गच्छेदन्तं संजयानां प्रियस्त्वस्य धनंजयः॥१५॥

The aged preceptor, the spiritual guide of all those who have undergone the ceremony of investiture on the head, will put an end to all the Srinjayas but Dhananjaya is dear to him.

नैष जातु महेष्वासः पार्थमविलिष्टकारिणम्।

हन्यादाचार्यक दीप्तं संस्मृत्य गुणनिर्जितम्॥१६॥

The great bowman, remembering the blazing virtues acquired by the son of Pritha and his own relation towards him as a preceptor, will never be able to kill him who accomplishes things without exertion.

श्लाघतेऽयं सदा वीर पार्थस्य गुणविस्तरैः।

पुत्रादभ्यधिकं चैनं भारद्वाजोऽनुपश्यति॥१७॥

This one (Drona) ever prides himself on the many accomplishments of the son of Pritha, O hero, and the son of Bharadvaja looks on him with greater affection than on his own son.

हन्यादेकस्थेनैव देवगन्धर्वमानुषान्।

एकीभूतानपि रणे दिव्यैस्त्रैः प्रजापवान्॥१८॥

With the assistance of a single car he can slay the gods, the Gandharvas and the human beings united together, with the aid of his heavenly weapons.

पौरवो राजशार्दूलस्तव राजन् महारथः।

मतो मम स्थोदारः परवीरथारुजः॥१९॥

That foremost of king, Pauravas, on your side, is a Maharatha, O king; such is my opinion; he is one of the foremost among car-warriors and will work havoc among the heroes on the enemies' side.

स्वेन सैन्येन महता प्रतपन् शत्रुवाहिनीम्।

प्रधक्ष्यति स पञ्चालान् कक्षमग्निगतिर्यथा॥२०॥

With his own large army affecting the army of his enemies he will consume the Panchalas as the course of fire does the dry grass.

सत्यश्रवा स्थस्त्वेको राजपुत्रो बृहद्वलः।

तव राजन् रिपुवले कालवत् प्रचरिष्यति॥२१॥

Satyashravas that prince of great strength, is a Ratha on your side, O king and he will work havoc among the armies of the enemies like Death himself.

एतस्य योधा राजेन्द्र विचित्रकवचायुधाः।

विचरिष्यन्ति संग्रामे निघ्नन्तः शात्रवांस्तव॥२२॥

His soldiers, O chief among kings, clad in diverse kinds of amours and armed with diverse weapons, will roam about in the battle killing your enemies.

वृषसेनो रथस्तेऽग्र्यः कर्णपुत्रो महारथः।

प्रधक्ष्यति रिपूणां ते बलं तु बलिनां वरः॥२३॥

That great car warrior, Vrishasena, the son of Karna is one of the foremost of the car-warriors on your side; and that foremost among mighty persons will consume the army of your enemies.

जलसंधो महातेजो राजन् रथवरस्तव।

त्यक्ष्यते समरे प्राणान् माधवः परवीरहा॥२४॥

Jalasandha, of great energy, is one of the foremost of the Rathas on your side. That scion of the race of Madhu, that slayer of hostile heroes, can even sacrifice his life in battle.

एष योत्स्यति संग्रामे गजस्कन्धविशारदः।

स्थेन वा महाबाहुः क्षपयन् शत्रुवाहिनीम्॥२५॥

Conversant with the science of war, that one of long arms having the shoulders of an

elephant will fight in battle scattering the hostile army, seated on a chariot.

रथ एष महाराज मतो मे राजसत्तम।

त्वदर्थं त्यक्ष्यते प्राणान् सहसैन्यो महारणे॥२६॥

The best among kings is Ratha in my opinion, O great king, and for your sake he will sacrifice his life along his army in this great battle.

एष विक्रान्तयोधी च चित्रयोधी च सङ्गरे।

वीतभीष्मापि ते राजन् शत्रुभिः सह योत्स्यते॥२७॥

This one is a mighty warrior and knows to fight according to diverse methods in battle; and O king, he will fight with your enemies casting fear aside.

बाह्वीकोऽतिरथश्चैव समरे चानिवर्तनः।

मम राजन् मतो युद्धे शूरो वैवस्वतोपमः॥२८॥

Balhika, who never turns his back on the field of battle, is an Atiratha, O great king; such is my opinion and that hero is equal to the sun himself.

न ह्येष समरं प्राप्य निवर्तेत कथञ्चना।

यथा सततगो राजन् स हि हन्यात् परान् रणे॥२९॥

Having once reached the field, he will never turn back and he will slay the enemies in battle as continuously as the wind blows.

सेनापतिर्महाराज सत्यवांस्ते महारथः।

रणेष्वद्भुतकर्मा च रथी परथारुजः॥३०॥

Satyavana, the leader of your armies, O great king, is Maharatha. A car-warrior himself, he is the doer of wonders in battle and works havoc among the enemies' charioteers.

एतस्य समरं दृष्ट्वा न व्यथास्ति कथञ्चना।

उत्समयन्नुत्पत्येषु परान् रथप स्थितान्॥३१॥

He will certainly not be pained at the sight of battle and he will inspire those of the enemy's soldiers who stand in the way of his chariot with wonder.

एष चारिषु विक्रान्तः कर्म सत्पुरुषोचितम्।

कर्ता विमर्दे सुमहत् त्वदर्थं पुरुषोत्तमः॥३२॥

Showing his strength against his enemies, a thing which is the duty of every good man, this best among men will be the doer of great deeds in your favour.

अलम्बुषो राक्षसेन्द्रः क्रूरकर्मा महारथः।

हनिष्यति परान् राजन् पूर्ववैरमनुस्मरन्॥३३॥

Alambusha, that chief of the Rakshashas of hard deeds, is a Maharatha and O king he will slay the enemies remembering the old enmity.

एष राक्षससैन्यानां सर्वेषां रथसत्तमः।

मायावी दृढयैश्च समरे विचरिष्यति॥३४॥

He is the best car warrior among all the Rakshasas, and being endued with the powers of illusion he will roam about in the field like an inveterate enemy.

प्राग्ज्योतिषाधिपो वीरो भगदत्तः प्रतापवान्।

गजाङ्कुशधरश्चेष्टी रथे चैव विशारदः॥३५॥

The hero Bhagadatta, the ruler of the Pragjyotisha, endued with fame, is one of the foremost among the wielders of the hook of the elephant and is also skillful in fighting from the chariot.

एतेन युद्धमभवत् पुरा गाण्डीवधन्वनः।

दिवसान् सुबहून् राजन्नुभयोर्जयगृद्धिनोः॥३६॥

In days of the old there took place a fight between him and the holder of Gandiva, for a number of days, O king, each being desirous of victory over the other.

ततः सखायं गान्धारे मानयन् पाकशासनम्।

अकरोत् संविदं तेन पाण्डवेन महात्मना॥३७॥

O son of Gandhari, then did he, who thinks Indra to friend, conclude peace with that great souled son of Pandu.

एष योत्स्यति संग्रामे गजस्कन्धविशारदः।

ऐरावतगतो राजा देवानामिव वासवः॥३८॥

This one of shoulders like those of elephants and skillful in battle will fight, O king, like Vasava on the back of the Airavata with the gods.

CHAPTER 168

(THE RATHATIRATHA SANKHYANA PARVA)-Continued

Quarrel between Bhishma & Karna

भीष्म उवाच

अचलो वृषकश्चैव सहितौ भ्रातराबुभौ।

रथौ तव दुराधर्षौ शत्रून् विध्वंसयिष्यतः॥१॥

Bhishma said

Achala and Vrishaka are two Rathas on your side who are hard to vanquish; both the brothers, united together, will destroy your enemies.

बलवन्तौ नरव्याघ्रौ दृढक्रोधौ प्रहारिणौ।

गान्धारमुख्यौ तरुणौ दर्शनीयौ महाबलौ॥१२॥

These two best among men are mighty, inveterate in their hatred and smiters (of enemies); they are the foremost among the Gandharis, young, handsome and endued with great strength.

सखा ते दयितो नित्यं य एष रणकर्कशः।

उत्साहयति राजंस्त्वां विग्रहे पाण्डवैः सह॥१३॥

But this one who is ever your dear friend, who vaunts of bravery in battle and who encourages you, O king in your dispute with the Pandavas,

परुषः कथनो नीचः कर्णो वैकर्तनस्तवा।

मन्त्री नेता च बन्धुश्च मानी चात्यन्तमुच्छ्रितः॥१४॥

This man vain and mean, Karna, the son of Vikartana, who is your adviser guide and friend, and who has been placed in too elevated a position by you,

एष नैव रथः कर्णो न चाप्यतिरथो रणे।

वियुक्तः कवचेनैष सहजेन विचेतनः॥१५॥

कुण्डलाभ्यां च दिव्याभ्यां वियुक्तः सततं घृणी।

अभिशापाच्च रामस्य ब्राह्मणस्य च भाषणात्॥१६॥

This Karna is neither a Rathi nor an Atiratha in battle. Though ever generous he has been deprived of his celestial earrings. All this is owing to the curse of Rama (his preceptor) and the words of a Brahmana.

करणानां वियोगाच्च तेन मेऽर्धस्थो मतः।

नैष फाल्गुनमासाद्य पुनर्जीवन् विमोक्ष्यसे॥१७॥

Owing to his being without his natural coat of mail he a Ratha in my opinion; and having once come across Falguna he will not escape him with life.

ततोऽब्रवीत् पुनर्द्रोणः सर्वशस्त्रघृतां वरः।

एवमेतद् यथाऽऽथ त्वं न मिथ्यास्ति कदाचन॥१८॥

Then did Drona, the foremost among all wielders, of say as a rejoinder: "It is so; what you say is never false.

रणे रणेऽभिमानी च विमुखश्चापि दृश्यते।

घृणी कर्णः प्रमादी च तेन मेऽर्धस्थो मतः॥१९॥

In each battle is he boastful and in each he is seen to be backward. Karna is kind and also becomes confounded; he is therefore in my opinion, to half a Ratha."

एतच्छ्रुत्वा तु राधेयः क्रोधादुत्फाल्य लोचने।

उवाच भीष्मं राधेयस्तुदन् वाग्भिः प्रतोदवत्॥१०॥

Hearing this, the son of Radha, expanding his eyes in wrath, said to Bhishma piercing him with his hook of words.

पितामह यथेष्टं मां वाक्शरैरुपकृन्तसि।

अनागसं सदा द्वेषादेवमेव पदे पदे॥११॥

"O grandfather, at your pleasure, do you pierce me by your arrows of words; at every step do you thus treat me out of your aversion for me, though I have committed no sin.

मर्षयामि च तत् सर्वं दुर्योधनकृतेन वै।

त्वं तु मां मन्यसे मन्दं यथा कापुरुषं तथा॥१२॥

I tolerate all his however for the sake of Duryodhana; you deem me to be behind others (in fight) and a coward.

भवानर्धस्थो मह्यं मतो वै नात्र संशयः।

सर्वस्य जगतश्चैव गाढेयो न मृषा वदेत्॥१३॥

In my opinion you too are only half a Ratha, there is no doubt about this. O son of Ganga, I do not speak an untruth when I say that you are an enemy of the entire universe.

कुरुणामहितो नित्यं न च राजाऽवबुध्यते।

को हि नाम समानेषु राजसूदारकर्मसु॥१४॥

You are ever devoted to what is to the injury of the Kurus, But the king knows it not. Who else is there who would seek to sap the energy of these kings that are equal and create discord among them,

तेजोवधमिमं कुर्याद् विषेदयिषुराहवे।

यथा त्वं गुणविद्वेष्टादपरागं चिकीर्षसि॥१५॥

As you desire to do owing to your hatred towards these that are endued with accomplishments. Neither age, nor wealth, nor friends,

न हायनेनं पलितेनं वितैर्न च बन्धुभिः।

महारथत्वं संख्यातुं शक्यं क्षत्रस्य कौरवा॥१६॥

Can entitle a Kshatriya to be included in the category of Maharathas, O Kaurava. It is well-known a Kshatriya is superior by virtue of his strength and that the twice-born are superior by virtue of their learning.

बलज्येष्ठं स्मृतं क्षत्रं मन्त्रज्येष्ठा द्विजातयः।

धनज्येष्ठाः स्मृता वैश्याः शूद्रास्तु वयसाधिकाः॥१७॥

It is also well-known that Vaishyas are superior by virtue of their wealth and that Sudras are superiors by virtue of their years. Speak for yourself then, as you please your list of Rathas and Atirathas.

यथेच्छकं स्वयं ब्रूया स्थानतिरथास्तथा।

कामद्वेषसमायुक्तो मोहात् प्रकुस्ते भवान्॥१८॥

Actuated by desire and hatred and acting from ignorance you have enumerated the heroes. O Duryodhana of long arms, it is for you to judge properly. May you fare well.

दुर्योधन महाबाहो साधु सम्यगवेक्ष्यताम्।

त्यज्यतां दुष्टभावोऽयं भीष्मः किल्बिषकृत् तव॥१९॥

Abandon this wicked Bhishma of unrighteous nature for, O ruler of men, discord once being in your own army it will be difficult to bring union again.

भिन्ना हि सेना नृपते दुःसंधेया भवत्युता।

मौला हि पुरुषव्याघ्र किमु नानासमुत्थिताः॥२०॥

This remark applies to your main army, judge then about the subsidiary forces which have been raised from several sources.

एषां द्वैधं समुत्पन्नं योधानां युधि भारत।

तेजोवधो नः क्रियते प्रत्यक्षेण विशेषतः॥२१॥

This discord has entered among our warriors, already, O Bharata; in our very presence he saps our energies.

स्थानां क्व च विज्ञानं क्व च भीष्मोऽल्पचेतनः।

अहमावारयिष्यामि पाण्डवानामनीकिनीम्॥२२॥

How vast is the difference between the task of estimating the might of Rathas and Bhishma of little intellect. I will meet the armies of the Pandavas.

आसाद्य माममोघेषु गमिष्यन्ति दिशो दश।

पाण्डवाः सहपञ्चालाः शार्दूलं वृषभा इव॥२३॥

Standing against me who are infallible they will be routed in ten directions, the Pandavas with the Panchalas, like bulls meeting with a tiger.

क्व च युद्धं विमर्दो वा मन्त्रे सुव्याहृतानि च।

क्व च भीष्मो गतवया मन्दात्मा कालचोदितः॥२४॥

How vast is the difference between real fight, the clash of weapons, good advice, uttered in sweet sounding words on one side and Bhishma who is past the prime of life, of wicked soul and who is urged by fate.

एकाकी स्पर्धते नित्यं सर्वेण जगत सह।

न चान्यं पुरुषं कंचिन्मन्यते मोघदर्शनः॥२५॥

Alone he even boasts to fight with the entire universe, and endowed with false vision he does not regard any other man as a human being.

श्रोतव्यं खलु वृद्धानामिति शास्त्रनिर्दर्शनम्।

न त्वेव ह्यतिवृद्धानां पुनर्बाला हि ते मताः॥२६॥

Certainly, it has been laid down in our holy books that the words of the aged should be listened to, but it does not apply to those who are very old for they are held to be boys.

अहमेको हनिष्यामि पाण्डवानामनीकिनीम्।

सुयुद्धे राजशार्दूल यशो भीष्मं गमिष्यति॥२७॥

Alone I shall slay the army of the sons of Pandu in a fair fight. The fame however of this will go to Bhishma, O best among kings.

कृतः सेनापतिस्त्वेष त्वया भीष्मो नराधिप।

सेनापतौ यशो गन्ता न तु योधान् कथंचन॥२८॥

By you, O ruler of men, has Bhishma been appointed the commander and all fame goes to the leader and never to an individual soldier.

नाहं जीवति गाङ्गे ये योत्स्ये राजन् कथंचन।

हते भीष्मे तु योद्धास्मि सर्वैरेव महारथैः॥२९॥

O king, never shall I fight as long as the son of Ganga is alive. When Bhishma is killed I shall fight with all the car-warriors."

भीष्म उवाच

समुद्यतोऽयं भारो मे सुमहान् सागरोपमः।

धार्तराष्ट्रस्य संग्रामे वर्षपूगाभिचिन्तितः॥३०॥

Bhishma said

The great burden (the impending fight) vast as the ocean is ready to fall on me, a calamity which I had foreseen for a series of years,

तस्मिन्नभ्यागते काले प्रतप्ते लोमहर्षणे।

मिथो भेदो न मे कार्यस्तेन जीवसि सूतज॥३१॥

Now is come that time, that fight the result of which makes our hairs stand on end. It is not my concern to create dispute among ourselves. It is for this that you now live, O you born of a Suta.

न ह्यहं त्वद्य विक्रम्य स्थविरोऽपि शिशोस्तव।

युद्धश्रद्धामहं छिन्वां जीवितस्य च सूतज॥३२॥

For though I am now aged and you but young I shall rend asunder your desire for battle and that of your own life, O you born of a Suta.

जामदग्न्येन रामेण महास्त्राणि विमुञ्चता।

न मे व्यथा कृता काचित् त्वं तु मे किं करिष्यसि॥३३॥

The weapons hurled at me by Rama the son of Jamadagni did not pain me, What can you do to me then?

कामं नैतत् प्रशंसन्ति सन्तः स्वबलसंस्तवम्।

वक्ष्यामि तु त्वां संतप्तो निहीनकुलपांसन॥३४॥

Good men do not approve of this praise of one's own might. I speak thus (on this occasion) for I have lost my temper O vile one; the stain of your family.

समेतं पार्थिवं क्षत्रं काशिराजस्वयंवरे।

निर्जित्यैकरथेनैव याः कन्यास्तरसा हताः॥३५॥

In the election of a bridegroom by the daughters of Kashiraja, I, after defeating all the rulers of the earth united together, took away those girls by force.

ईदृशानां सहस्राणि विशिष्टानामथो पुनः।

मयैकेन निरस्तानि ससैन्यानि रणाजिरे॥३६॥

Thousands of such kings, well known names too, along with their armies, were stopped in the battle by me alone.

त्वां प्राप्य वैरपुरुषं कुरूणामनयो महान्।

उपस्थितो विनाशाय यतस्व पुरुषो भव॥३७॥

Having come across yourself, an illustrated man, the Kurus have come upon a great disaster; try to mete out destruction and be a man.

युद्ध्यस्व समरे पार्थ येन विस्पर्धसे सह।

व्रक्ष्यामि त्वां विनिर्मुक्तमस्माद् युद्धात् सुदुर्मते॥३८॥

In the battle, fight with son of Pritha, whom you are now challenging and I shall see how you escape out of that fight, O you of exceedingly wicked intelligence."

तमुवाच ततो राजा धार्तराष्ट्रः प्रतापवान्।

मां समीक्षस्व गाङ्गेय कार्यं हि महदुद्यतम्॥३९॥

Then did the royal son of Dhritarashtra, endued with fame say to him, Look to me, O son of Ganga; the task which has devolved on you is great.

चिन्त्यतामिदमेकाग्रं मम निःश्रेयसं परम्।

उभावपि भवन्तौ मे महत् कर्म करिष्यतः॥४०॥

Think with your entire heart of my interests; both of you will do great deeds for me.

भूयश्च श्रोतुमिच्छामि परेषां रथसत्तमान्।

ये चैवातिरथास्तत्र ये चैव रथयूथपाः॥४१॥

Again do I desire to hear about the best of the car-warriors of the enemy, those who are Atirathas in that side and those that can lead numbers of chariots.

बलाबलममित्राणां श्रोतुमिच्छामि कौरव।

प्रभातायां रजन्यां वै इदं युद्धं भविष्यति॥४२॥

O son of Kuru, I desire to hear of the strength and weakness of the enemies for the fight is to take place at the dawn of night."

CHAPTER 169

(RATHATIRATHA SANKHYANA PARVA)-Continued

Counting of Rathas and Atirathas

भीष्म उवाच

एते रथास्तवाख्यातास्तथैवातिरथा नृपा।

ये चाप्यर्धरथा राजन् पाण्डवानामतः शृणु॥१॥

Bhishma said

These are the notable Rathas and Atirathas on your side, O ruler of men, and these, O

king, are semi-Rathas; listen now to those of the Pandavas.

यदि कौतूहलं तेऽद्य पाण्डवानां बले नृप।
रथसंख्यां शृणुष्व त्वं सहैर्भिर्वसुधाधिपैः॥१२॥

If you have now any curiosity to learn of the strength of the Pandavas, O ruler of men, then listen to the list of their Rathas along with these rulers of the earth.

स्वयं राजा रथोदारः पाण्डवः कुन्तिनन्दनः।
अग्निवत् समरे तात चरिष्यति न संशयः॥१३॥

The king, the son of Pandu and the delight of Kunti, is himself a mighty Ratha; and my dear son, he will roam about in the battle like fire itself; there in no doubt.

भीमसेनस्तु राजेन्द्र रथोऽष्टगुणसम्पितः।
न तस्यास्ति समो युद्धे गदया सायकैरपि॥१४॥

Bhimasena, O chief among kings, is held to be eight times a Ratha and in a fight with the mace or arrows he has no equal.

नागायुतबलो मानी तेजसा न स मानुषः।
माद्रीपुत्रौ च रथिनौ द्वावेष्ट पुरुषर्षभौ॥१५॥

Filled with pride and endued with the strength of ten thousand elephants he is not human is energy; the two foremost among men, the sons of Madri, are two Rathas.

अश्विनाविव रूपेण तेजसा च समन्वितौ।
एते चमूमुपगताः स्मरन्तः क्लेशमुत्तमम्॥१६॥

Like the Ashvins in beauty and endued also with energy these two will fight in the very van on their army remembering their hard sufferings.

रुद्रवत् प्रचरिष्यन्ति तत्र मे नास्ति संशयः।
सर्व एव महात्मानः शालस्तम्भा इवोद्भूताः॥१७॥

They will roam about like so many Rudras, of that there is no doubt. All of them are great-souled and tall as the trunks of Shala trees.

प्रादेशेनाधिकाः पुष्पिरन्यैस्ते च प्रमाणतः।
सिंहसंहननाः सर्वे पाण्डुपुत्रा महाबलाः॥१८॥

Measuring a span more than other males, all the sons of Pandu, capable of killing lions, are endued with great strength.

चरितब्रह्मचर्याश्च सर्वे तात तपस्विनः।
ह्रीमन्तः पुरुषव्याघ्रा व्याघ्रा इव बलोत्कटाः॥१९॥

All of them are devotees, my dear son, and Brahmaoharyya vows have been practised by all of them; endued with modesty, those foremost among men are of fierce strength as the tigers.

जवे प्रहारे सम्पर्दे सर्व एवातिमानुषाः।
सर्वैर्जिता महीपाला दिग्जये भरतर्षभा॥२०॥

In impetuosity, in striking and crushing all of them are superhuman and by them by all the rulers of the earth had been vanquished at the time of the universal conquest.

न चैषां पुरुषाः केचिदायुधानि गदाः शरान्।
विषहन्ति सदा कर्तुमधिज्यान्त्यपि कौरवाः॥२१॥

No human being can bear their weapons, maces and arrows, none can even adjust the string at the time of using the bow, O son of Kuru.

उद्यन्तं वा गदा गुर्वीः शरान् वा क्षेपुमाहवे।
जवे लक्ष्यस्य हरणे भोज्ये पांसुविकर्षणे॥२२॥

In uplifting maces, in shooting arrows, in hitting the target, in eating and in sporting in the dust,

बालैरपि भवन्तस्तैः सर्व एव विशेषिताः।
एतत् सैन्यं समासाद्य सर्व एव बलोत्कटाः॥२३॥

Even as children there was great difference between yourself and them. They, all of whom are endued with fierce strength, meeting this army,

विध्वंसयिष्यन्ति रणे मा स्म तैः सह सङ्गमः।
एकैकशस्ते सम्पर्दे हन्युः सर्वान् महीक्षितः॥२४॥

Will destroy them in battle; let there therefore be no encounter with them. In the press of battle, each of them can alone slay the entire universe.

प्रत्यक्षं तव राजेन्द्र राजसूये यथाऽभवत्।
द्रौपद्याश्च परिवर्त्तेश द्युते च परुषा गिरः॥२५॥

It was in your presence, O chief among kings, namely what happened in the Rajasuya. The sufferings of Draupadi and the harsh words at the game of vice,

ते स्मरन्तश्च संग्रामे चरिष्यन्ति च रुद्रवत्।
लोहिताक्षो गुडाकेशो नारायणसहायवान्॥१६॥

Remembering these they will wander about in the battle like Rudra. Regarding Gudakesha (curling hair) of copper eyes having Narayana for his ally,

उभयोः सेनयोर्वीरो रथो नास्तीति तादृशः।
न हि देवेषु वा पूर्वं मनुष्ये पूरुषेषु च॥१७॥

There is no brave car-warrior who can equal him in both the armies; nor is there any among the gods, human beings or serpents;

राक्षसेष्वथ यक्षेषु नरेषु कुत एव तु।
भूतोऽथवा भविष्यो वा रथः कश्चिन्मया श्रुतः॥१८॥

Nor even among Rakshasas and Yakshas, how can there then be any among men? Nor have I heard of any that has been or that will be.

समायुक्तो महाराज रथः पार्थस्य धीमतः।
वासुदेवश्च संयन्ता योद्धा चैव धनंजयः॥१९॥

O great king, the wise son of Pritha has a chariot which has Vasudeva for its driver and Dhananjaya as the soldier.

गाण्डीवं च धनुर्दिव्यं ते चास्त्रा वातरंहसः।
अमेघं कवचं दिव्यमक्षय्यौ च महेषुधी॥२०॥

He has the celestial bow Gandiva and horses that have the speed of wind, celestial coat of mail which is impenetrable and great arrow holders which are inexhaustible;

अस्त्रग्रामश्च माहेन्द्रो रौद्रः कौबेर एव च।
याम्यश्च वारुणश्चैव गदश्चोग्रप्रदर्शनाः॥२१॥

Groups of arms presented by the great Indra and Rudra and Kuvera and Yama and Varuna and a mace which is fierce to look at,

वज्रादीनि च मुख्यानि नानाप्रहरणानि च।
दानवानां सहस्राणि हिरण्यपुरवासिनाम्॥२२॥

And several foremost weapons for attack, the thunderbolt. Thousands of Danavas living in Hiranyapura,

हतान्येकरथेनाजौ कस्तस्य सदृशो रथः।
एष हन्याद्धि संरम्भी बलवान् सत्यविक्रमः॥२३॥

Where slain by him riding on a single chariot. What car-warrior is there who can be

equal to him? Endued with wrath, strong and of true prowess the one of long arms will slay,

तव सेनां महाबाहुः स्वां चैव परिपालयन्।
अहं चैनं प्रत्युदियामाचार्यो वा धनंजयम्॥२४॥

Your army, protecting his own. Myself or the preceptor can advance against this Dhananjaya.

न तृतीयोऽस्ति राजेन्द्र सेनयोरुभयोरपि।
य एनं शरवर्षाणि वर्षन्तमुदियाद् रथी॥२५॥

There is no third car-warrior, O chief among kings, in both these armies who can advance against him while he pours showers of arrows.

जीमूत इव धर्मान्ते महावातसमीरितः।
समायुक्तस्तु कौन्तेयो वासुदेवसहायवान्।
तरुणश्च कृती चैव जीर्णावावामुभावपि॥२६॥

Showing arrows like clouds at the close of the hot season urged by mighty winds the son of Kunti, having Vasudeva for his ally, is waiting for battle. He is young and experienced while both of us are worn out.

वैशम्पायन उवाच

एतच्छ्रुत्वा तु भीष्मस्य राज्ञां ध्वंसिरे तदा।
काञ्चनाङ्गदिनः पीना भुजाश्चन्दनरूषिताः॥२७॥
मनोभिः सह संवेगैः संस्पृत्य च पुरातनम्।
सामर्थ्यं पाण्डवेयानां यथा प्रत्यक्षदर्शनात्॥२८॥

Vaishampayana said

Hearing these words of Bhishma and at the time recollecting with their trembling hearts the old might of the sons of Pandu they had themselves witnessed, the fleshly arms, of those kings pasted with sandal, hang down shorn of prowess.

CHAPTER 170

(RATHATIRATHA SANKHYANA
PARVA)-Continued

Words of Bhishma

भीष्म उवाच

द्रौपदेया महाराज सर्वे पञ्च महारथाः।
वैराटिरुत्तश्चैव रथोदारो मतो मम॥१॥

Bhishma said

O great king, all the five sons of Draupadi are Maharathas. The son of Virata, Uttara is also a mighty Ratha; such is my opinion.

अभिमन्युर्महाबाहू रथयूथपयूथपः।

समः पार्थेन समरे वासुदेवेन चारिहा॥२॥

Abhimanyu, of long arms, is a leader of commanders of groups of chariots and that slayer of enemies is equal in battle to the son of Pritha or Vasudeva,

लब्धास्त्रश्चित्रयोधो च मनस्वी च दृढव्रतः।

संस्मरन् वै परिवर्त्तेशं स्वपितुर्विक्रमिष्यति॥३॥

Quick in the use of arms, capable of using diverse weapons, spirited and of firm vows, he will show forth his prowess today remembering the sufferings of his father.

सात्यकिर्मधवः शूरो रथयूथपयूथपः।

एष वृष्णिप्रवीराणाममर्षी जितसाध्वसः॥४॥

The hero, Satyaki of the race of Madhu, is a leader of commanders of groups of chariots. He is wrathful among the heroes of the Vrishni race and has conquered fear.

उत्तमौजास्तथा राजन् रथोदारो मतो मम।

युधामन्युश्च विक्रान्तो रतोदारो मतो मम॥५॥

In the same way, O king, Uttamaejas is a mighty Ratha is my opinion; and the powerful Yudhishtira too is a mighty Ratha.

एतेषां बहुसाहस्रा रथा नागा हयास्तथा।

योत्स्यन्ते तनूंस्त्यक्त्वा कुन्तीपुत्रप्रियेप्सया॥६॥

Many thousand chariots, elephants and horses of these will fight, casting away all hopes of life, with the desire of securing the interests of the sons of Kunti.

पाण्डवैः सह राजेन्द्र तव सेनासु भारता।

अग्निमास्तवद् राजन्नाह्वयन्तः परस्परम्॥७॥

United with the sons of Pandu, O chief among kings, O Bharata, they will sweep through your army like fire and wind challenging them.

अजेयौ समरे वृद्धौ विराटद्रुपदौ तथा।

महारथौ महावीर्यौ मतौ मे पुरुषर्षभौ॥८॥

The two, Virata and Drupada, are invincible and experienced in battle. They are

great car-warriors and these two foremost among men are endued with great energy.

वयोवृद्धावपि हि तौ क्षत्रधर्मपरायणौ।

यतिष्येते परं शक्त्या स्थितौ वीरगते पथि॥९॥

Though old in age they observe the duties of Kshatriya order and they will try, with all their might, to stay in the path walked over by heroes.

सम्बन्धकेन राजेन्द्र तौ तु वीर्यबलान्वयात्।

आर्यवृत्तौ महेष्वासौ स्नेहवीर्यसितावुभौ॥१०॥

Owing to their relationship with the Pandavas, O chief among king, those two great bowmen will get an increase of their energy.

कारणं प्राप्य तु नराः सर्व एव महाभुजाः।

शूरा वा कातरा वापि भवन्ति कुरुपुङ्गवा॥११॥

All men of long arms become heroes or cowards, O foremost among the Kurus, according to the cause for which they fight.

एकाग्रगतावेतौ पार्थिवौ दृढधन्विनौ।

प्राणांस्त्यक्त्वा परं शक्त्या घडितारो परंतप॥१२॥

These two rulers, of the earth, of firm grasp on the bow, with a singleness of purpose, will try with all their might, casting off all desire for life, in slaying your troops, O chastiser of foes.

पृथगक्षौहिणीभ्यां तावुभौ संयति दारुणौ।

सम्बन्धिभावं रक्षन्तौ महत् कर्म करिष्यतः॥१३॥

Each, at the head of their separate Akshauhini, will make fierce attempt and observing the duties of the relationship they will do great deeds.

लोकवीरौ महेष्वासौ त्यक्तात्मानौ च भारता।

प्रत्ययं परिरक्षन्तौ महत् कर्म करिष्यतः॥१४॥

The two heroes among men, the mighty bowmen, disregarding their lives, O Bharata, will perform great deeds making good the trust.

CHAPTER 171

(RATHATIRATHA SANKHYANA
PARVA)-Continued

Counting of Rathas and Atirathas

भीष्म उवाच

पञ्चालराजस्य सुतो राजन् परपुरंजयः।

शिखण्डि रथमुख्यो मे मतः पार्थस्य भारता॥१॥

Bhishma said

The son of the king of Panchala, that conqueror of enemy's cities, Shikhandin is one of the foremost of Rathas on the side of the son of Pritha, in my opinion, O Bharata.

एष योत्स्यति संग्रामे नाशयन् पूर्वसंस्थितम्।

परं यशो विप्रथयंस्तव सेनासु भारता॥२॥

He will fight in battle destroying what he was before (a woman) and earning great fame in your army, O Bharata.

एतस्य बहुलाः सेनाः पञ्चालाश्च प्रभद्रकाः।

तेनासौ रथवंशेन महत् कर्म करिष्यति॥३॥

His large army consists of the Panchalas and the Prabhadrakas and with the help of these groups of cars he will do great deeds.

धृष्टद्युम्नश्च सेनानीः सर्वसेनासु भारता

मतो मेऽतिरथो राजन् द्रोणशिष्यो महारथः॥४॥

Dhrishtadyumna, the leader of all the (Pandava) armies, O Bharata, that great car-warrior, the pupil of Drona, is also an Atiratha, in my opinion, O king.

एष योत्स्यति संग्रामे सूदयन् वै परान् रणे।

भगवानिव संक्रुद्धः पिनाकी युगसंक्षये॥५॥

He will fight in the battle destroying the enemies in the fight like the wrathful god, bearing the Pinaka at the time of the universal destruction.

एतस्य तदु रथानीकं कथयन्ति रणाप्रियाः।

बहुत्वात् सागरप्रख्यं देवानामिव संयुगे॥६॥

Those, who are fond of fights, will speak of the chariot arrangement of his army resembling that of the very gods engaged in battle and as also the ocean in its numerical strength.

क्षत्रधर्मा तु राजेन्द्र मतो मेऽर्धस्थो नृप।

धृष्टद्युम्नस्य तनयो बाल्यान्नातिकृतश्रमः॥७॥

The son of Dhrishtadyumna, Kshatraddharman, O chief among kings, is in my opinion only half a Ratha, O ruler of men, owing to his youth and want of training.

शिशुपालसुतो वीरश्चेदिराजो महारथः।

धृष्टकेतुर्हिष्वासः सम्बन्धी पाण्डवस्य ह॥८॥

Dhrishtaketu, the king of the Chedis, the son of Shishupala, is a Maharatha and is also a mighty bowman; besides he is related to the Pandu king.

एष चेदिपतिः शूरः सह पुत्रेण भारता

महारथानां सुकरं महत् कर्म करिष्यति॥९॥

This hero, the king of the Chedis, along with his son, O Bharata, will do great deeds which can be done by Maharathas alone.

क्षत्रधर्मरतो मह्यं मतः परपुरंजयः।

क्षत्रदेवस्तु राजेन्द्र पाण्डवेषु रथोत्तमः॥१०॥

Kshatraddharman, in my opinion, O king, is a conqueror of the enemies towns, and Kshatradeva, O chief of kings, is the best of Rathas among the Pandavas.

जयन्तश्चापितौजाश्च सत्यजिच्च महारथः।

महारथा महात्मानः सर्वे पाञ्चालसत्तमाः॥११॥

All those best among the Panchalas, namely Jayanta, Amitauja and the mighty car-warrior Satyajit are Maharathas and have great souls.

योत्स्यन्ते समरे तात संख्या इव कुञ्जराः।

अजो भोजश्च विक्रान्तौ पाण्डवार्थं महारथौ॥१२॥

They will fight in the battle, my dear son, like infuriated elephants. The two powerful men, Aja and Bhoja, in the side of the Pandavas, are Maharathas.

योत्स्येते बलिनौ शूरौ परं शक्त्या क्षयिष्यतः।

शीघ्रास्त्रास्त्रियोद्धारः कृतिनो दृढविक्रमाः॥१३॥

The two powerful heroes will fight with all their might and the two, who are quick in arms, who can fight with diverse weapons, are skillful and of firm strength will mete out destruction.

केकयाः पञ्च राजेन्द्रः भ्रातरो दृढविक्रमाः।

सर्वे चैव रथोदाराः सर्वे लोहितकध्वजाः॥१४॥

The five brothers, the Kaikeyas, O chief among kings, are of great prowess. All of them are mighty car-warriors and all of them have blood-red banners.

काशिकः सुकुमारश्च नीलो यश्चापरो नृप।

सूर्यदत्तश्च शङ्खश्च मदिराश्च नामतः॥१५॥

Kashika, Sukumara, and the other ruler of men Nila and Suryadatta and Shankha and he who goes by the name of Madirashva,

सर्व एव रथोदाराः सर्वे चाहवलक्षणाः।

सर्वास्त्रविदुषः सर्वे महात्मानो मता मम॥१६॥

All of these are mighty car-warriors and possessed of every accomplishment that goes towards making a good soldier, conversant with all sciences, and in my opinion large souled.

वार्धक्षेमिर्महाराज मतो मम महारथः।

चित्रायुधश्च नृपतिर्मतो मे रथसत्तमः॥१७॥

Vardhakshemi, O great king, in my opinion, is a Maharatha; that ruler of men can fight with diverse weapons and is the best of car-warriors in my opinion.

स हि संग्रामशोभी च भक्तश्चापि किरीटिनः।

चेकितानः सत्यवृति पाण्डवानां महारथौ।

द्वाविमौ पुरुषव्याघ्रौ रथोदारौ मतौ मम॥१८॥

He is an ornament in battle and an admirer of Arjuna. Chekitana and Satyadhriti are two Maharathies, among the Pandavas and these two foremost of men are mighty car-warriors in my opinion.

व्याघ्रदत्तश्च राजेन्द्र चन्द्रसेनश्च भारता।

मतौ मम रथोदारौ पाण्डवानां न संशयः॥१९॥

Vyaghradatta, O king among kings, and Chandrasena, O Bharata, are in my opinion two Maharathas on the side of the Pandavas, there is no doubt about it.

सेनाबिन्दुश्च राजेन्द्र क्रोधहन्ता च नामतः।

यः समो वासुदेवेन भीमसेनेन वा विभो॥२०॥

Senabindu, O chief among kings, and he who is named 'Krodhahanta who is equal to Vasudeva or Bhimasena, O lord,

स योत्स्यति हि विक्रम्य समरे तव सैनिकैः।

मां च द्रोणं कृपं चैव यथा सम्मन्यते भवान्॥२१॥

Will fight with your soldiers with all his might in the battle. As you think myself Drona and Kripa,

तथा स समरश्लाघी मन्तव्यो रथसत्तमः।

काश्यः परमशीघ्रास्त्रः श्लाघनीयो नरोत्तमः॥२२॥

So should also that best among car-warriors, who is proud of his valour in battle should be thought by you. That best among men Kashya is endued with extreme quickness of hand and is worthy of praise.

रथ एकगुणो मह्यं ज्ञेयः परपुंरंजयः।

अयं च युधि विक्रान्तो मन्तव्योऽष्टगुणो रथः॥२३॥

Myself ought to be known as being equal to a single Ratha but this conqueror, of enemies' town who is very powerful in battle, should be regarded as equal to eight times a Ratha.

सत्यजित् समरश्लाघी द्रुपदस्यात्मजो युवा।

गतः सोऽतिरथत्वं हि दृष्ट्व्युमेन सम्मितः॥२४॥

The youthful son of Drupada, Satyajit, is proud of valour in battle, and being equal to Dhrishtadyumna should be included among the Atirathas.

पाण्डवानां यशस्कायः परं कर्म करिष्यति।

अनुरक्तश्च शूश्च रथोऽयमपरो महान्॥२५॥

Being desirous of the fame of the sons of Pandu he will do great deeds. Here is another great Ratha, a hero who is their follower.

पाण्डुराजो महावीर्यः पाण्डवानां धुरंधरः।

दृढधन्वा महेष्वासः पाण्डवानां महारथः॥२६॥

The king Pandya endued with great energy and foremost among the Pandavas. Of firm grasp on the bow is he a Maharatha on the side of the Pandavas.

श्रेणिमान् कौरवश्रेष्ठ वसुदानश्च पार्थिवः।

उभावेतावतिरथौ मतौ परपुंरंजयौ॥२७॥

Shrenimat, that foremost among the Kurus, and Vasudeva that ruler of the earth, both of these are Atirathas in my opinion and both are the conquerors of enemy's towns.

CHAPTER 172

(RATHATIRATHA SANKHYANA
PARVA)-Continued

Counting of Rathas and Atirathas

भीष्म उवाच

रोचमानो महाराज पाण्डवानां महारथः।

योत्स्यतेऽमरवत् संख्ये परसैन्येषु भारत॥१॥

Bhishma said

Rochamana, O great king, is a Maharatha on the side of the Pandavas and in the battle he will fight with the inimical hosts like a god, O Bharata.

पुरुजित् कुन्तिभोजश्च महेष्वासो महाबलः।

मातुलो भीमसेनस्य स च मेऽतिरथो मतः॥२॥

The conqueror of enemies, Kuntibhoja, that great bowman, endued with great strength, the maternal uncle of Bhimasena too, is an Atiratha, in my opinion.

एष वीरो महेष्वासः कृती च निपुणश्च ह।

चित्रयोधी च शक्तश्च मतो मे रथपुङ्गवः॥३॥

This hero is a great bowman, is skillful and experienced and can fight with diverse weapons; he is capable too, and in my opinion the foremost of Rathas.

स योत्स्यति हि विक्रम्य मघवानिव दानवैः।

योधा ये चास्य विख्याताः सर्वे युद्धविशारदाः॥४॥

He will fight, showing his prowess like Indra with the Danavas and those who are soldiers under him are well known names and are all well versed in the science of warfare.

भागिनेयकृते वीरः स करिष्यति संगरे।

सुमहत् कर्म पाण्डूनां स्थितः प्रियहिते रतः॥५॥

For the sake of his nephew the hero will do great deeds in the battle for he is ever on the side of the Pandavas and devoted to their interests.

भैमसेनिर्महाराज हैडिम्बो राक्षसेश्वरः।

मतो मे बहुमायावी रथयूथपयूथपः॥६॥

That lord of the Rakshasas, the son of Bhimasena, born of Hidimba, is endued with great powers of illusion and in my opinion is a commander of leaders of groups of chariots.

योत्स्यते समरे तात मायावी समरप्रियः।

ये चास्य राक्षसा वीराः सचिवा वशवर्तिनः॥७॥

The one who has powers of illusions, will fight, my dear son, in battle for he is fond of weapons. Those Rakshasas, too, who follow him, are heroes.

एते चान्ये च बहवो नानाजनपदेश्वराः।

समेताः पाण्डवस्यार्थं वासुदेवपुरोगमाः॥८॥

These and many other lords of cities have been united together for the sake of the Pandavas headed by Vasudeva.

एते प्राधान्यतो राजन् पाण्डवस्य महात्मनः।

रथाश्चातिरथाश्चैव ये चान्येऽर्धस्था नृपाः॥९॥

The great souled ones are the chief Rathas, and Atirathas, O king, on the side of the Pandava and these others are only half a Ratha, O ruler of men.

नेष्यन्ति समरे सेनां भीमां यौद्धिष्ठिरं नृप।

महेन्द्रेणैव वीरेण पाल्यमानां किरीटिना॥१०॥

These will lead the terrible army of Yudhishtira, O ruler of men, protected by Kiritin (Arjuna) as by that hero namely the great Indra.

तैरहं समरे वीर मायाविद्भिर्जयैषिभिः।

योत्स्यामि जयमाकाङ्क्षन्नथवा निधनं रणे॥११॥

With them capable of powers of illusion, and actuated by desire for victory shall I fight in battle, O hero, desiring either victory or death in battle.

वासुदेवं च पार्थं च चक्रगाण्डीवधारिणौ।

संख्यागताविवाक्येन्दू समेष्येते रथोत्तमौ॥१२॥

I shall fight against those two best among car-warriors, Vasudeva and Partha, wielding respectively the discus and the Gandiva, coming together as the Sun and Moon at the evening.

ये चैव ते रथोदाराः पाण्डुपुत्रस्य सैनिकाः।

सहसैन्यानहं तांश्च प्रतीयां रणमूर्धनि॥१३॥

I shall advance also against these who are mighty car-warriors in the army of the son of Pandu along with their armies at the time of battle.

एते रथाश्चातिरथाश्च तुभ्यं
यथाप्रधानं नृप कीर्तिता मया।
तथापरे येऽर्धस्थाश्च केचित्
तथैव तेषामपि कौरवेन्द्र॥१४॥

These are the more notable Rathas and Atirathas as has been described in due order by me to you, as also these others who are only half Rathas, O chief among the Kauravas.

अर्जुनं वासुदेवं च ये चान्ये तत्र पार्थिवाः।
सर्वास्तान् वारयिष्यामि यावद् द्रक्ष्यामि भारत॥१५॥

Arjuna and Vasudeva and all those rulers of the earth that are on that side, I shall stand against, O Bharata.

पाञ्चाल्यं तु महाबाहो नाहं हन्यां शिखण्डिनम्।
उद्यतेषुमथो दृष्ट्वा प्रतियुष्यन्तमाहवे॥१६॥

But, O you of long arms, I shall not slay Shikhandin, the prince of Panchala even though I see him advancing against me ready to strike.

लोकस्तं वेद यदहं पितुः प्रियचिकीर्षया।
प्राप्तं राज्यं परित्यज्य ब्रह्मचर्यव्रते स्थितः॥१७॥

The word knows the fact that I desirous of doing what was agreeable to my father, abandoned a kingdom which I had obtained and observed the vow of Brahmacharya.

चित्राङ्गदं कौरवाणामाधिपत्येऽभ्यषेचयम्।
विचित्रवीर्यं च शिशुं यौवराज्येऽभ्यषेचयम्॥१८॥

I installed Chitrangada in the lordship over the Kauravas and also installed the infant Vichitravirya as the heir presumptive,

देवव्रतत्वं विज्ञाप्य पृथिवीं सर्वराजसु।
नैव हन्यां स्त्रियं जातु न स्त्रीपूर्वं कदाचन॥१९॥

Having proclaimed my religious vows among all the kings in the earth, "I shall never slay a woman or one that has been a woman."

स हि स्त्रीपूर्वको राजन् शिखण्डी यदि ते श्रुतः।

कन्या भूत्वा पुमान् जातो न योत्स्ये तेन भारत॥२०॥

That Shikhandin, O king, has formerly been a woman, perhaps you have heard of it; being originally a female he afterwards became a male and I shall not fight with him, O Bharata.

सर्वास्त्वन्यान् हनिष्यामि पार्थावान् भरतर्षभ।
यान् समेष्यामि समरे न तु कुन्तीसुतान् नृप॥२१॥

all other rulers of the earth, I shall slay, O foremost among the Bharatas, those whom I meet in battle, but not the son of Kunti, O ruler of men.

CHAPTER 173

(AMBOPAKSHYANA PARVA)

Duryodhana enquires of Bhishma's refusal to strike Shikhandin

दुर्योधन उवाच

किमर्थं भरतश्रेष्ठ नैव हन्याः शिखण्डिनम्।
उद्यतेषुमथो दृष्ट्वा समरेष्वाततायिनम्॥१॥

Duryodhana said

For what reason, O chief among the Bharatas, will you not slay Shikhandin even though you see him ready to strike you in battle.

पूर्वमुक्त्वा महाबाहो पञ्चालान् सह सोमकैः।
हनिष्यामीति गाङ्गेय तमे ब्रूहि पितामहः॥२॥

You said before, O you of long arms: I shall slay the Panchalas with the Somakas. O son of Ganga, tell me how is this, O grand father.

भीष्म उवाच

शृणु दुर्योधन कथां सहैर्भिर्वसुधाधिपैः।
यदर्थं युधि सम्प्रेक्ष्य नाहं हन्यां शिखण्डिनम्॥३॥

Bhishma said

Listen, O Duryodhana, to that story along with these rulers of the universe, namely the reason for which I shall not slay Shikhandin even though I see him in battle.

महाराजो मम पिता शान्तनुर्लोकविश्रुतः।
दिष्टान्तमाप धर्मात्मा समये भरतर्षभ॥४॥

O great king, my father the virtuous-souled Shantanu, well known in this world, went the way of the world in due time, O best among the Bharatas.

ततोऽहं भरतश्रेष्ठ प्रतिज्ञां परिपालयन्।
चित्राङ्गदं भ्रातरं वै महाराज्येऽभ्यषेचयम्॥५॥

Then did I, O chief among the Bharatas, observing my vows, install my brother Chitrangada on the throne.

तस्मिंश्च निधनं प्राप्ते सत्यवत्या मते स्थितः।
विचित्रवीर्यं राजानमभ्यषिञ्चं यथाविधि॥६॥

He too being dead, following the wishes of Satyavati I duly appointed Vichitravirya in the kingship.

मयाषिषित्तो राजेन्द्र यवीयानपि धर्मतः।
विचित्रवीर्यो धर्मात्मा मामेव समुदैक्षता॥७॥

Installed by me, O chief among kings, my younger brother the virtuous souled Vichitravirya looked up to me in everything.

तस्य दारक्रियां तात चिकीर्षुरहमप्युत।
अनुरूपादिव कुलादित्येव च मनो दधे॥८॥

I, too being desirous of getting his wives, set my heart on procuring suitable girls from good families.

तथाऽश्रौषं महाबाहो तिस्रः कन्याः स्वयंवराः।
रूपेणाप्रतिमाः सर्वाः काशिराजसुतास्तदा।

At the time, I heard, O you of long arms, that these were three girls, the daughters of the king of the Kashis going to elect bridegrooms, all of whom were unrivaled in beauty.

अम्बां चैवाम्बिकां चैव तथैवाम्बालिकामपि॥९॥
राजानश्च समाहूताः पृथिव्यां भरतर्षभा।
अम्बा ज्येष्ठाभवत् तासामम्बिकात्वथ मध्यमा॥१०॥

They were Amba, Ambika, and Ambalika and all the rulers of the earth were invited, O foremost of the Bharatas. Amba was the elder among them, Ambika the second,

अम्बालिका च राजेन्द्र राजकन्या यवीयसी।
सोऽहमेकस्थेनैव गतः काशिपतेः पुरीम्॥११॥

And Ambalika, O chief among kings, was the youngest princess. Then did I on a single chariot, go to the capital of the king of the Kashis,

अपश्यं ता महाबाहो तिस्रः कन्याः स्वलंकृताः।
राज्ञश्चैव समाहूतान् पार्थिवान् पृथिवीपते॥१२॥

And saw, O you of long arms, the three girls with their persons ornamented and the kings of the earth who were invited, O lord of the world.

ततोऽहं तान् नृपान् सर्वानाहूय समरे स्थितान्।
रथमारोपयांचक्रे कन्यास्ता भरतर्षभा॥१३॥

Then did I, challenging all those rulers of the earth to fight, carried by force, the girls to my chariot, O best of the Bharatas.

वीर्यशुल्काश्च ता ज्ञात्वा समारोप्य रथं तदा।
अवोचं पार्थिवान् सर्वानहं तत्र समागतान्।

Knowing that prowess constituted their dower, I took them over to my chariot and said to all those rulers of the earth who were assembled there.

भीष्मः शान्तनवः कन्या हरतीति पुनः पुनः॥१४॥
ये यतद्ध्वं परं शक्या सर्वे मोक्षाय पार्थिवाः।
प्रसह्य हि हराम्येव मिषतां वो नरर्षभाः॥१५॥

Bhishma, the son of Shantanu, again and again takes these girls away by force; try, O rulers of the earth, with all your might to liberate them. By force do I take them away, O best among men, in your very sight,

ततस्ते पृथिवीपालाः समुत्पेतुरुदायुधाः।
योगो योग इति क्रुद्धाः सारथीनभ्यचोदयन्॥१६॥

Then did those lords of the earth rise up with weapons open and wrathfully they urged their drivers, saying, "Make ready the cars, make ready the cars."

ते रथैर्गजसंकाशैर्गजैश्च गजयोधिनः।
पुष्टैश्चाश्वैर्महीपालाः समुत्पेतुरुदायुधाः॥१७॥

Then did they rise up with weapons ready, car-warriors on chariots resembling herds of elephant-warriors on elephants and others ruler of the earth on plump horses.

ततस्ते मां महीपालाः सर्व एव विशाम्यते।
रथव्रातेन महता सर्वतः पर्यवारयन्॥१८॥

Then did all those rulers of the earth, O lord of the universe, surround me on all sides with a large troupe of chariots.

तानहं शरवर्षेण समन्तात् पर्यवारयम्।
सर्वान् नृपांश्चाप्यजयं देवराडिव दानवान्॥१९॥

Then, with a shower of arrows I arrested their rush and vanquished all those rulers of the earth like of the gods vanquishing the Danavas.

अपातयं शरैर्दीप्तैः प्रहसन् भरतर्षभा।
तेषामापततां चित्रान् ध्वजान् हेमपरिष्कृतान्॥२०॥

By blazing arrows did I laughingly fell down their diverse banners ornamented with gold, O best among the Bharatas.

एकैकेन हि बाणेन भूमौ पातितवानहम्।
हयांस्तेषां गजांश्चैव सारथींश्चाप्यहं रणे॥२१॥

By one arrow did I lay each to the ground with their horses, elephants, and drivers in battle.

ते निवृत्ताश्च भग्नाश्च दृष्ट्वा तल्लाघवं मम।
अथाहं हास्तिनपुरमायां जित्वा महीक्षितः॥२२॥

Seeing that lightness of hand on my part, they broke up and turned back and vanquishing those kings I came to the city called after the elephant.

ततोऽहं तच्छ कन्या वै भ्रातुरर्थाय भारत।
तच्च कर्म महाबाहो सत्यवत्यै न्यवेदयम्॥२३॥

Then did I make over, O Bharata, those girls to my brother, and submitted that deed, O you of long arms, to Satyavati for information.

CHAPTER 174

(AMBOPAKHYANA PARVA)-Continued

The story of Amba

भीष्म उवाच

ततोऽहं भरतश्रेष्ठ मातरं वीरमातरम्।
अभिगम्योपसंगृह्य दाशेयीमिदमब्रुवम्॥१॥

Bhishma said

Approaching then, O chief among the Bharatas, my mother, the mother of heroes, who was the daughter of the Dasha race and saluting her I said these words.

इमाः काशिपतेः कन्या मया निर्जित्य पार्थिवान्।
विचित्रवीर्यस्य कृते वीर्यशुल्का हता इति॥२॥

These daughters, of the king of the Kashis having prowess for their dower, have been taken away by me after vanquishing the ruler of the earth.

ततो मूर्धन्युपाग्राय पर्यश्रुनयना नृप।

आह सत्यवती हृष्टा दिष्ट्या पुत्रं जितं त्वया॥३॥

Then smelling my head, with eyes full of tears Satyavati cheerfully said to me. "By luck you have conquered them, my son."

सत्यवत्यास्त्वनुमते विवाहे समुपस्थिते।

उवाच वाक्यं सत्रीडा ज्येष्ठा काशिपतेः सुता॥४॥

The wedding day fixed by permission of Satyavati being near at hand the eldest of the girls of the king of Kashis said these words with modesty.

भीष्म त्वमसि धर्मज्ञः सर्वशास्त्रविशारदः।

श्रुत्वा च वचनं धर्म्यं मह्यं कर्तुमिहार्हसि॥५॥

O Bhishma, you are conversant with virtue and all sciences and it is proper that you should do the right thing after hearing me.

मया शाल्वपतिः पूर्वं मनसाऽभिवृत्तो वरः।

तेन चास्मि वृता पूर्वं रहस्यविदिते पितुः॥६॥

By me was the king of the Shalvas chosen as my bridegroom in my mind and by him before was I selected (as his future wife) in private, unknown to my father.

कथं माम न्यकामां त्वं राजधर्ममतीत्य वै।

वासयेथा गृहे भीष्म कौरवः सन् विशेषतः॥७॥

How, O king, acting against the dictates of virtue will you make me, who am desirous of being united with another, reside in your household, O Bhishma, especially born as you are in the Kaurava race.

एतद् बुद्ध्या विनिश्चित्य मनसा भरतर्षभा।

यत् क्षमं ते महाबाहो तदिहारव्युमर्हसि॥८॥

Setting, in your mind, something suitable to this turn of affairs, O best among the Bharatas, it is proper that you should do what you can for me, O you of long arms.

स मां प्रतिक्षते व्यक्तं शाल्वराजो विशाम्पते।

तस्मान्मां त्वं कुरुश्रेष्ठ समनुज्ञातुमर्हसि॥९॥

It is evident, O lord of the universe, that the king of the Shalvas is expecting me; it is proper for you therefore to permit me to go, O foremost among the Kurus.

कृपां कुरु महाबाहो मयि धर्मभृतां वर।

त्वं हि सत्यव्रतो वीर पृथिव्यामित नः श्रुतम्॥१०॥

Act towards me with kindness, O you of long arms, O foremost among the supporters of virtue. It has been heard by us that you are a hero of truthful vows in this world.

CHAPTER 175

(AMBOPAKHYANA PARVA)-Continued

Dialogue between Amba and Shaikhavati

भीष्म उवाच

ततोऽहं समनुज्ञाप्य कालीं गन्धवतीं तदा।
मन्त्रिणश्चत्विजश्चैव तथैव च पुरोहितान्॥१॥

Bhishma said

Then did I, submitted the matter before
our advisers, priests and spiritual guides,

समनुज्ञासिषं कन्यामम्बां ज्येष्ठां नराधिप।
अनुज्ञाता ययौ सा तु कन्या शाल्वपतेः पुरम्॥२॥

Grant that eldest among the girls, Amba to
go away, O ruler of men; and the girl too,
obtaining the permission, went to the capital of
the king of the Shalvas.

वृद्धैर्हिजातिभिर्गुप्ता धात्र्या चानुगता तदा।
अतीत्य च तमध्वानमासाद्य नृपतिं तथा॥३॥

She was escorted by old twice born men
and followed by maid servants; and after
traveling the whole distance she reached the
presence of that king.

सा तमासाद्य राजानं शाल्वं वचनमब्रवीत्।
आगताऽहं महाबाहो त्वामुद्दिश्य महामते॥४॥

She, going to the king of the "Shalvas,
said these words:- "I have come, O you of long
arms, expecting to be united with you, O you
of great intelligence."

तामब्रवीच्छाल्वपतिः स्मयन्निव विशाम्पते।
त्वयान्यपूर्वया नाहं भार्यार्थी वरवर्णिनि॥५॥

The king of the Shalvas, however said to
him with a laughter, O lord of the universe, "O
you of good complexion, I do not desire to take
you for my wife for you had before been taken
by another.

गच्छ भद्रे पुनस्तत्र सकाशंभीष्मकस्य वै।
नाहमिच्छामि भीष्मेण गृहीतां त्वां प्रसह्य वै॥६॥

Go therefore, gentle lady, again to
Bhishma. I do not desire to have you who had
been taken away by Bhishma by force.

त्वं हि भीष्मेण निर्जित्य नीता प्रीतिमती तदा।
परामृश्य महायुद्धे निर्जित्य पृथिवीपतीन्॥७॥

At that time were you cheerfully led away
by Bhishma who vanquished all the kings.

नाहं त्वय्यन्यपूर्वायां भार्यार्थी वरवर्णिनि।
कथमस्मद्विधो राजा परपूर्वां प्रवेशयेत्॥८॥

O you of fair complexion, I do not desire
as my wife, yourself who had been accepted by
another, for how can a king like us accept a girl
who has before been ravished by another-

नारीं विदितविज्ञानः परेषां धर्ममादिशन्।
यथेष्टं गम्यतां भद्रे मा त्वां कालोऽत्यगादयम्॥९॥

A king, who is familiar with every science
and who lays down laws for others. Go
wherever you please, gentle lady, and do not
waste your time."

अम्बा तमब्रवीद् राजन्ननङ्गशरपीडिता।
नैवं वद महीपाल नैतदेवं कथंचना॥१०॥

Amba, being struck with the darts of love,
said to that king:- "Do not speak thus, O ruler
of the earth, it can not be so by any means.

नास्मि प्रीतिमती नीता भीष्मेणामित्रकर्शना।
बलान्नीताऽस्मि रुदती विद्राव्य पृथिवीपतीन्॥११॥

Never was I cheerfully led away by
Bhishma, O chastiser of enemies. Weeping, I
was led away by force after he had vanquished
the lords of the earth.

भजस्व मां शाल्वपते भक्ता बालामनागसम्।
भक्तानां हि परित्यागो न धर्मेषु प्रशस्यते॥१२॥

Accept me, O lord of the Shalvas, accept a
girl who is innocent. No religion approves of
the direction of the devoted.

साऽहमामन्त्र्य गाङ्गेयं समरेष्वनिवर्तिनम्।
अनुज्ञाता च तेनैव ततोऽहं भृशमागता॥१३॥

I have come here without any loss of time
after taking leave of the son of Ganga, who
never turns back from the field of battle and
with his permission.

न स भीष्मो महाबाहुर्मामिच्छति विशाम्पते।
भ्रातृहेतोः समारम्भो भीष्मस्येति श्रुतं मया॥१४॥

That Bhishma of long arms does not want
me, O lord of the universe and this exertion of

Bhishma is for the sake of his brother, I have heard.

भगिन्यौ मम ये नीते अम्बिकाम्बालिके नृप।
प्रादाद् विचित्रवीर्याय गाङ्गेयो हि यवीयसे॥१५॥

Those two sisters of mine, Ambika, and Ambalika, who had been led away, have been made over by the son of Ganga to his younger brother Vichitravirya.

यथा शाल्वपते नान्यं वरं व्यामि कथंचन।
त्वामृते पुरुषव्याघ्र तथा मूर्धनमालभे॥१६॥

I do not, O lord of the Shalvas, desire any husband save yourself, O foremost among men, I swear by my heart.

न चान्यपूर्वा राजेन्द्र त्वामहं समुपस्थिता।
सत्यं ब्रवीमि शाल्वैतत् सत्येनात्मानमालभे॥१७॥

O chief among kings, I do not come to you as one who has before been ravished by another. I am speaking the truth, O lord of the Shalvas, I swear by my soul and by truth.

भजस्व मां विशालाक्ष स्वयं कन्यामुपस्थिताम्।
अनन्यपूर्वा राजेन्द्र त्वत्प्रसादाभिकाङ्क्षिणीम्॥१८॥

Accept me, O you of big eyes, who am a girl and have come of my own will desirous of your favours, and without having been ravished by another, O chief among kings."

तामेवं भाषमाणां तु शाल्वः काशियतेः सुताम्।
अत्यजद् भरतश्रेष्ठ जीर्णां त्वचमिवोरगः॥१९॥

Shalva however abandoned that daughter of the ruler of the Kashis who spoke thus, O chief among the Bharatas, like a serpent casting off its slough.

एवं बहुविधैर्वाक्यैर्याच्यमानस्तया नृपः।
नाश्रद्धच्छाल्वपतिः कन्यायां भरतर्षभा॥२०॥

The king of the Shalvas did not look graciously on that girl who spoke in this and several other strains.

ततः सा मन्युनाऽऽविष्टा ज्येष्ठा काशियतेः सुता।
अब्रवीत् साश्रुनयना बाष्पविप्लुतया गिरा॥२१॥

Then did that eldest daughter of the ruler of the Kashis struck with grief say with eyes bathed in tears in a voice choked with tears.

त्वया त्यक्ता गमिष्यामि यत्र तत्र विशाम्यते।

तत्र मे गतयः सन्तु सन्तः सत्यं यथा ध्रुवम्॥२२॥

Being abandoned by you I shall go wherever I please, O lord of the universe, making the righteous my refuge, for truth is indestructible.

एवं तां भाषमाणां तु कन्यां शाल्वपतिस्तदा।
परित्याज कौरव्य करुणं परिदेवतीम्॥२३॥

At that time the lord of the Shalvas thus abandoned that girl, O Kaurava, who spoke to him plaintively.

गच्छ गच्छेति तां शाल्वः पुनः पुनरभाषत।
बिभेमि भीष्मात् सुश्रोणि त्वं च भीष्मपरिग्रहः॥२४॥

Shalva said to her again and again "go, go, I fear Bhishma, O you of beautiful hips, for you are Bhishma's capture."

एवमुक्ता तु सा तेन शाल्वेनादीर्घदर्शिना।
निष्क्राम पुराद् दीना रुदती कुररी यथा॥२५॥

Being thus spoken to by that Shalva of short foresight, she issued out of that city sorrowing, weeping like a she osprey.

भीष्म उवाच

निष्क्रामन्ती तु नगराच्चिन्तयामास दुःखिता।
पृथिव्यां नास्ति युवतिर्विषमस्थतरा मया॥२६॥

Bhishma said

As she sorrowfully issued out of the capital she thought within herself: "In this world there is no young woman in a more difficult situation than myself.

बन्धुभिर्विप्रहीणास्मि शाल्वेन च निराकृता।
न च शक्यं पुनर्गन्तुं मया वारणसाह्वयम्॥२७॥

I have been robbed of my friends and wronged by Shalva nor am I capable of going back to the city called after the elephant.

अनुज्ञाता तु भीष्मेण शाल्वमुद्दिश्य कारणम्।
किं नु गर्हाम्यथात्मानमथ भीष्मं दुरासदम्॥२८॥

The reason being that I was permitted by Bhishma to leave him with the object of going to Shalva. Whom shall I blame, myself or Bhishma who is hard to be approached,

अथवा पितरं मूढं यो मेऽकार्षीत् स्वयंवरम्।
मयाऽयं स्वकृतो दोषो याऽहं भीष्मरथात् तदा॥२९॥

Or that foolish father who made arrangements for the selection of a husband by myself. It was a fault of mine own that at that time from Bhishma's chariot,

प्रवृत्ते दारुणे युद्धे शाल्वार्थं नापतं पुरा।

तस्येयं फलनिर्वृत्तिर्यदापन्नाऽस्मि मूढवत्॥३०॥

I did not leap down to join Shalva, when Bhishma was engaged in fierce battle. The result of that is this, namely that I have been made a fool of.

धिग् भीष्मं धिक् च मे मन्दं पितरं मूढचेतसम्।

येनाहं वीर्यशुल्केन पण्यस्त्रीव प्रचोदिता॥३१॥

Shame on Bhishma, shame on my idiotic father of foolish heart that fixed velour to be my dower as if I were a woman who could be sold at a price,

धिङ्मां धिक् शाल्वराजानं धिग् धातारमथापि वा।

येषां दुर्नीतिभावे प्राप्ताऽस्यापदमुत्तमाम्॥३२॥

Shame on myself, shame on king Shalva, shame also on the creator through whose fault I am now placed in this difficulty.

सर्वथा भागधेयानि स्वानि प्राप्नोति मानवः।

अनयस्यास्य तु मुखं भीष्मः शान्तनवो मम॥३३॥

In all circumstances does a man go through his share of worldly happiness and misery but Bhishma, the son of Shantanu, is the prime cause of this difficulty.

सा भीष्मे प्रतिकर्तव्यमहं पश्यामि साम्प्रतम्।

तपसा वा युधा वाऽपि दुःखहेतुः स मे मतः॥३४॥

I now see that for the present I should have revenge on that Bhishma either by austerities or by battle, for in my opinion he is the cause of my misery.

को नु भीष्मं युधा चेदुमुत्सहेत महीपतिः।

एवं सा परिनिश्चित्य जगाम नगराद् बहिः॥३५॥

What ruler of the earth would venture to fight with Bhishma." Thinking thus she went out of the city;

अश्रमं पुण्यशीलानां तापसानां महात्मनाम्।

ततस्तामवसद् रात्रिं तापसैः परिवारिता॥३६॥

To a hermitage of a great souled anchorite of virtuous ways of life and she stayed there for the night surrounded by anchorites.

आचख्यौ च यथावृत्तं सर्वमात्मनि भारता।

विस्तरेण महाबाहो निखिलेन शुचिस्मिता।

हरणं च विसर्गं च शाल्वेन च विसर्जनम्॥३७॥

That lady of sweet smiles told them, everything about herself in due order, O Bharata, in detail, the story of her abduction, her liberation and her abandonment by Shalva.

ततस्तत्र महानासीद् ब्राह्मणः संशितव्रतः।

शैखावत्यस्तपोवृद्धः शास्त्रे चारण्यके गुरुः॥३८॥

There lived a great Brahmana of rigid vows Shaikhavatya by name, old in devotion and a preceptor of the holy books and the Aranyakas.

आतां तामाह स मुनिः शैखावत्यो महातपाः।

निःश्वसन्तीं सतीं बालां दुःखशोकपरायणाम्॥३९॥

That anchorite, of eminent devotion, said to that chaste lady who was in extreme difficulty and who was sighing in grief and distress.

एवं गते तु किं भद्रे शक्यं कर्तुं तपस्विभिः।

आश्रमस्थैर्महाभागे तपोयुक्तेर्महात्मभिः॥४०॥

Such being the case, gentle lady, what can be done by devotees residing in this hermitage, of great parts and great souled though they be?

सा त्वेनमब्रवीद् राजन् क्रियतां मदनुग्रहः।

प्राज्ञान्यमहमिच्छामि तपस्तपस्यामि दुश्चरम्॥४१॥

She however thus replied, O king: "Show me this favour. I desire to wander about and to practice hard devotion.

मयैव यानि कर्माणि पूर्वदेहे तु मूढया।

कृतानि नूनं पापानि तेषामेतत् फलं ध्रुवम्॥४२॥

The deeds that had been done by me in a previous life out of folly are certainly misdeeds and this is surely the result of that.

नोत्सहे तु पुनर्गन्तुं स्वजनं प्रति तापसाः।

प्रत्याख्याता निरानन्दा शाल्वेन च निराकृता॥४३॥

I do not venture to go back to my kindred, O devotees, rejected and rendered cheerless and wronged by Shalva.

उपदिष्टमिहेच्छामि तापस्यं वीतकल्मषाः।

युष्माभिर्देवसंकाशैः कृपा भवतु वो मया॥४४॥

I wish to be instructed here (in asceticism), O ascetics, whose sins have been washed off by you who are god-like; let kindness be shown to me."

स तामाश्रासयत् कन्यां दृष्टान्तागमहेतुभिः।

सान्त्वयामास कार्यं च प्रतिजज्ञे द्विजैः सह॥४५॥

He then comforted that lady by citing instances and examples and consoled her by promising to do her work along with others among the twice-born.

CHAPTER 176

(AMBOPAKHYANA PARVA)-Continued

Amba's meeting with royal sage
Hotravahana

भीष्म उवाच

ततस्ते तपासाः सर्वे कार्यवन्तोऽभवंस्तदा।

तां कन्यां चिन्तयन्तस्ते किं कार्यमिति धर्मिणः॥१॥

Bhishma said

Then did all those anchorites engage themselves in their respective duties and those virtuous ones thought as to what they should do for that lady.

केचिदाहुः पितुर्वेश्म नीयतामिति तापसाः।

केचिदस्मदुपालम्भे मतिं चकुरिर्हि तापसाः॥२॥

Some among them then said "Let us take her to her father's place," and some of the anchorites thought of finding fault with ourselves.

केचिच्छात्वपतिं गत्वा नियोज्यमिति मेनिरे।

नेति केचिद् व्यवस्यन्ति प्रत्याख्याता हि तेन सा॥३॥

Some thought of going to the king of the Shalvas and ask him to accept the girl: some said 'nay' to this proposal for she was rejected by him.

एवं गते तु किं शक्यं भद्रे कर्तुं मनीषिभिः।

पुनरुचुश्च तां सर्वे तापसाः संशितव्रताः॥४॥

Then did all those anchorites say again to her:- It being so, gentle lady, what can these anchorites do for you, endued with intelligence and self-control though they are?

अलं प्रव्रजितेनेह भद्रे शृणु हितं वचः।

इतो गच्छस्व भद्रं ते पितुरेव निवेशनम्॥५॥

There is no need for you to roam about in these woods: Listen to words that are of benefit to you and go hence to your father's place; may you fare well.

प्रतिपत्स्यति राजा स पिता ते यदनन्तरम्।

तत्र वत्स्यसि कल्याणि सुखं सर्वगुणान्विता॥६॥

The king, your father, will do what is proper for you and, O blessed lady, you will live there in happiness, endued with all accomplishments as you are.

न च तेऽन्या गतिर्याच्या भवेद् भद्रे यथा पिता।

पतिर्वापि गतिर्यार्याः पिता वा वरवर्णिनि॥७॥

There is no other proper refuge for you, O gentle lady, save your father; for either the father or the husband is the refuge of a woman, O you of fair complexion.

गतिः पतिः समस्थाया विषमे च पिता गतिः।

प्रव्रज्या हि सुदुःखेयं सुकुमार्या विशेषतः॥८॥

A husband is a woman's refuge under smoother circumstances and in a difficult situation a father is the refuge; roaming about is a hard task, especially for those brought up in luxury.

राजपुत्र्याः प्रकृत्या च कुमार्यास्तव भामिनि।

भद्रे दोषा हि विद्यन्ते बहवो वरवर्णिनि॥९॥

Being a princess, you are naturally delicate, O romantic lady; there are many disadvantages, O you of beautiful complexion,

आश्रमे वै वसन्त्यास्ते न भवेयुः पितुर्गृहे।

ततस्त्वन्येऽब्रुवन् वाक्यं तापसास्तां तपस्विनीम्॥१०॥

In a life in the hermitage while there will be none in your father's place. Then did other anchorites say to that female devotee these words:-

त्वामिहैकाकिनीं दृष्ट्वा निर्जने गहने वने।

प्रार्थयिष्यन्ति राजानस्तस्मान्मैवं मनः कृथाः॥११॥

Seeing yourself alone in these dreary and solitary woods kings will court you; therefore do not set your heart on such a life.

अम्बोवाच

न शक्यं काशिनगरं पुनर्गन्तुं पितुर्गृहान्।
अवज्ञाता भविष्यामि बान्धवानां न संशयः॥१२॥

Amba said

I cannot go to the city of Kashi to my father's place for I shall doubtless be disgraced by my friends.

उषिताऽस्मि तथा बाल्ये पितुर्वेश्मनि तापसाः।

नाहं गमिष्ये भद्रं वस्तत्र यत्र पिता मम।

तपस्तप्तुमभीप्सामि तापसैः परिरक्षिताः॥१३॥

O ascetics, in my childhood did I live in my father's place but now I shall not go where my father is; may you fare well.

यथा परेऽपि मे लोके न स्यादेवं महात्म्यः।

दौर्भाग्यं तापसश्रेष्ठास्तस्मात् तपस्याम्यहं तपः॥१४॥

I desire to practice asceticism protected by anchorites so that in the next world too I may not meet with such dire calamities. O foremost among ascetics, therefore am I desirous of practicing asceticism.

भीष्म उवाच

इत्येवं तेषु विप्रेषु चिन्तयत्सु यथातथम्।

राजर्षिस्तद् वनं प्राप्तस्तपस्वी होत्रवाहनः॥१५॥

Bhishma said

While those regenerate persons were thus thinking of the merit of the case, the royal sage Hotravahana came into that forest.

ततस्ते तापसाः सर्वे पूजयन्ति स्म तं नृपम्।

पूजाभिः स्वागताद्याभिरासनेनोदकेन च॥१६॥

Then did all those ascetics worship that ruler of men and welcome him with their greetings, seat and water.

तस्योपविष्टस्य सतो विश्रान्तस्योपशृण्वतः।

पुनरेव कथां चक्रुः कन्यां प्रति वनौकसः॥१७॥

Then did those dwellers of the forest again address that lady in the hearing of that sage after he had taken his seat and rested himself a little.

अम्बायास्तां कथां श्रुत्वा काशिराजश्च भारत।

राजर्षिः स महातेजा बभूवोद्विग्नमानसः॥१८॥

Hearing those words of Amba, the daughter of the king of the Kashis, O Bharata, that royal sage of great energy became filled with pity.

तां तथावादिनीं श्रुत्वा दृष्ट्वा च स महातपाः।

राजर्षिः कृपयाऽऽविष्टो महात्मा होत्रवाहनः॥१९॥

That king of great austerities, the great-souled royal sage Hotravahana, seeing her and hearing her speak in that way, became filled with pity.

स वेपमान उत्थाय मातुस्तस्याः पिता तदा।

तां कन्यामङ्कुमारोप्य पर्यश्रासयत् प्रभो॥२०॥

The father of her mother then rose trembling (with rage) and placing her on his lap began to comfort her.

स तामपृच्छत् कात्स्न्येन व्यसनोत्पत्तिमादितः।

सा च तस्मै यथावृत्तं विस्तरेण न्यवेदयत्॥२१॥

He asked her the story of her wrongs from its origin and in detail and she too submitted to him everything as it had happened in detail.

ततः स राजर्षिरभूद् दुःखशोकसमन्वितः।

कार्यः च प्रतिपेदे तन्मनसा सुमहातपाः॥२२॥

Then was that royal sage filled with grief and distress and that one of great asceticism resolved, within himself, on his course of action.

अब्रवीद् वेषमानश्च कन्यामार्तां सुदुःखितः।

मा गाः पितुर्गृहं भद्रे मातुस्ते जनको ह्यहम्॥२३॥

Trembling, he said to that distressed and sorrowful girl: "Do not go to your father's place, gentle lady. I am the father of your mother.

दुःखं छिन्द्यामहं ते वै मयि वर्तस्व पुत्रिके।

पर्याप्तं ते मनो वत्से यदेवं परिशुष्यसि॥२४॥

I shall remove your sorrow, depend on me, dear daughter. You have enough of grief, child, since you are so lean.

गच्छ मद्बचनाद् रामं जामदग्न्यं तपस्विनम्।

रामस्ते सुमहद् दुःखं शोकं चैवापनेष्यति॥२५॥

By my advice go to the ascetic Rama, the son of Jamadagni. Rama will remove this heavy and horrible grief of yours.

हनिष्यति रणे भीष्मं न करिष्यति चेद् वचः।

तं गच्छ भार्गवश्रेष्ठं कालाग्निसमतेजसम्॥२६॥

He will slay Bhishma in battle if he does not act up to his words; go to him, that foremost of the Bhṛigu race, who, in energy, is equal to the fire that rages at the time of the universal destruction.

प्रतिष्ठापयिता स त्वां समे पथि महातपाः।

ततस्तु सुखरं बाष्पमुत्सृजन्ती पुनः पुनः॥२७॥

That great anchorite will place you on the even path." Then shedding tears profusely,

अब्रवीत् पितरं मातुः सा तदा होत्रवाहनम्।

अभिवादयित्वा शिरसा गमिष्ये तव शासनात्॥२८॥

And saluting with her head the father of her mother, Hotravahana, she said "By your command I shall go there.

अपि नामाद्य पश्येयमार्यं तं लोकविश्रुतम्।

कथं च तीव्रं दुःखं मे नाशयिष्यति भार्गवः।

एतदिच्छाम्यहं ज्ञातुं यथा यास्यामि तत्र वै॥२९॥

But shall I be able to see that respected man known throughout the world and how shall he of Bhṛigu's race remove my grave sorrow? I desire to know this since I am going there.

CHAPTER 177

(AMBOPAKHYANA PARVA)-Continued

Dialogue between Rama and Amba

होत्रवाहन उवाच

रामं ब्रक्ष्यसि भद्रे त्वं जामदग्न्यं महावने।

उग्रे तपसि वर्तन्तं सत्यसंधं महाबलम्॥१॥

Hotravahana said

"You will see Rama, the son of Jamadagni, devoted to truth and endued with great strength in the great forest, practicing hard asceticism.

महेन्द्रं वै गिरिश्रेष्ठं रामो नित्यमुपास्ति ह।

ऋषयो वेदविद्वांसो गन्धर्वाप्सरसस्तथा॥२॥

Rama ever dwells on that highest among the mountains, called Mahendra. Rishis conversant with the Vedas and Gandharvas and Apsaras also live there.

तत्र गच्छस्व भद्रं ते ब्रूयाञ्छैनं वचो मम।

अभिवाद्य च तं मूर्ध्ना तपोवृद्धं दृढव्रतम्॥३॥

Go there and may you fare well. Tell him these words of mine after saluting that old devotee of firm vows by bowing down your head.

ब्रूयाञ्छैनं पुनर्भद्रे यत् ते कार्यं मनीषितम्।

मयि संकीर्तिते रामः सर्वं तत् ते करिष्यति॥४॥

Tell him what you want, gentle lady-hearing my name Rama will do all you ask of him.

मम रामः सखा वत्से प्रीतियुक्तः सुहृच्च मे।

जमदग्निसुतो वीरः सर्वशस्त्रभृतां वरः॥५॥

Rama is my friend, child, and he is my well-wisher and is highly pleased with me that hero, the son Jamadagni and the foremost of all wielders of weapons."

एवं ब्रुवति कन्यां तु पार्थिवे होत्रवाहने।

अकृतव्रणः प्रादुरासीद् रामस्यानुचरः प्रियः॥६॥

While Hotravahana that ruler of the earth was thus speaking to that girl, the devoted follower of Rama, Akritavrana, presented himself there.

ततस्ते मुनयः सर्वे समुत्तस्थुः सहस्रशः।

स च राजा वयोवृद्धः सुज्ञयो होत्रवाहनः॥७॥

Then did all those Rishis by thousands as also Hotravahana, the king of the Srinjayas, old in years, stand up.

ततो दृष्ट्वा कृतातिथ्यमन्योन्यं ते वनौकसः।

सहिता भरतश्रेष्ठ निषेदुः परिवार्य तम्॥८॥

Seeing him those dwellers of the forest united together did him the rites of hospitality and then sat down surrounding him, O chief among the Bharatas.

ततस्ते कथयामासुः कथास्तास्ता मनोरमाः।

धन्या दिव्याश्च राजेन्द्र प्रीतिहर्षमुदा युताः॥९॥

Then they began to converse cheerfully and delightfully on subjects that delighted one's heart and which were blessed and divine, O chief among kings.

ततः कथान्ते राजर्षिर्महात्मा होत्रवाहनः।

रामं श्रेष्ठं महर्षीणामपृच्छदकृतव्रणम्॥१०॥

Then at the end of the conversation, the royal sage Hotravahana, endued with a large soul, asked Akritavrana about Rama the foremost among the great Rishis.

क्व सम्प्रति महाबाहो जामदग्न्यः प्रतापवान्।
अकृतव्रण शक्यो वै दुष्टं वेदविदां वरः॥११॥

"Where can I see at present the mighty son of Jamadagni, O you of long arms, O Akritavrana, that foremost among those conversant with the Vedas.

अकृतव्रण उवाच

भवन्तमेव सततं रामः कीर्तयति प्रभो।
सृज्यो मे प्रियसखो राजर्षिरिति पार्थिव॥१२॥

Akritavrana said

Rama ever speaks of you, my lord, saying: The royal sage Srinjaya, that ruler of the earth, is my dear friend.

इह रामः प्रभाते श्रो भवितेति मतिर्मम।
द्रष्टास्येनमिहायान्तं तवं दर्शनकाङ्क्षया॥१३॥

I think Rama will be here on the morrow. You will see him come here owing to your desire for seeing him.

इयं च कन्या राजर्षे किमर्थं वनमागता।
कस्य चेयं तव च का भवतीच्छामि वेदितुम्॥१४॥

O royal sage, why is the lady come to the forest, whose daughter is she and what is she to you? I desire to know it.

होत्रवाहन उवाच

दौहित्रीयं मम विभो काशिराजसुता प्रिया।
ज्येष्ठा स्वयंवरे तस्थौ भगिनीभ्यां सहानघा॥१५॥

Hotravahana said

She is my grand child, my lord, the beloved daughter of the king of the Kashis. O sinless one, she was desirous of choosing her own husband along with her two sisters.

इयमम्बेति विख्याता ज्येष्ठा काशिपतेः सुता।
अम्बिकाम्बालिके कन्ये कनीयस्यौ तपोधना॥१६॥

This eldest daughter of the ruler of the Kashis is known as Amba and, O you whose only wealth is devotion, his two younger daughters are called Ambika and Ambalika.

समेतं पार्थिवं क्षत्रं काशिपूर्यां ततोऽभवत्।
कन्यानिमित्तं विप्रर्षे तत्रासीदुत्सवो महान्॥१७॥

Then was there assembled in the city of Kashi, the entire body of Kshatriya rulers of the earth and there were great rejoicing there, O regenerate Rishi of those princes.

ततः किल महावीर्यो भीष्मः शान्तनवो नृपान्।
अधिक्षिप्य महातेजास्तिस्रः कन्या जहारताः॥१८॥

Then did Bhishma, the son of Shantanu, endued with great heroism and energy overthrowing all those rulers of the earth, take away the three girls by force.

निर्जित्य पृथिवीपालानथं भीष्मो गजाह्वयम्।
आजगाम विशुद्धात्मा कन्याभिः सह भारतः॥१९॥

Bhishma of sinless soul, having conquered those rulers of the earth came to the city called after the elephant in company with those girls, O Bharata.

सत्यवत्यै निवेद्याथ विवाहं समनन्तरम्।
भ्रातुर्विचित्रवीर्यस्य समाज्ञापयत प्रभुः॥२०॥

That lord after submitting the case to Satyavati ordered for the wedding of his brother Vichitravirya.

तं तु वैवाहिकं दृष्ट्वा कन्येयं समुपार्जितम्।
अब्रवीत् तत्र गाङ्गेयं मन्त्रिमध्ये द्विजर्षभ॥२१॥

This girl, seeing all the arrangements made for the wedding, said there to the son of Ganga in the midst of his councillors, O best among the twice-born.

मया शाल्वपतिर्वीरो मनसाभिवृतः पतिः।
न मामर्हसि धर्मज्ञ दातुं भ्रात्रेऽन्यमानसाम्॥२२॥

The heroic king of Shalva has been chosen by me as my husband; O you conversant with virtue, it is not proper that you should give me, who am desirous of another, up to your brother.

तच्छ्रुत्वा वचनं भीष्मः सम्मन्त्र्य सह मन्त्रिभिः।
निश्चित्य विससर्जेमां सत्यवत्या मते स्थितः॥२३॥

Bhishma, hearing those words and consulting with his ministers, came to a decision and following the opinion of Satyavati sent her away,

अनुज्ञाता तु भीष्मेण शाल्वं सौभर्षति ततः।

कन्येयं मुदिता तत्र काले वचनमब्रवीत्॥२४॥

Permitted by Bhishma this girl rejoicing went to Shalva the lord of Saubha in due time and said these words:

विसर्जिताऽस्मि भीष्मेण धर्मं मां प्रतिपादय।

मनसाभिवृतः पूर्वं मया त्वं पार्थिवर्वभ॥२५॥

I have been dismissed by Bhishma; act righteously towards me for you had before been chosen by me as my husband, O best among the rulers of the earth.

प्रत्याचख्यौ च शाल्वोऽस्याश्चारित्रस्याभिशङ्कितः।

सेयं तपोवनं प्राप्ता तापस्येऽभिरता भृशम्॥२६॥

Shalva, however being suspicious about her character, rejected her and she, coming to this hermitage, has become greatly bent on practicing asceticism.

मया च प्रत्यभिज्ञाता वंशस्य परिकीर्तनात्।

अस्य दुःखस्य चोत्पत्तिं भीष्ममेवेह मन्यते॥२७॥

She was recognized by me owing to her describing her parentage and she thinks Bhishma as the origin of this calamity of hers.

अम्बोवाच

भगवन्नेवमेवेह यथाऽऽह पृथिवीपतिः।

शरीरकर्ता मातुर्मे सृज्यो होत्रवाहनः॥२८॥

Amba said

O lord, it is even as this ruler of the earth has said; the progenitor of my mother's self is this Hotravahana of the Srinjaya race.

न ह्युत्सहे स्वनगरं प्रतियातुं तपोधन।

अपमानभयाच्चैव व्रीडया च महामुने॥२९॥

I do not desire to go back to my father's city, O you whose wealth consists in asceticism, from fear of disgrace and out of shame, O great Muni.

यत् तु मां भगवान् रामो वक्ष्यति द्विजसत्तम।

तन्मे कार्यतमं कार्यमिति मे भगवन् मतिः॥३०॥

O best among the twice-born, it is my opinion that what the lord Rama points out to me would be my supreme duty, my lord.

CHAPTER 177

(AMBOPAKHYANA PARVA)-Continued

Rama and Bhishma in the field of Kurukshetra

अकृतव्रण उवाच

दुःखद्वयमिदं भद्रे कतरस्य चिकीर्षसि।

प्रतिकर्तव्यमबले तत् त्वं वत्से वदस्व मे॥३१॥

Akritavrana said

For which of these two sorrows do you desire a remedy, O lady. Tell me that truly, O child.

यदि सौभर्षतिभद्रे नियोक्तव्यो मतस्तव

नियोक्ष्यति महात्मा स रामस्त्वद्वितकाम्यया॥३२॥

If in your opinion gentle lady, the lord of the Suabhas should be urged, the great-souled Rama, desirous of your good, will urge him.

अथापगेयं भीष्मं त्वं रामेणेच्छसि धीमता।

रणे विनिर्जितं द्रष्टुं कुर्यात् तदपि भार्गवः॥३३॥

Or if you desire to see the blamable Bhishma vanquished in battle by the wise Rama, he, of Bhrigu's family, will do that too.

सृज्यस्य वचः श्रुत्वा तव चैव शुचिस्मिते।

यदत्र ते भृशं कार्यं तदद्यैव विचिन्त्यताम्॥३४॥

Hearing the words of Srinjaya, and of yours, O you of beautiful smiles, let what ought to be done this very day be settled.

अम्बोवाच

अपनीताऽस्मि भीष्मेण भगवन्नविजानता।

नाभिजानाति मे भीष्मो ब्रह्मन् शाल्वगतं मनः॥३५॥

Amba said

Led away I had been by Bhishma, but he knew not the true state of my feelings. Bhishma did not know, O Brahmana, that my mind learned towards Shalva.

एतद् विचार्य मनसा भवनेतद् विनिश्चयम्।

विचिनोतु यथान्यायं विधानं क्रियतां तथा॥३६॥

Thinking of this in your mind you should settle about this; do what you think is just.

भीष्मे वा-कुरुशार्दूले शाल्वराजेऽथवा पुनः।

उभयोरेव वा ब्रह्मन् युक्तं यत् तत् समाचर॥३७॥

Do that wish is just and reasonable towards that best among the Kurus and to the king Shalva or to both.

निवेदितं मया ह्येतद् दुःखमूलं यथातथम्।
विद्यानं तत्र भगवन् कर्तुमर्हसि युक्तितः॥८॥

The root of my distress, as it is, had now been submitted by me and it is proper that you should do in this matter what is reasonable.

अकृतव्रण उवाच

उपपन्नमिदं भद्रे यदेवं वरवर्णिनि।
धर्मं प्रति वचो ब्रूयाः शृणु चेदं वचो मम॥९॥

Akritavrana said

It is indeed praiseworthy, gentle lady, that you are speaking these words with your eye towards virtue, O you of fair complexion; listen to these words of mine.

यदि त्वामापगेयो वै न नयेद् गजसाह्वयम्।
शाल्वस्त्वां शिरसा भीरु गृह्णीयाद् रामचोदितः॥१०॥

If the blamable one had not led you to the city called after the elephant, Shalva would have accepted you, O timid lady, with his head bowed down, urged by Rama.

तेन त्वं निर्जिता भद्रे यस्मात्तीताऽसि भाविनि।
संशयः शाल्वराजस्य तेन त्वयि सुमध्यमे॥११॥

But since you, gentle lady, had been taken away by him after gaining a victory, O romantic lady, the king Shalva has therefore doubts in you, O you of beautiful waist.

भीष्मः पुरुषमानी च जितकाशी तथैव च।
तस्मात् प्रतिक्रिया युक्ता भीष्मे कारयितुं तव॥१२॥

Bhishma is proud of his bravery and success and therefore it stands to reason that your remedy lies in Bhishma.

अम्बोवाच

ममाप्येष सदा ब्रह्मन् हृदि कामोऽमिवर्तते।
घातयेयं यदि रणे भीष्ममित्येव नित्यदा॥१३॥

Amba said

This desire has ever obtained in my heart. O Brahmana, that I would have but Bhishma slain in battle.

भीष्मं वा शाल्वराजं वा यं वा दोषेण गच्छसि।
प्रशाधि तं महाबाहो यत्कृतेहं सुदुःखिता॥१४॥

Whoever is blamable, Bhishma to the king of the Shalvas, punish him who has brought about this great distress, O you of long arms.

भीष्म उवाच

एवं कथयतामेव तेषां स दिवसो गतः।
रात्रिश्च भरतश्रेष्ठ सुखशीतोष्णमास्ता॥१५॥

Bhishma said

The day passed away while they were conversing on this as also the night which was marked by pleasant breezes that were neither too hot nor too cold, O chief among the Bharatas.

ततो रामः प्रादुरासीत् प्रज्वलन्निव तेजसा।
शिष्यैः परिवृतो राजन् जटाचीरधरो मुनिः॥१६॥

Then did Rama come there as if blazing with energy, the anchorite having matted hairs wearing deer skin was surrounded by his disciples.

धनुष्पाणिरदीनात्मा खड्गं बिभ्रत् पश्यन्धी।
विरजा राजशार्दूल सृञ्जयं सोऽभ्ययानृपम्॥१७॥

The great-souled one came, bow in hand, and holding a sword and battle-axe; and the sinless one approached that ruler of men, Srinjaya, O best among kings.

ततस्तं तापसा दृष्ट्वा स च राजा महतपाः।
तस्थुः प्राञ्जलयो राजन् सा च कन्या तपस्विनी॥१८॥

Seeing him the ascetics and the king of great asceticism stood up with clasped hands; so also did that girl.

पूजयामासुरव्यचा मधुपर्केण भार्गवम्।
अर्चितश्च यथान्यायं न विसाद सहेव तैः॥१९॥

Earnestly they adored him of the Bhrgu race, with honey and curds and being duly honored he sat down with them.

ततः पूर्वव्यतीतानि कथयन्तौ स्म तावुभौ।

आसातां जामदग्न्यश्च सृञ्जयश्चैव भारत॥२०॥

Then the two Srinjaya and the son of Jamadagna, sat together conversing on past matters.

तथा कथान्ते राजर्षिर्भृगुश्रेष्ठं महाबलम्।
उवाच मधुरं काले रामं वचनमर्थवत्॥२१॥

At the end of their discourse, the royal sage in proper time said these sweet words pregnant with meaning to Rama, the foremost in the race of Bhrigu, endued with great strength.

रामेयं मम दौहित्री काशिराजसुता प्रभो।
अस्याः शृणु यथातत्त्वं कार्यं कार्यविशारद॥२२॥

O Rama this is my grand daughter, the daughter of the king of the Kashis, my lord; hear what she has to say and settle what can be done for her, O you skillful in deeds.

परमं कथ्यतां चेति तां रामः प्रत्यभाषत।
ततः साभ्यगमद् रामं ज्वलन्तमिव पावकम्॥२३॥

Rama said to her, "Repeat your grand story"; thereupon she said to Rama who was blazing like fire.

ततोऽभिविद्य चरणौ रामस्य शिरसा शुभौ।
स्पृष्ट्वा पद्मदलामाभ्यां पाणिभ्यामग्रतः स्थिता॥२४॥

Saluting the holy feet of Rama with her head she touched them with her lotus like hands and stood in front of him.

रुरोद सा शोकवती बाष्पव्याकुललोचना।
प्रपेदे शरणं चैव शरण्यं भृगुनन्दनम्॥२५॥

Being stricken with grief she wept aloud and with her eyes bathed in tears she betook herself to the refuge of the delighter of Bhrigu's race who was of a worthy refuge.

राम उवाच

यथा त्वं सुञ्जयस्यास्य तथा मे त्वं नृपात्मजे।
ब्रूहि यत् ते मनोदुःखं करिष्ये वचनं तव॥२६॥

Rama said

You are the same to me, O princess, as you are to Srinjaya; speak out the grief you have in your mind, I shall act up to your words.

अम्बोवाच

भगवञ्शरणं त्वाद्य प्रपन्नाऽस्मि महाव्रतम्।
शोकपङ्कजावर्णान्मग्नां घोरादुद्धर मां विभो॥२७॥

Amba said

My lord, I be take myself now to your refuge for you are of great vows, Tell me, my lord, who am fallen into the mire of grief and liberate me from the heavy calamity.

भीष्म उवाच

तस्याश्च दृष्ट्वा रूपं च वपुश्चाभिनवं पुनः।
सौकुमार्यं परं चैव रामश्चिन्तापरोऽभवत्॥२८॥

Bhishma said

Seeing her beauty and again her youthful person and her extreme delicacy of mold, Rama became engaged in deep thought.

किमियं वक्ष्यतीत्येवं विममर्शं भृगूद्वहः।
इति दध्यौ चिरं रामः कृपयाभिरिप्सुतः॥२९॥

"What shall this one say?" So thought Bhrigu; thinking thus Rama was silent for a long time filled with pity.

कथ्यतामिति सा भूयो रामेणोक्ता शुचिस्मिता।
सर्वमेव यथातत्त्वं कथयामास भार्गवे॥३०॥

The lady, of sweet smiles being again asked to recite her story, said everything as had happened to him of Bhrigu's race.

तच्छ्रुत्वा जामदग्न्यस्तु राजपुत्र्या वचस्तदा।
उवाच ता वरारोहां निश्चित्यार्थविनिश्चयम्॥३१॥

The son of Jamadagni too hearing those words of the princess first settled as to what he should do and then said to her of beautiful hips.

राम उवाच

प्रेषयिष्यामि भीष्माय कुरुश्रेष्ठाय भाविनि।
करिष्यति वचो मह्यं श्रुत्वा च स नराधिपः॥३२॥

Rama said

O beautiful lady, I shall send words to that foremost among the Kurus, Bhishma, and that ruler among men. Hearing them will do, my bidding.

न चेत् करिष्यति वचो मयोक्तं जाह्नवीसुतः।
यक्ष्याम्यहं रणे भद्रे सामात्यं शस्त्रतेजसा॥३३॥

If the son of Jahnavi does not do what I say then shall I consume him in battle, O gentle lady, along with his ministers, by the blaze of my weapons.

अथवा ते मतिस्तत्र राजपुत्रि न वर्तते।

यावच्छाल्वपतिं वीरं योजनयाम्यत्र कर्पाणि॥३४॥

If, O princess, you are not of that opinion, I shall urge that hero, the king of the Shalvas, to the present matter.

अम्बोवाच

विसर्जिताऽहं भीष्मेण श्रुत्वैव भृगुनन्दन।

शाल्वराजगतं भावं मम पूर्वं मनीषितम्॥३५॥

Amba said

O delighter of Bhṛigu's race, I had been dismissed by Bhishma as soon as he heard that my mind already had been to the king of the Shalvas.

सौमराजमुपेत्याहमवोचं दुर्वचं वचः।

न च मां प्रत्यगृह्णात् स चारित्र्यपरिशङ्कितः॥३६॥

Approaching then the king of Saubha I addressed him in improper words, but he did not accept me being suspicious of my character.

एतत् सर्वं विनिश्चित्य स्वबुद्ध्या भृगुनन्दन।

यदत्रोपयिकं कार्यं तच्चिन्तयितुमर्हसि॥३७॥

Thinking on all this, it is proper that you should think of the means of remedying this by your own knowledge, O delighter of Bhṛigu's race.

मम तु व्यसनस्यास्य भीष्मो मूलं महाव्रतः।

येनाहं वशमानीता समुक्षिप्य बलात् तदा॥३८॥

The root of this distress of mine is Bhishma of great vows, since by him was I brought under subjection taking me up by force.

भीष्मं जहि महाबाहो यत्कृते दुःखमीदृशम्।

प्राप्ताहं भृगुशार्दूल चराम्यप्रियमुत्तमम्॥३९॥

Slay Bhishma, O you of long arms, for it is by his doings that I am fallen into such distress, O you foremost among the race of Bhṛigu, and that I continue in this growing distress.

स हि लुब्धश्च नीच्छ जितकाशी च भार्गव।

तस्मात् प्रतिक्रिया कर्तुं युक्ता तस्मै त्वयाऽद्य॥४०॥

He is covetous, mean, spirited, and boastful of success, O you of Bhṛigu's race;

therefore is it reasonable that you should take revenge on him, O sinless one.

एष मे क्रियमाणाया भारतेन तदा विभो।

अभवद्भूदि संकल्पो घातयेयं महाव्रतम्॥४१॥

When I was being taken away by Bharata, my lord, I made this resolution in my heart, namely, that I should cause this one of great vows to be slain.

तस्मात् कामं ममाद्येमं राम सम्पादयानघ।

जहि भीष्मं महाबाहो यथा वृत्रं पुरंदरः॥४२॥

Therefore do you fulfill this desire of mine, O sinless Rama; slay Bhishma, O you of long arms, as Purandara slew Vritra.

CHAPTER 178

(AMBOPAKHYANA PARVA)-Continued

Fight between Rama and Bhishma

भीष्म उवाच

एवमुक्तस्तदा रामो जहि भीष्ममिति प्रभो।

उवाच रुदतीं कन्यां चोदयन्तीं पुनः पुनः॥४३॥

Bhishma said

"O Rama, slay Bhishma, "having been thus addressed, my lord, he said to that weeping girl who urged him again and again.

काश्ये न कामं गृह्णामि शस्त्रं वै वरवर्णिनि।

ऋते ब्रह्मविदां हेतोः किमन्यत् करवाणि ते॥४४॥

"O princess of Kashi, I do not take up arms from my own desire, O you of fair complexion, except at the bidding of those conversant with the Vedas; what else shall I do for you?

वाचा भीष्मश्च शाल्वश्च मम राज्ञि वसानुगौ।

भविष्यतोऽनवद्याङ्गि तत् करिष्यामि मा शुचः॥४५॥

O Princess, both Bhishma and Shalva act up to my words and I shall accomplish this work, Do not grieve.

न तु शस्त्रं ग्रहीष्यामि कथंचिदपि भाविनि।

ऋते नियोगाद् विप्राणामेष मे समयः कृतः॥४६॥

But I shall not on any account take up arms except at the bidding of regenerate persons; for this is the vow I have made.

अम्बोवाच

मम दुःखं भगवता व्यपनेयं यतस्ततः।

तच्च भीष्मप्रसूतं मे तं जहीश्वर मा चिरम्॥५॥

Amba said

By some means or other, my distress has its origin in Bhishma; slay him therefore without delay, my lord.

राम उवाच

काशिकन्ये पुनर्बुहि भीष्मस्ते चरणावुभौ।

शिरसा वन्दनार्होऽपि ग्रहीष्यति गिरा मम॥६॥

Rama said

O princess of Kashi, I tell you again that thought Bhishma is worthy of your worship, he will, at my word, take up both your feet on his head.

अम्बोवाच

जहि भीष्मं रणे राम गर्जन्तमसुरं यथा।

समाहूतो रणे राम मम चेदिच्छसि प्रियम्।

प्रतिश्रुतं च यदपि तत् सत्यं कर्तुमर्हसि॥७॥

Amba said

Kill Bhishma in battle, O Rama, for he roars like an Asura, after challenging him to fight if you desire, what is pleasing to me, O Rama; besides it is proper that you should perform what you have promised.

भीष्म उवाच

तयोः संवदतोरेवं राजन् रामाम्बयोस्तदा।

ऋषिः परमधर्मात्मा इदं वचनमब्रवीत्॥८॥

Bhishma said

While the two, Amba and Rama, were thus conversing together, the Rishi, of extremely virtuous soul, said these words:

शरणागतां महाबाहो कन्यां न त्यक्तुमर्हसि।

यदि भीष्मो रणे राम समाहूतस्त्वया मृधे॥९॥

This is not proper for you, O you of long arms, to abandon a girl who has taken refuge with you. If, O Rama, Bhishma being challenged by you in fight,

निर्जितोऽस्मीति वा ब्रूयात् कुर्याद् वा वचनं तवा।

कृतमस्या भवेत् कार्यं कन्याया भृगुनन्दन॥१०॥

Either says "I am vanquished" or acts up to your words then the object of this lady will be fulfilled, O delighter of the Bhrgu race.

वाक्यं सत्यं च ते वीर भविष्यति कृतं विभो।

इयं चापि प्रतिज्ञा ते तदा राम महामुने॥११॥

And your promise, my lord, will be redeemed, At the time (of war with the Kshatriyas), this was your promise, O Rama, O great sage.

जित्वा वै क्षत्रियान् सर्वान् ब्राह्मणेषु प्रतिश्रुता।

ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चैव रणे यदि॥१२॥

Having conquered all the Kshatriyas at the time you made this promise to the Brahmanas. "If a Brahmana or a Kshatriya or a Vaishya or a Shudra in battle,

ब्रह्मद्विड भविता तं वै हनिष्यामीति भार्गव।

शरणार्थं प्रपन्नानां भीतानां शरणार्थिनाम्॥१३॥

Becomes the destroyer of a Brahmana I shall slay him" O you of Bhrgu's race, Then, who out of fear will take refuge with me,

न शक्यामि परित्यागं कर्तुं जीवन् कथंचन।

यश्च कृत्स्नं रणे क्षत्रं विजेष्यति समागतम्॥१४॥

I shall never be able to abandon by any means so long I have some alive, even if a Kshatriyas comes to war with me.

दीप्तात्मानमहं तं च हनिष्यामीति भार्गव।

स एवं विजयी राम भीष्मः कुरुकुलोद्बहः।

तेन युध्यस्व संग्रामे समेत्य भृगुनन्दन॥१५॥

"I shall slay that one, of blazing self though he be" O you of Bhrgu's race. O Rama, that Bhishma, the supporter of the Kuru race, is even such, Fight with him in battle therefore, O Rama.

राम उवाच

स्मराम्यहं पूर्वकृतां प्रतिज्ञामृषिसत्तम।

तथैव च चरिष्यामि यथा साम्नैव लप्स्यते॥१६॥

Rama said

I remember the promise that I made before, O you best among the Rishis, but in this instance I shall act in such a way that I may gain my object by peaceful means.

कार्यमेतन्महद् ब्रह्मन् काशिकन्यामनोगतम्।

गमिष्यामि स्वयं तत्र कन्यामादाय यत्र सः॥१७॥

This work, aimed at by the princess of Kashis, is indeed great, Taking this lady, I shall go myself there where he is.

यदि भीष्मो रणश्लाघी न करिष्यति मे वचः।

हनिष्याम्येनमुद्रितमिति मे निश्चिता मतिः॥१८॥

If Bhishma, proud of his feats in war, does not act up to my commands I shall certainly slay that arrogant one.

न हि बाणा मयोत्सृष्टाः सज्जन्तीह शरीरिणाम्।

कायेषु विदितं तुष्यं पुरा क्षत्रियसंगरे॥१९॥

The arrows, shot forth by me, do not stick in the body of living creatures (but pass clearly through them); it is known to you in the with the Kshatriyas.

एवमुक्त्वा ततो रामः सह तैर्ब्रह्मवादिभिः।

प्रयाणाय मतिं कृत्वा समुत्तस्थौ महातपाः॥२०॥

Rama saying this, along with those conversant with Brahma, those great devotees rose up intending to depart.

ततस्ते तामुषित्वा तु रजनीं तत्र तापसाः।

हुताग्नेयो जप्तजप्याः प्रतस्थुर्मज्जिर्घासया॥२१॥

Then those devotees, staying there for the night, performed their Homa and other ceremonies and went away with the desire of taking my life.

अभ्यगच्छत् ततो रामः सह तैर्ब्रह्मवादिभिः।

कुक्षेत्रं महाराज कन्यया सह भारता॥२२॥

Then did Rama depart accompanied by those utters of Brahma, making for Kurukshetra, O great king, and taking that girl with him.

न्यविशन्त ततः सर्वे परिगृह्य सरस्वतीम्।

तापसास्ते महात्मानो भृगुश्रेष्ठपुरस्कृताः॥२३॥

All of them, namely those great-souled ascetics with that foremost among the race of Bhṛigu at their head, having reached the river Sarasvati, encamped there.

भीष्म उवाच

ततस्तृतीये दिवसे संदिदेश व्यवस्थितः।

कुरु प्रियं स मे राजन् प्राप्नोऽस्मीति महाव्रतः॥२४॥

Bhishma said

On the third day of their encampment, the one of great vows sent me words: "I am come, do what is agreeable to me."

तमागतमहं श्रुत्वा विषयान्तं महाबलम्।

अभ्यगच्छं जवेनाशु प्रीत्या तेजोनिधिं प्रभुम्॥२५॥

Hearing of the arrival of that one endued with great strength at the boundary of my kingdom I went to that lord, the ocean of energy, with great cheerfulness,

गां पुरस्कृत्य राजेन्द्रं ब्राह्मणैः परिवारितः।

ऋत्विग्भिर्देवकल्पैश्च तथैव च पुरोहितैः॥२६॥

With a cow before me and surrounded by Brahmanas, priests and preceptors who were equal to the gods themselves.

स मामभिगतं दृष्ट्वा जामदग्न्यः प्रतापवान्।

प्रतिजग्राह तां पूजां वचनं चेदमब्रवीत्॥२७॥

The son of Jamadagni, endued with luster, seeking me, accepted that worship and said these words,

राम उवाच

भीष्म कां बुद्धिमास्थाय काशिराजसुता तदा।

अकामेन त्वयाऽऽनीता पुनश्चैव विसर्जिता॥२८॥

Rama said

I Bhishma, in what frame of mind was the daughter of the king of Kashis led away by you though you wanted her not; and why was she again sent away.

विभ्रंशिता त्वया हीयं धर्मादास्ते यशस्विनी।

परामृष्टां त्वया हीमां को हि गन्तुमिहार्हति॥२९॥

By you has this lady of spotless fame been robbed of virtue; for touched by you as she has been, for whom would it be proper to marry her?

प्रत्याख्याता हि शाल्वेन त्वयाऽऽनीतेति भारता।

तस्मादिमां मन्त्रियोगात् प्रतिगृह्णीष्व भारता॥३०॥

Having been once led away by you she has been rejected by Shalva; therefore do at my words accept her, O Bharata.

स्वधर्मं पुरुषव्याघ्र राजपुत्री लभत्वियम्।

न युक्तस्त्ववमानोऽयं राज्ञां कर्तुं त्वयानघ॥३१॥

Let this princess fulfill her object, O best among men, and it is not proper, O king, that she should be disgraced by you, O sinless one.

ततस्तं वै विमनसमुदीक्ष्याहमथाब्रुवम्।
नाहमेनां पुनर्दद्यां ब्रह्मन् भ्रात्रे कथंचना॥३२॥

Seeing him absent-minded on her account I said, "I cannot again offer her to my brother by any means, O Brahmana,"

शाल्वस्याहमिति प्राह पुरा मामेव भार्गवा।
मया चैवाभ्यनुज्ञाता गतेयं नगरं प्रति॥३३॥

To me she said before, I belong to Shalva, O you of the Bhrgu race, and permitted by me went towards his capital.

न भयान्नाप्यनुक्रोशान्नार्थलोभान्न काम्यया।
क्षेत्रं धर्ममहं जह्यामिति मे व्रतमाहितम्॥३४॥

Not out of fear, nor out of pity, nor out of avarice and nor out of a desire to gain my object shall I abandon the duties of the Kshatriya order, such has been the vow made by me.

अथ मामब्रवीद् रामः क्रोधपर्याकुलेक्षणः।
न करिष्यसि चेदेतद् वाक्यं मे नरपुङ्गवा॥३५॥

Then did Rama say to me with eyes expanded with wrath:- "If you do not act up to my words, O best among men,

हनिष्यामि सहामात्यं त्वामद्येति पुनः पुनः।
संरम्भादब्रवीद् रामः क्रोधपर्याकुलेक्षणः॥३६॥

I shall slay you along with your ministers;" he said thus to me again and again with eyes expanded with anger.

तमहं गीर्भीरिष्ठाभि पुनः पुनरिदमा।
अयाचं भृगुशार्दूलं न चैव प्रशशाम सः॥३७॥

I again and again entreated that best among the Bhrgu race with sweet words, O chastiser among foes, but could not calm him down.

प्रणम्य तमहं मूर्ध्ना भूयो ब्राह्मणसत्तमम्।
अब्रुवं कारणं किं तद् यत् त्वं युद्धं मयेच्छसि॥३८॥

I then bowing my head to him said again to the best among the Brahmanas; "What is the reason of your proclaiming war with me?

इष्वस्त्रं मम बालस्य भवतैव चतुर्विधम्।
उपदिष्टं महाबाहो शिष्योऽस्मि तव भार्गवा॥३९॥

In my childhood had you taught me the use of four kinds of arms, and I am thus your pupil, O you of Bhrgu race."

ततो मामब्रवीद् रामः क्रोधसंरक्तलोचनः।
जानीषे मां गुरुं भीष्म गृह्णासीमां न चैव ह॥४०॥

Then did Rama say to me with eyes red with anger, "You know me to be your preceptor, O Bhishma, and yet you will not accept this lady,

सुतां काश्यस्य कौरव्य मत्प्रियार्थं महामते।
न हि ते विद्यते शान्तिरन्यथा कुरुनन्दन॥४१॥

The daughter of the king of the Kashis for my gratification, O son of Kuru, endued with great intelligence. There is no other way of gratifying me, O delighter of Kuru's race.

गृहाणेमां महाबाहो रक्षस्व कुलमात्मनः।
त्वया विघ्नशिता हीयं भर्तारं नाधिगच्छति॥४२॥

Accept this lady, O you of long arms, and perpetuate your family. Being severed from the path of rectitude by yourself she gets no husband."

तथा ब्रुवन्तं तमहं रामं पुरपुरंजयम्।
नैतदेवं पुनर्भावि ब्रह्मर्षे किं श्रेमेण ते॥४३॥

I said to Rama, the conqueror of hostile cites who was speaking thus: "This will not be, O regenerate Rishi, what is the use of labouring towards it.

गुरुत्वं त्वयि सम्प्रेक्ष्य जामदग्न्य पुरातनम्।
प्रसादये त्वां भगवँस्त्यक्तैषा तु पुरा मया॥४४॥

O son of Jamadagni, considering that you were my preceptor in days of old I sought to gratify you before, my lord.

को जातु परभावां हि नारीं व्यालीमव स्थिताम्।
वासयेत गृहे जानन् स्त्रीणां दोषो महात्ययः॥४५॥

Who will permit a woman, who sighs for another and who is therefore like a poisonous snake, to remain in his house knowing the great evils thereof.

न भयाद् वासवस्यापि धर्मं जह्यां महाव्रता।
प्रसीद मा वा यद्वा ते कार्यं तत्कुरु मा चिरम्॥४६॥

O you of great vows, I shall not for fear of Vasava even forsake my duties; either be

gratified with me or do what you please without loss of time.

अयं चापि विशुद्धात्मन् पुराणे श्रूयते विभो।

मस्तेन महाबुद्धे गीतः श्लोको महात्मना॥४७॥

My lord of pure heart, even this Sloka is heard in the Puranas, sung by Maruta endued with a large soul.

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः।

उत्पथप्रतिपन्नस्य परित्यागो विधीयते॥४८॥

The abandonment of a preceptor is provided when he is vain or has swerved from the right path or who does not know what his duties are.

स त्व गुरुरिति प्रेम्णा मया सम्मानितो भृशम्।

गुरुवृत्तिं न जीनीषे तस्माद् योत्स्यामि वै त्वया॥२६॥

I respected you very much so long because you were my preceptor; but since you do not know the duties of a preceptor, therefore shall I fight with you.

गुरुं न हन्यां समरे ब्राह्मणं च विशेषतः।

विशेषतस्तपोवृद्धमेवं क्षान्तं मया तवा॥२७॥

I shall not slay a preceptor in battle, especially as he is a Brahmana and you have been forgiven by me since you are old in devotion.

उद्यतेषुमथो दृष्ट्वा ब्राह्मणं क्षत्रबन्धुवत्।

यो हन्यात् समरे क्रुद्धं युध्यन्तमपलायिनम्॥२८॥

One, who seeing a Brahmana, ready to fight like a friend of the Kshatriyas, wrathfully slays him who flies not from the fled,

ब्रह्महत्या न तस्य स्यादिति धर्मेषु निश्चयः।

क्षत्रियाणां स्थितो धर्म क्षत्रियोऽस्मि तपोधन॥२९॥

Is not guilty of slaying a Brahmana, such has been authoritatively laid down in the holy books, O you whose only wealth is asceticism, I am a Kshatriya observing the duties of my order.

यो यथा वर्तते यस्मिन्स्मिन्नेव प्रवर्तयन्।

नाधर्मं समवाप्नोति न चाश्रेयश्च विन्दति॥३०॥

Such a one as myself who treats such according to his merit does not act unrighteously and does not come by evils.

अर्थं वा यदि वा धर्मं समर्थो देशकालवित्।

अर्थसंशयमापन्नः श्रेयान्निः संशयो नरः॥३१॥

When one, able to discriminate the propriety of time and place and knowing both virtue and worldly good, is doubtful of his course, he should without hesitation do that which is virtuous.

यस्मात् संशयितेऽप्यर्थेऽयथान्यायं प्रवर्तसे।

तस्माद् योत्स्यामि सहितस्त्वया राम महाहवे॥३२॥

Since you act unrighteously towards me in a matter connected with profit, I shall certainly fight with you in a great battle.

पश्य मे बाहुवीर्यं विक्रमं चातिमानुषम्।

एवं गतेऽपि तु मया यच्छक्यं भृगुनन्दन॥३३॥

Behold the strength of my arms and superhuman prowess and what I am capable of, under such circumstances.

तत् करिष्ये कुरुक्षेत्रे योत्स्ये विप्र त्वया सह।

हृन्दे राम यथेष्टं मे सज्जीभव महाद्युते॥३४॥

I shall do what I can and O regenerate one, I shall fight with you in Kurukshetra; and since you are desirous to fight, be prepared for battle.

तत्र त्वं निहतो राम मया शरशतार्दितः।

प्राप्यसे निर्जितौल्लोकान् शस्त्रपूतो महारणे॥३५॥

Go, O you who are fond of war, and return to the field of Kurukshetra and I shall go there to fight with you, O you whose only wealth is devotion.

स गच्छ विनिवर्तस्व कुरुक्षेत्रं रणप्रिया।

तत्रैष्यामि महाबाहो युद्धाय त्वांत पोधन॥३६॥

Being slain by a hundred arrows shot by me, you will obtain those regions earned by your asceticism, being sanctified by my weapons in the battle.

अपि तत्र त्वया राम कृतं शौचं पुरा पितुः।

तत्राहमपि हत्वा त्वां शौचं कर्ताऽस्मि भार्गव॥३७॥

Where in days of days of old, you sanctified the name of your fathers, even there shall I sanctify you, O you of Bhṛigu's race.

तत्र राम समागच्छ त्वरितं युद्धदुर्मद।

व्यपनेष्यामि ते दर्पं पौराणं ब्राह्मणबुध॥३८॥

Therefore come there quickly, O you who are hard to vanquish in battle and I shall destroy your boast of days of old, which is even now referred to by Brahmanas,

यच्चापि कथ्यसे राम बहुशः परिवत्सरे।

निर्जिताः क्षत्रिया लोके मयैकेनेति तच्छृणु॥३९॥

The boast that you have indulged in for a long time past, namely the entire body of Kshatriyas have been conquered by me alone, listen to the cause thereof.

न तदा जातवान् भीष्मः क्षत्रियो वापि मद्भिः।

पश्चाज्जातानि तेजांसि तृणेषु ज्वलितं त्वया॥४०॥

At that time Bhishma was not born not even a Kshatriya like myself, energetic beings were created afterwards, you consumed only straw.

यस्ते युद्धमयं दर्पं कामं च व्यपनाशयेत्।

सोऽहं जातो महाबाहो भीष्मः परपुरंजयः।

व्यपनेष्यामि ते दर्पं युद्धे राम न संशयः॥४१॥

He, who will remove your boasts of valour and desire for war, is now born. He is myself, Bhishma, the subjugator of hostile cities and I shall destroy your pride in battle. There is no doubt about it.

भीष्म उवाच

ततो मामब्रवीद् रामः प्रहसन्निव भारता।

दिष्ट्या भीष्म मया सार्धं योद्धुमिच्छसि संगरे॥४२॥

Bhishma said

Then did Rama say to me with a laugh, O Bharata:— It is fortunate, O Bhishma that you want to fight with me in battle.

अयं गच्छामि कौरव्य कुक्षेत्रं त्वया सह।

भाषितं ते करिष्यामि तत्रागच्छ परंतप॥४३॥

I shall now go, O son of Kuru, to Kurukshetra with you. I shall do what you say. Go there, O chastiser of foes.

तत्र त्वां निहतं माता मया शरशताचितम्।

जाह्नवी पश्यतां भीष्म गृध्रकङ्कबलाशनम्॥४४॥

There will your mother Jahnvi see yourself slain by my hundred arrows, O Bhishma, and be made the food of vultures and other birds of prey.

कृपणं त्वामभिप्रेक्ष्य सिद्धचारणसेविता।

मया विनिहतं देवी रोदतामद्य पार्थिव॥४५॥

O ruler of the earth, let your mother, worshipped by Siddhas and Charanas seeing yourself slain by me, weep today.

अतदर्हा महाभागा भगीरथसुताऽद्या।

या त्वामजीजनन्मन्दं युद्धकामुकमातुरम्॥४६॥

Your mother of great parts, the daughter of Bhagiratha that gave birth to you, fool that you are, and affected by the desire of fight, is however undeserving of such a sight.

एहि गच्छ मया भीष्म युद्धकामुद दुर्मद।

गृहाण सर्वं कौरव्य रथादि भरतर्वभ॥४७॥

Come and let us go together, O Bhishma, who are hard to vanquish in battle and desirous of war; take, O son of Kuru, your chariots etc. O foremost among the Bharatas,

इति ब्रवाणां तमहं रामं परपुरंजयम्।

प्रणम्य शिरसा राममेवमस्त्वित्यथाब्रुवम्॥४८॥

To Rama the conquered of enemies towns who thus said then I bowed my head and said "Be it so."

एवमुक्त्वा ययौ रामः कुक्षेत्रं युयुत्सया।

प्रविश्य नगरं चाहं सत्यवत्यै न्यवेदयम्॥४९॥

Rama, saying this, went to Kurukshetra with the desire of war and I too entering the city submitted every thing to Satyawati.

ततः कृतस्वस्त्ययनो मात्रा च प्रतिनन्दितः।

द्विजातीन् वाच्य पुण्याहं स्वस्ति चैव महाद्युते॥५०॥

Then after performing propitiatory rites and being blessed by my mother and asking the twice born to bless me,

रथमास्थाय रुचिरं राजतं पाण्डुरैर्हयैः।

सूपस्करं स्वधिष्ठानं वैयाघ्रपरिवारणम्॥५१॥

I mounted a beautiful chariot made of silver and drawn by white horses, beautiful to look at, furnished with good seats, and covered with tiger skins.

उपपन्नं महाशस्त्रैः सर्वोपकरणान्वितम्।

तत्कुलीनेन वीरेण हयशास्त्रविदाणे॥५२॥

It was also furnished with great weapons and all other necessary things and guided by a

charioteer of good birth well versed in the art of the management of horses,

यत्तु सूतेन शिष्टेन बहुशो दृष्टकर्मणा।

दंशितः पाण्डुरेणाहं कवचेन वपुष्मता॥५३॥

Careful and well trained in battle and who had seen many deeds of bravery. I too, with my body covered with a white coat of mail,

पाण्डुरं कार्मुकं गृह्य प्राया भरतसत्तमा।

पाण्डुरेणातपत्रेण ध्रियमाणेन मूर्धनि॥५४॥

And taking a white bow, went out, O best among the Bharatas with a white umbrella held over my head.

पाण्डुरैश्चापि व्यजनैर्वीज्यमानो नराधिप।

शुक्लवासाः सितोष्णीषः सर्वशुक्लविभूषणः॥५५॥

I was also fanned by white fans, O ruler of men. I was clad with white garments, white head dress and all my ornaments were white.

स्तूयमानो जयाशीर्मिर्निष्क्रम्य गजसाह्वयात्।

कुरुक्षेत्रं रणक्षेत्रमुपायां भरतर्षभा॥५६॥

I went out of the city called after the elephant, being eulogized with prayers for my victory and approached the site of battle namely Kurukshetra.

ते हयश्चोदितास्तेन सूतेन परमाहवे।

अवहन् मां भृशं राजन् मनोमास्तरहसः॥५७॥

Those horses fleet as the mind or the wind, urged by that charioteer, took me, O king, to the great battle.

गत्वाहं तत् कुरुक्षेत्रं स च रामः प्रतापवान्।

युद्धाय सहसा राजन् पराक्रान्तौ परस्परम्॥५८॥

Myself as also that Rama endued with luster having reached Kurukshetra was each desirous of showing our prowess.

ततः संदर्शनेऽतिष्ठं रामस्यातितपस्विनः।

प्रगृह्य शङ्खप्रवरं ततः प्राथममुत्तमम्॥५९॥

Coming within the sight of that excellent ascetic Rama, I took my good conch and loudly blew it.

ततस्तत्र द्विजा राजंस्तापसाश्च वनौकसः।

अपश्यन्त रणं दिव्यं देवाः सेन्द्रगणास्तदा॥६०॥

At the time, O king, there were ascetics and other dwellers of the forest as well as

groups of gods with Indra at their head to see that fight.

ततो दिव्यानि माल्यानि प्रादुरासंस्ततस्ततः।

वादित्राणि च दिव्यानि मेघवृन्दानि चैव हा॥६१॥

There were seen at the time divine garlands and divine music and masses of clouds.

ततस्ते तापसाः सर्वे भार्गवस्यानुयायिनः।

प्रेक्षकाः समपद्यन्त परिवार्य रणाजिरम्॥६२॥

Then did all the devotees, the followers of the scion of Bhrigu's race, become the spectators and surround us.

ततो मामब्रवीद् देवी सर्वभूतहितैषिणी।

माता स्वरूपिणी राजन् किमिदं ते चिकीर्षितम्॥६३॥

Then did my divine mother, doing good to all creatures, in her own form say to me, O king, "what is this desired by you?"

गत्वाहं जामदग्न्यं तु प्रयाचिष्ये कुरुद्वह।

भीष्मेण सह मा योत्सीः शिष्येणेति पुनः पुनः॥६४॥

O supporter of the Kuru race, going to the son of Jamadagni I shall beg of him again and again saying: Do not fight with Bhishma.

मा मैवं पुत्र निर्बन्धं कुरु विप्रेण पार्थिव।

जामदग्न्येन समरे योद्धुमित्येव भर्त्सयत्॥६५॥

Do not, my son fight thus with a Brahmana, O ruler of the earth, do not fight with the son of Jamadagni;" it was thus that she reproved me.

किन्न वै क्षत्रियहणो हरतुल्यपराक्रमः।

विदितः पुत्रः रामस्ते यतस्तं योद्धुमिच्छसि॥६६॥

He has strength similar to that of Hara and he is the exterminator of the Kshatriya race, Rama with whom you desire to fight is well known to you.

ततोऽहमब्रुवं देवीमभिवाद्य कृताञ्जलिः।

सर्वं तद् भरतश्रेष्ठ यथावृत्तं स्वयंवरे॥६७॥

Then did I say to that goddess after bowing to her and clasping my hands all that had happened in the election of husband, O foremost among the Bharatas.

यथा च रामो राजेन्द्र मया पूर्वं प्रचोदितः।

काशिराजसुतायाश्च यथा कर्म पुरातनम्॥६८॥

I told her also the way Rama had been spoken to by me, O chief among kings, and the old doings of the daughter of the king of the Kashis.

ततः सा राममभ्येत्य जननी मे महानदी।

मदर्षं तमृषिं वीक्ष्य क्षमयामास भार्गवम्॥६९॥

Then my mother, the great river, going to Rama and trying to entreat that Rishi, that scion of Bhṛigu's race for my sake,

भीष्मेण सह मा योत्सीः शिष्येणेति वचोऽब्रवीत्।

स च तामाह याचन्तीं भीष्ममेव निवर्तय।

न च मे कुरुते काममित्यहं तमुपागमम्॥७०॥

Said these words: "Do not fight with Bhishma for he is your pupil" and he too said to her who was beseeching him. "Turn back the purpose of Bhishma. I am here because he does not perform what I desire."

वैशम्पायन उवाच

ततो गङ्गा सुतस्नेहाद् भीष्मं पुनरुपागमत्।

न चास्याश्चाकरोद् वाक्यं क्रोधपर्याकुलेक्षणः॥७१॥

Vaishampayana said

Then did Ganga, out of affection for her son, come again to Bhishma but he with eyes expanded with wrath did not attend to her words.

अथादृश्यत धर्मात्मा भृगुश्रेष्ठो महातपाः।

आह्वयामास च तदा युद्धाय द्विजसत्तमः॥७२॥

Then did the great devotee of virtuous soul, the foremost of the race of Bhṛigu present himself to his view and that best among the twice born summoned him to fight.

CHAPTER 181

(AMBOPAKHYANA PARVA)-Continued

Fight between Rama and Bhishma

भीष्म उवाच

तमहं स्मयन्निव रणे प्रत्यभाषं व्यवस्थितम्।

भूमिष्ठं नोत्सहे योद्धुं भवन्तं रथमास्थितः॥७३॥

Bhishma said

Laughingly I said to him who stood there for battle: Myself riding on a chariot I do not

venture to fight with you who are on the ground.

आरोह स्यन्दनं वीर कवचं च महाभुजा।

बधान समरे राम यदि योद्धुं मयेच्छसि॥७४॥

Mount on a chariot, O hero, and adjust your coat of mail, O you of long arms if, O Rama, you desire to fight with me.

ततो मामब्रवीद् रामः स्मयमानो रणाजिरे।

रथो मे मेदिनी भीष्म वाहा वेदाः सदश्ववत्॥७५॥

Then did Rama say to me laughingly in the field of battle: "The earth is chariot, O Bhishma, and the Vedas carry me like good horses.

सूतश्च मातस्त्रिधा वै कवचं वेदमातरः।

सुसंवीतो रणे ताभिर्योत्स्येऽहं कुरुनन्दन॥७६॥

The wind is my driver, and the mothers of the Vedas (Gayatri, Savitri and Sarasvati) constitute my coat of mail. Well protected by these, in battle, I shall fight, O you delighter of the Kurus."

एवं ब्रुवाणो गान्धारे रामो मां सत्यविक्रमः।

शरव्रातेन महता सर्वतः प्रत्यवारयत्॥७७॥

Saying thus, O son of Gandhari, Rama of true prowess covered me on all sides with a thick shower of arrows.

ततोऽपश्यं जामदग्न्यं रथमध्ये व्यवस्थितम्।

सर्वायुधवरे श्रीमत्यद्भुतोपमदर्शने॥७८॥

Then did I see the son of Jamadagni seated on a car holding all the principal weapons, endued with beauty and appearing wonderful to the sight.

मनसा विहते पुण्ये विस्तीर्णे नगरोपमे।

दिव्याश्रयुजि संनद्धे काञ्चनेन विभूषिते॥७९॥

The car was created by his will force and was like a holy and spacious city with celestial horses yoked to it and well protected and ornamented with gold.

कवचेन महाबाहो सोमार्ककृतलक्ष्मणा।

धनुर्धरो बद्धतूणो बद्धगोधाङ्गलित्रवान्॥८०॥

He was also clad in a coat of mail, O you of long arms, looking like the sun and moon, wielding a bow furnished with a quiver and with his fingers protected by gloves.

सारथ्यं कृतवांस्त्र युयुत्सोरकृतव्रणः।

सखा वेदविदत्यन्तं दयितो भार्गवस्य ह॥१९॥

Akritavrana, desirous of fighting, performed the office of the charioteer in that battle. He was the dear friend of that descendant Bhrigu and very well versed in Vedas.

आह्वयानः स मां युद्धे मनो हर्षयतीव मे।

पुनः पुनरभिक्रोशन्नभियाहीति भार्गवः॥२०॥

When he challenged me to fight my heart was very much pleased. The descendant of Bhrigu said to me again and again "come, come."

तमादित्यमिवोद्यन्तमनाष्टुष्यं महाबलम्।

क्षत्रियान्तकुरं राममेकमेकः समासदम्॥२१॥

Then did I approach him who was blazing like the sun, incapable of being vanquished and endued with great strength. Alone I approached Rama, the exterminator of the Kshatriya race.

ततोऽहं बाणपातेषु त्रिषु वाहान् निगृह्य वै।

अवतीर्य धनुर्न्यस्य पदातिर्ऋषिसत्तमम्॥२२॥

After receiving three showers of arrows I stopped my horses and dismounting and putting aside my bow, I went on foot to that best among the Rishis.

अभ्यागच्छं तदा राममर्चिष्यन् द्विजसत्तमम्।

अभिवाद्य चैनं विधिवदब्रुवं वाक्यमुत्तमम्॥२३॥

And coming before him I worshipped Rama the best among the twice born and after saluting him addressed him suitably in these excellent words.

योत्स्ये त्वया रणे राम सदृशेनाधिकेन वा।

गुरुणा धर्मशीलेन जयमाशास्व मे विभो॥२४॥

Whether you are equal to me or superior I shall fight with you, my lord, though you are my virtuous preceptor. Bless me that I may obtain victory.

राम उवाच

एवमेतत् कुरुश्रेष्ठ कर्तव्य भूतिमिच्छता।

धर्मो ह्येष महाबाहो विशिष्टैः सह युध्यताम्॥२५॥

Rama said

O foremost among the Kurus, such should be done by one who desires prosperity. It is virtuous, O you of long arms, to fight with those that are well known.

शपेयं त्वां न चेदेवमागच्छेथा विशाम्पते।

युध्यस्व त्वं रणे यत्तो धैर्यमालम्ब्य कौरव॥२६॥

If, O lord of the universe, you had not thus come to me I would have cursed you; fight you in battle with patience, O son of Kuru.

न तु ते जयमाशासे त्वां विजेतुमहं स्थितः।

गच्छ युध्यस्व धर्मेण प्रीतोऽस्मि चरितेन ते॥२७॥

I cannot bless you for victory, for I myself am standing here to vanquish you Go, fight fairly, I am pleased with your conduct.

ततोऽहं तं नमस्कृत्य रथमारुह्य सत्वरः।

प्राध्मापयं रणे शङ्खं पुनर्हमपरिष्कृतम्॥२८॥

Then did I, after saluting him, quickly mount my chariot and again blew loudly my conch in the field of battle, a conch set with gold.

ततो युद्धं समभवन्मम तस्य च भारता।

दिवसान् सुबहून् राजन् परस्परजिगीषया॥२९॥

Then did the fight take place between myself and him, O Bharata for a great many days, O king, during which each was desirous of vanquishing the other.

स मे तस्मिन् रणे पूर्वं प्राहरत् कङ्कपत्रिभिः।

षष्ट्या शतैश्च नवभिः शराणां नतपर्वणाम्॥३०॥

In the battle, he first struck me with straight arrows with wings of vulture to the number of six hundred and nine.

चत्वारस्तेन मे वाहाः सूतश्चैव विशाम्पते।

पतिरुद्धास्तथैवाहं समरे दंशितः स्थितः॥३१॥

By that shower, my four horses as also my chariot, O lord of the universe, were completely covered; but clad in a coat of mail, I myself remained calm.

नमस्कृत्य च देवेभ्यो ब्राह्मणेभ्यो विशेषतः।

तमहं स्मयन्निव रणे प्रत्यभाषं व्यवस्थितम्॥३२॥

Bowing to the gods and especially to the Brahmanas I laughingly said to him who was standing there for battle.

आचार्यता मानिता मे निर्मयदि ह्यपि त्वयि।
भूयश्च शृणु मे ब्रह्मन् सम्पदं धर्मसंग्रहे॥२३॥

I have shown sufficient respect to yourself as a preceptor, though you have paid little regard to me. Listen again, O Brahmana, to what should be done if you want to acquire virtue.

ये ते वेदाः शरीरस्था ब्राह्मण्यं यच्च ते महत्।
तपश्च ते महत् तप्तं न तेभ्यः प्रहराम्यहम्॥२४॥

The Vedas that are in your body and the great spirit of Brahma that is there and the great asceticism practiced by you, I do not strike at.

प्रहरे क्षत्रधर्मस्य यं राम त्वं समाश्रितः।
ब्राह्मणः क्षत्रियत्वं हि याति शस्त्रसमुद्यमात्॥२५॥

I shall strike at your Kshatriya-hood since, O Rama, you have adopted the life of a Kshatriya; a Brahmana becomes a Kshatriya owing to his taking up arms.

पश्य मे धनुषो वीर्यं पश्य बाहोर्बलं मम।
एष ते कार्मुकं वीर छिन्धि निशितेषुणा॥२६॥

Behold now the strength of my bow; and behold the might of my arms. O hero, I shall cut asunder this bow of yours by my arrows.

तस्याहं निशितं मल्लं चिक्षेप भरतर्षभा।
तेनास्य धनुषः कोटिं छित्त्वा भूमावपातयम्॥२७॥

Then did I hurl towards him a broad headed arrow and by it his bow broke into a million pieces and fell to the ground.

तथैव च पृषत्कानां शतानि नतपर्वणाम्।
चिक्षेप कङ्कपत्राणां जामदग्न्यस्थं प्रति॥२८॥

In the same way, I shot a hundred arrows furnished with the wings of a vulture on the son of Jamadagni.

काये विषक्तास्तु तदा वायुना समुदीरिताः।
चेलुः क्षरन्तो रुधिरं नागा इव च ते शराः॥२९॥

Piercing through his body and carried along by the wind the arrows sped along dropping blood and acting like serpents.

क्षतजोक्षितसर्वाङ्गः क्षरन् स रुधिरं रणे।
बभौ रामस्तदा राजन् मेरुर्धातुमिवोत्सृजन्॥३०॥

Rama, then with all his body wondered and covered all over with blood, shone in battle like a mountain dropping melted metal.

हेमन्तान्तेऽशोक एव रक्तस्तबकमण्डितः।
बभौ रामस्तथा राजन् प्रफुल्ल इव किंशुकः॥३१॥

He looked like the Ashoka tree, at the end of winter, covered with bunches of red flowers or, O king, like the Kinshuka tree when laden with flowers.

ततोऽन्यद् धनुरादाय रामः क्रोधसमन्वितः।
हेमपुङ्गवान् सुनिशिताञ्शरांस्तान् हि ववर्ष सः॥३२॥

Then did Rama, wrathfully taking up another bow, shoot forth arrows well sharpened and furnished with golden wings.

ते समासाद्य मां रौद्रा बहुधा मर्मभेदिनः।
अकम्पयन् महावेगाः सर्पानलविषोपमाः॥३३॥

Those fierce arrows, which were like flames and poisonous serpents coming from several sides, caused me to tremble at their great force and pierced my very vitals.

तमहं समवष्टभ्य पुनरात्मानमाहवे।
शतसंख्यैः शरैः क्रुद्धस्तदा राममवाकिरम्॥३४॥

Then did I, with wrath, shoot on Rama arrows, one hundred in number after summoning all my patience and addressing myself to battle.

स तैरग्न्यर्कसंकाशैः शरैराशीविषोपमैः।
शितैरभ्यर्दितो रामो मन्दचेता इवाभवत्॥३५॥

Rama, struck with those arrows which were like fire or the sun and like poisonous snakes, became like one senseless.

ततोऽहं कृपयाऽऽविष्टो विष्टभ्यात्मानमात्मना।
धिग्विगित्यबुवं युद्धं क्षत्रधर्मं च भारत॥३६॥

Then was I filled with pity and stopped of my own will and said: "Fie, fie on battle and on Kshatriya practices." O Bharata.

असकृच्चाबुवं राजन् शोकवेगपरिप्लुतः।
अहो बत कृतं पापं मयेदं क्षत्रधर्मणा॥३७॥

Being filled with grief I said, "I am a vicious man and what sins have been committed by me for observing the duties of a Kshatriya."

गुरुद्विजातिर्धर्मात्मा यदेवं पीडितः शरैः।

ततो न प्राहरं भूयो जामदग्न्याय भारत॥३८॥

For I have hurt with my arrows my preceptor who is a Brahmana of a virtuous soul. After that O Bharata I did not strike at Jamadagni's son.

अथावताप्य पृथिवीं पूषा दिवससंक्षये।

जगामास्तं सहस्रांशुस्ततो युद्धमुपारमत्॥३९॥

At this time, at the end of day, the sun of a thousand rays after heating the earth, went to his rooms and the fight too closed for the day.

CHAPTER 182

(AMBOPAKHYANA PARVA)-Continued

The combat between Bhishma and Rama

भीष्म उवाच

आत्मनस्तु ततः सूतो हयानां च विशाम्पते।

मम चापनयामास शल्यान् कुशलसम्पतः॥१॥

Bhishma said

Then did the charioteer, O lord of the universe, who was regarded as being skillful in such matters, draw forth the arrows from his own body and those of the horses as well as that of myself.

स्नातापवृत्तैस्तुरगैर्लब्धतोयैरविह्वलैः।

प्रभाते चोदिते सूर्ये ततो युद्धमवर्तत॥२॥

In the morning, the sun having risen the fight commenced again, the horses (of both parties) having been bathed and allowed to roll on the ground, and given water and thereby refreshed,

दृष्ट्वा मां तूर्णमायान्तं दंशितं स्यन्दने स्थितम्।

अकरोद् रथमत्यर्थं रामः सज्जं प्रतापवान्॥३॥

Seeing me coming quickly with my coat of mail on and seated on my chariot Rama, of great luster, got ready his car very carefully.

ततोऽहं राममायान्तं दृष्ट्वा समरकाङ्क्षिणम्।

धनुः श्रेष्ठं समुत्सृज्य सहसाऽवतरं रथतः॥४॥

I too, seeing Rama, who was desirous of fight, approaching, keeping aside that best of bows, at once dismounted from my chariot.

अभिवाद्य तथैवाहं रथमारुह्य भारत।

युयुत्सुर्जामदग्न्यस्य प्रमुखे वीतभीः स्थितः॥५॥

Having bowed down to him I got on it again and desirous of fight stood before Jamadagna, past the reach of fear.

ततोऽहं शरवर्षेण महता समवाकिरम्।

स च मां शरवर्षेण वर्षन्तं समवाकिरत्॥६॥

Then did I, all on a sudden, cover him with a great shower of arrows: and he too covered me with shower of arrows.

संकुद्धो जामदग्न्यस्तु पुनरेव सुतेजितान्।

सम्प्रेषीन्मे शरान् घोरान् दीप्तास्थानुरगानिव॥७॥

The son of Jamadagni worked up with wrath, again shot forth on me fearful and sharp arrows having months blazing like those of serpents.

ततोऽहं निशितैर्भल्लैः शतशोऽथ सहस्रशः।

अच्छिदं सहसा राजन्नन्तरिक्षे पुनः पुनः॥८॥

Then did I at once again and again cut them asunder, O king, by my hundred and thousands of arrows, when they were still in the air.

ततस्त्वस्त्राणि दिव्यानि जामदग्न्यः प्रतापवान्।

मयि प्रयोजयामास तान्यहं प्रत्यषेधयम्॥९॥

Then did the illustrious son of Jamadagni shoot at me celestial weapons but I thwarted them off, O you of long arms.

अस्त्रैरेव महाबाहो चिकीर्षन्नधिकां क्रियाम्।

ततो दिवि महान् नादः प्रादुरासीत् समन्ततः॥१०॥

In fact, O you of long arms, I performed mightier tasks by my weapons on which there was a loud commotion all about, O king.

ततोऽहमस्त्रं वायव्यं जामदग्न्ये प्रयुक्तवान्।

प्रत्याजघ्ने च तद् रामो गुह्यकास्त्रेण भारत॥११॥

Then did I shoot at the son of Jamadagni the weapons called Vayavya but Rama, O Bharata, warded it off by the weapon called Guhyaka.

ततोऽहमस्त्रमाग्नेयमनुमन्य प्रयुक्तवान्।

वारुणेनैव तद् रामो वारयामास मे विभुः॥१२॥

Then did I after repeating suitable incantations shoot the weapon called Agneya

but Rama thwarted that weapon called Agneya but Rama thwarted that weapon of mine by one called Varuna, O lord.

एवमस्त्राणि दिव्यानि रामस्थाहमवारयम्।
रामश्च मम तेजस्वी दिव्यास्त्रविदरिदमः॥१३॥

In this way did I ward off the heavenly weapons of Rama and the energetic Rama too, that chastiser of enemies, conversant with celestial weapons, thwarted off the weapons of mine.

ततो मां सव्यतो राजन् रामः कुर्वन् द्विजोत्तमः।
उरस्यविध्यत् संकुद्धो जामदग्न्यः प्रतापवान्॥१४॥

There did that best among the twice-born, Rama, the son of Jamadagni, suddenly turning to the right, pierce me in my breast.

ततोऽहं भरतश्रेष्ठ संन्यषीदं रथोत्तमे।
ततो मां कश्मलाविष्टं सूतस्तूर्णमुदावहत्॥१५॥

Then did I foremost among the Bharatas, faint on that best of cars. My charioteer quickly removed me who was deprived of consciousness.

ग्लायन्तं भरतश्रेष्ठ रामबाणप्रपीडितम्।
ततो मामपयातं वै भृशं विद्धमचेतसम्॥१६॥

O chief among the Bharatas, seeing me afflicted and struck with the arrows of Rama and removed, being deprived of consciousness,

रामस्यानुचरा हृष्टाः सर्वे दृष्ट्वा विचुक्रुशुः।
अकृतव्रणप्रभृतयः काशिकन्या च भारत॥१७॥

All the followers of Rama, Akriavara and others and the daughter of the king of the Kashis all set up a loud shout.

ततस्तु लब्धसंज्ञोऽहं ज्ञात्रा सूतमथाब्रुवम्।
याहि सूत यतो रामः सज्जोऽहं गतवेदनः॥१८॥

My consciousness (after a time) having come back I said to my charioteer "O charioteer go where Rama is. I am prepared (for battle) for I have now no pains."

ततो मामवहत् सूतो हयैः परमशोभितैः।
नृत्यद्भिरिव कौरव्य मास्तप्रतिमैर्गतौ॥१९॥

Then did the charioteer bear me by means of exceedingly beautiful horses which went on dancing as it were, O scion of the Kuru race,

and which were of the speed similar of that of the wind.

ततोऽहं राममासाद्य बाणवर्षैश्च कौरव।
अवाकिरं सुसंरब्धः संरब्धं च जिगीषया॥२०॥

Having then come near Rama and being wrathful I shot forth a shower of arrows, O Kaurava, with the desire of gaining victory over that wrathful one.

तानापतत एवासौ रामो बाणानजिह्मगान्।
बाणैरेवाच्छिन्त तूर्णमेकैकं त्रिभिराहवे॥२१॥

But that Rama cut asunder those arrows which went along in straight lines, when they were in still in the air, by shooting three arrows for each of mine.

ततस्ते सूदिताः सर्वे मम बाणाः सुसंशिताः।
रामबाणैर्द्विधा छिन्नाः शतशोऽथ सहस्रशः॥२२॥

Then were all of them (Rama's followers) rejoiced at seeing my well furnished arrows cut asunder in two by hundreds and thousands.

ततः पुनः शरं दीप्तं सुप्रभं कालसम्मितम्।
असृजं जामदग्न्याय रामायाहं जिघांसया॥२३॥

Then did I shoot at Rama, the son of Jamadagna with the desire of killing him, blazing arrows of good appearance, guided by death itself.

तेन त्वभिहतो गाढं बाणवेगवशं गतः।
मुमोह समरे रामो भूमौ च निपपात ह॥२४॥

Struck with its force and owing to its impetus, Rama fainted in the field and fell on the ground.

ततो हाहाकृतं सर्वं रामे भूतलमाश्रिते।
जगद् भारत संविग्नं यथार्कपतने भवेत्॥२५॥

Rama falling on the ground all began to cry out Alas, Alas, as might be the case, O Bharata, if the sun were to fall on the earth.

तत एनं समुद्विग्नाः सर्वे एवाभिदुःखुः।
तपोधनास्ते सहसा काश्या च कुरुनन्दन॥२६॥

Then did all those ascetics and the princess of Kashi, O delighter of the race of Kuru, being filled with anxiety, began to comfort him,

तत एनं परिष्वज्य शनैराश्रासयंस्तदा।
पाणिभिर्जलशीतैश्च जयाशीर्भिश्च कौरव॥२७॥

By embracing him and slowly passing over the palms of their hands rendered cold by water and by blessings of victory, O Kaurava.

ततः स विह्वलं वाक्यं राम उवाच चाद्रवीत्।
तिष्ठ भीष्म हतोऽसीति बाणं संधाय कार्मुके॥२८॥

Then did Rama, rising up, give vent to these wrathful words:- "Stay, O Bhishma, you are already killed" fixing an arrow to his bow.

स मुक्तो न्यपतत् तूर्णं सव्ये पार्श्वे महाहवे।
येनाहं भृशमुद्विग्नो व्याधूर्णित इव द्रुमः॥२९॥

In that great battle that arrow, shot by him, quickly fell on my right side owing to which I was as much agitated as a tree is shaken by a gale.

हत्वा हयांस्ततो रामः शीघ्रास्त्रेण महाहवे।
अवाकिरन्मां विस्मय्यो बाणैस्तैर्लोमवाहिभिः॥३०॥

Then did Rama, after killing my horses in that great battle, cover me up with clusters of arrows shot with lightness of hand and with such precision that each could carry away with it a single hair of my body.

ततोऽहमपि शीघ्रास्त्रं समरप्रतिवारणम्।
अवासृज महाबाहो तेऽन्तराधिष्ठिताः शराः॥३१॥

Then did I too shoot my weapons with lightness of hand so as toward off his arrows, O you of long arms, and those arrows ((of mine and of Rama) stayed in the air (without falling down.)

रामस्य मम चैवाशु व्योमावृत्य समन्ततः।
न स्म सूर्यः प्रतपति शरजालसमावृतः॥३२॥

The arrows shot by Rama and myself completely covered the sky so that even the sun, covered by a net of arrows, could not give forth its heat.

मातरिश्वा ततस्तस्मिन् मेघरुद्ध इवाभवत्।
ततो वायोः प्रकम्पाच्च सूर्यस्य च गभस्तिभिः॥३३॥

The very wind then shut up in that net could not pass through it. Then owing to the wind being shut up, and the sun too not being able to impart its rays,

अभिघातप्रभावाच्च पावकः समजायत।
ते शराः स्वसमुत्थेन प्रदीप्ताश्चित्रभानुना॥३४॥

And from the clashing of weapons there sprang up a fire and those arrows were ablaze owing to the fire brought into existence by them.

भूमौ सर्वे तदा राजन् भस्मभूताः प्रपेदिरे।
तदा शतसहस्राणि प्रयुतान्यर्बुदानि च॥३५॥

At the time, O king, every body on earth, was reduced to ashes. At that time, hundreds and thousands, and tens of thousands and hundreds of thousands,

अयुतान्यथ खर्वाणि निखर्वाणि च कौरवा।
रामः शराणां संक्रुद्धो मयि तूर्णं न्यपातयत्॥३६॥

And millions and hundreds of millions of Rama's arrows were shot by that wrathful one, all in quick succession.

ततोऽहं तानपि रणे शरैराशीविषोपमैः।
संछिद्य भूमौ नृपते पातयेयं नगानिव॥३७॥

In that battle, I too, by my arrows resembling poisonous snakes, cutting asunder those arrows, made them fill up the earth like snakes cut up in fragments, O ruler of men.

एवं तदभवद् युद्धं तदा भरतसत्तम।
संध्याकाले व्यतीते तु व्यपायात् स च मे गुरुः॥३८॥

Such was the wonderful fight that took place at the time, O best among the Bharatas. Evening having passed away my preceptor also retired.

CHAPTER 183

(AMBOPAKHYANA PARVA)-Continued

The combat between Bhishma and Rama

भीष्म उवाच

समागतस्य रामेण पुनरेवातिदारुणम्।
अन्येद्युस्तुमुलं युद्धं तदा भरतसत्तम॥३९॥

Bhishma said

O best among the Bharatas, the next day a hard and terrible fight took place with Rama who had come back.

ततो दिव्यास्त्रविच्छूरो दिव्यान्यस्त्राण्यनेकशः।
अयोजयत् स धर्मात्मा दिवसे दिवसे विभुः॥४०॥

On that occasion did that virtuous souled hero, conversant with celestial weapons, hurl at me, day by day, many celestial weapons.

तान्यहं तत्प्रतीघातैरस्त्रैस्त्राणि भारतः।

व्यथमं तुमुले युद्धे प्राणास्त्यक्त्वा सुदुस्त्यजान्॥३॥

Those weapons I met by weapons capable of meeting them, O Bharata, in that terrific struggle, casting off hopes of life which is so hard to sacrifice.

अस्त्रैस्त्रेषु बहुधा हतेष्वेव च भारत।

अकुप्यत महातेजास्त्यक्तप्राणः स संयुगे॥४॥

When in this way many weapons were neutralized and baffled by other weapons, O Bharata, Rama, of great energy, fought in that battle with me, casting off hopes of life.

ततः शक्तिं प्राहिणोद् धोरूपामस्त्रे

रुद्धे जामदग्न्यो महात्मा।

कालोत्सृष्टां प्रज्वलितामिवोल्कां

संदीप्तां तेजसा व्याप्य लोकम्॥५॥

Seeing his weapons thus baffled then did the great-souled son of Jamadagni hurl at me the fire weapon called Shakti with its extremely ablaze and shining like a meteor which came to have been shot by Death himself and which pervaded the earth with its effulgence.

ततोऽहं तामिषुभिर्दीप्यमानां

समायान्तीमन्तकालार्कदीप्ताम्।

छित्त्वा त्रिधा पातयामास भूमौ

ततो ववौ पवनः पुण्यगन्धिः॥६॥

I too cut asunder that blazing weapon which was coming against me like the blazing sun at the time of the destruction of the universe and felled it to the earth cut up into three pieces by my felled it to the earth cut up into three pieces by my arrows: then did sweet-smelling breeze blow about me.

तस्यां छिन्नायां क्रोधदीप्तोऽथ रामः

शक्तीर्घोराः प्राहिणोद् द्वादशान्याः।

तासां रूपं भारत नोत शक्यं

तेजस्वित्वाल्लाघवाच्चैव वक्तुम्॥७॥

That one being cut asunder, Rama excited with wrath, hurled twelve other fierce weapons at me. Their appearance, O Bharata, I cannot describe owing to their effulgence and speed.

किं त्वेवाहं विह्वलः सम्प्रदृश्य

दिग्भ्यः सर्वास्ता महोल्का इवाग्नेः।

नानारूपास्तेजसोरेण दीप्ता

यथाऽऽदित्या द्वादश लोकसंक्षये॥८॥

How indeed can I do so? I was struck with fear at seeing all those arrows flying towards me from diverse directions and assuming diverse forms and blazing with effulgence as the twelve suns that rise at the time of the destruction of the universe.

ततो जालं बाणमयं विवृत्तं

संदृश्य भित्त्वा शरजालेन राजन्।

द्वादशेषून् प्राहिणवन् रणेऽहं

ततः शक्तीरप्यथमं घोररूपाः॥९॥

Seeing myself surrounded by a net of arrows, I neutralized them by another net of arrows from myself, O king and then in that battle, I shot twelve arrows by which I neutralized even those terrible looking arrows.

ततो राजञ्जामदग्न्यो महात्मा

शक्तीर्घोरा व्याक्षिपद्धेमदण्डाः।

विचित्रिताः काञ्चनपट्टनन्दा यथा

महोल्का ज्वलितास्तथा ताः॥१०॥

Then did the great souled son of Jamadagni, O king, hurl at me fierce arrows having golden handles which were variegated and furnished with golden wings. They were blazing like great meteors.

ताश्चाप्युचाश्चमर्णा वारयित्वा

खड्गेनाजौ पातयित्वा नेरन्।

बाणैर्दिव्यैर्जामदग्न्यस्य संख्ये

दिव्यानश्चानभ्यवर्ष ससूतान्॥११॥

These too, O chief among men, I caused to fall to the ground with the heel of my sword and shield and then shot forth celestial arrows at the celestial horses of Rama and his charioteer in that battle.

निर्मुक्तानां पन्नागानां सरूपा

दृष्ट्वा शक्तीर्हेमचित्रा निकृताः।

प्रादुश्चक्रे दिव्यमस्त्रं महात्मा

क्रोधाविष्टो हैहयेऽप्रमाथी॥१२॥

Seeing those arrows, decked with gold, flying at him like serpents let loose from their holes, the great-souled smiter of the lord of the Haihayas became excited with wrath and again brought forth celestial weapons.

ततः श्रेण्यः शलभानामिवोग्राः

समापेतुर्विशिखाना प्रदीप्ताः।

समाचिनोच्चापि भृशं शरीरं

हयान् सूतं सरथं चैव मह्यम्॥१३॥

Then did a cluster of blazing and fierce arrows looking like a swarm of locusts completely overwhelm my body and my horses and chariot.

रथः शरीरं निचितः सर्वतोऽभूत्

तथा वाहाः सारथिश्चैव राजन्।

युगं रथेषां च तथैव चक्रे

तथैवाक्षः शरकृतोऽथ भग्नः॥१४॥

By those arrows were my chariot, and all the horses and the charioteer completely covered. The yoke, shaft, wheels and wheel spoken were all broken by the force of that downpour of arrows.

ततस्तस्मिन् बाणवर्षे व्यतीते

शरीरेण प्रत्यवर्षं गुरुं तम्।

स विक्षतो मार्गणैर्ब्रह्मराशिर्देहादसक्तं

मुमुचे भूरि रक्तम्॥१५॥

That down pour of arrows having been finished, I too showered arrows on my preceptor. The mass of Brahmic merit pierced with the shower of arrows began to give forth copious discharges of blood.

यथा रामो बाणजालाभितप्त-

स्तथैवाहं सुभृशं गाढविद्धः।

ततो युद्धं व्यरमच्यापराह्णे

भानावस्तं प्रति याते महीध्रम्॥१६॥

But in the same measure as Rama was overwhelmed with my arrows, was I also pierced hard with his. When the sun set in the afternoon behind the hills in the west, our combat came to an end.

CHAPTER 184

(AMBOPAKHYANA PARVA)-Continued

The fight between Rama and Bhishma

भीष्म उवाच

ततः प्रभाते राजेन्द्र सूर्ये विमलतां गते।

भार्गवस्य मया सार्धं पुनर्युद्धमवर्तत॥१॥

Bhishma said

In the morning when the sun had risen, there again began the fight between myself and the scion of the Bhṛigu's race.

ततोऽघ्नान्ते रथे तिष्ठन् रामः प्रहरतां वरः।

ववर्ष शरजालानि मयि मेघ इवाचले॥२॥

That foremost of smiters, Rama then seated on a quick-going car, showered nets of arrows on me that fell like clouds on a mountain.

ततः सूतो मम सुहृच्छरवर्षेण ताडितः।

अपयातो रथोपस्थान्मनो मम विषादयन्॥३॥

Then that well-wisher of mine, my charioteer, overpowered by that shower of arrows, fell down from his place in the car causing anxiety of my mind.

ततः सूतो ममात्यर्थं कश्मलं प्राविशन्महतं।

पृथिव्यां च शराघातान्निपपात मुमोह च॥४॥

Then did my charioteer fall into a deep trance and by reason of his being struck with arrows fell down in the earth and became senseless.

ततः सूतोऽजहात् प्राणान् रामबाणप्रपीडितः।

मुहूर्तादिव राजेन्द्र मां च भीराविशत् तदा॥५॥

Then did the charioteer give up his life being struck with the arrows of Rama and for an instant, O chief among kings, I too was afraid at the time.

ततः सूते हते तस्मिन् क्षिपतस्तस्य मे शरान्।

प्रमत्तमनसो रामः प्राहिणोन्मृत्युसम्मितम्॥६॥

On my charioteer being killed, and my mind being excited Rama hurled at me arrows charged with death.

ततः सूतव्यसनिनं मां स भार्गवः।

शरेणाभ्यहनद् गाढं विकृष्य बलवद्धनुः॥७॥

Then did that scion of the Bhṛigu race having drawn up his bow with great force hurtle an arrow at me who was overwhelmed at the calamity of my charioteer.

स मे भुजान्तरे राजन् निपत्य रुधिराशनः।

मयैव सह राजेन्द्र जगाम वसुधातलम्॥८॥

That blood-drinking shaft, having fallen on my arrow, came down on the earth taking me along with it.

मत्वा तु निहतं रामस्ततो मां भरतर्षभा

मेघवद् विननादोच्चैर्जह्वे च पुनः पुनः॥९॥

Rama too, thinking me to be dead, O best among the Bharatas, roared aloud like the clouds and sent again and again forth a loud shout along with his followers.

तथा तु पतिते राजन् मयि रामो मुदा युतः।

उदक्रोशन्महानादं सह तैरनुयायिभिः॥१०॥

Myself having fallen down, Rama, being pleased, gave forth a loud shout along with his followers.

मम तत्राभवन् ये तु कुरवः पार्श्वतः स्थिताः।

आगता अपि युद्धं तज्जनास्तत्र दिदृक्षवः।

आर्तिं परमिकां जग्मुस्ते तदा पतिते मयि॥११॥

The Kurus who were there at my side and those who came there desirous of seeing the fight, became overwhelmed with deep sorrow at my fall.

ततोऽपश्यं पतितो राजसिंहं

द्विजानष्टौ सूर्यहुताशनाभान्।

ते मां समन्तात् परिवार्य

तस्थुः स्वबाहुभिः परिधार्याजिमध्ये॥१२॥

When I had fallen down, I saw O lion among kings, eight twice-born ones blazing like the sun. They there surrounding me and supporting me by their arrows in the midst of the field.

रक्ष्यमाणश्च तैर्विप्रैर्नाहं भूमिमुपास्पृशम्।

अन्तरिक्षे धृतो हस्मि तैर्विप्रैर्बाध्यवैरिव॥१३॥

Being supported by the twice-born, I did not touch the ground and was held in the air by them as by friends.

असन्निवान्तरिक्षे च जलबिन्दुभिरुक्षितः।

ततस्ते ब्राह्मणा राजन्नब्रुवन् परिगृह्य माम्॥१४॥

They sprinkled drops of water on me as I was breathing heavily and then those Brahmanas, bearing me up, said to me.

मामैरिति समं सर्वे स्वस्ति तेऽस्त्विति चासकृत्।

ततस्तेषामहं वाग्भिस्तर्पितः सहसोत्थितः।

मातरं सरितां श्रेष्ठामपश्यं स्थमास्थिताम्॥१५॥

"Fear not, you will still be prosperous" and I suddenly stood up, comforted at those words of theirs, and saw my mother, the best among river, seated on the car.

हयश्च मे संगृहीतास्तयासन्

महानद्या संयति कौरवेन्द्र।

पादौ जनन्याः प्रतिगृह्य चाहं

तथा पितृणां स्थमभ्यरोहम्॥१६॥

I also saw my heroes held by that great river, O chief among the son of Kuru. Having touched the feet of my mother and worshipping the memory of my ancestors, I ascended my chariot.

ररक्ष सा मां सरथं हयश्चोपस्कराणि च।

तामहं प्राञ्जलिर्भूत्वा पुनरेव व्यसर्जयम्॥१७॥

She protected myself with my chariot and horses and the weapons for battle and with clasped hands I sent her away.

ततोऽहं स्वयमुद्यम्य हयांस्तान् वातरंहसः।

अयुध्यं जामदग्न्येन निवृत्तेऽहनि भारत॥१८॥

I then myself held the reins of those horses which had the speed of the wind and fought with the son of Jamadagni till the close of the day.

ततोऽहं भरतश्रेष्ठ वेगवन्तं महाबलम्।

अमुञ्चं समरे बाणं रामाय हृदयच्छिदम्॥१९॥

Then O foremost among the Bharatas, in that battle, I shot forth an arrow of great strength and speed on Rama that struck his heart.

ततो जगाम वसुधां मम बाणप्रपीडितः।

जानुभ्यां धनुस्तृज्य रामो मोहवशं गतः॥२०॥

He then fell down on his knees on the earth, overwhelmed by my arrow with his bow loosened from his grasp, and swooned away.

ततस्तस्मिन् निपतिते रामे भूरिसहस्रदे।
आववुर्जलदा व्योम क्षरन्तो रुधिरं बहु॥२१॥

When Rama, the giver of thousands, had fallen down, clouds covered the sky discharging copious blood.

उल्काश्च शतशः पेतुः सनिर्घाताः सकम्पनाः।
अर्कं च सहसा दीप्तं स्वर्भानुरभिसंवृणोत्॥२२॥

Meteors too fell by hundreds and thousands and roared, making every thing shake. And suddenly Rahu swallowed the shining sun.

ववुश्च वाताः परुषाञ्जलिता च वसुन्धरा।
गृध्रा बलाश्च कङ्काश्च परिपेतुर्मुदा युताः॥२३॥

High winds blew and the earth trembled and the cultures and cranes and crowns came down with joy.

दीप्तायां दिशि गोमायुर्दोरुणं मुहुर्नदत्।
अनाहता दुन्दुभयो विनेदुर्भूशनिःस्वनाः॥२४॥

The cardinal points were ablaze and jackals began to cry aloud every moment; and drums untouched began to give forth harsh sound.

एतदौत्पातिकं सर्वं घोरमासीद् भयंकरम्।
विसंज्ञकल्पे धरणीं गते रामे महात्मनि॥२५॥

All these frightful omens occurred on the high-souled Rama falling down on the earth in a swoon.

ततो वै सहस्रोत्थाय रामो मामभ्यवर्तत।
पुनर्युद्धाय कौरव्य विह्वलः क्रोधमूर्छितः॥२६॥

Then Rama, rising up suddenly, approached me, with a view to a renewal of fight, O son of Kuru, being himself excited and made senseless by anger.

आददानो महाबाहुः कार्मुकं तालसंनिभम्।
ततो मय्याददानं त राममेव न्यवारयन्॥२७॥

The one of long arms took up his bow which was strong and also took up an arrow; but I withstood Rama equipped as he was.

महर्षयः कृपायुक्ताः क्रोधाविष्टोऽथ भार्गवः।
स मेऽहरदमेयात्मा शरं कालानलोपयम्॥२८॥

The great Rishis were filled with pity and that descendant of Bhrigu was filled with anger

and he, the one of immeasurable soul, too neutralized my arrow which was like the fire that rages at the time of the universal destruction.

ततो रविर्मन्दमरीचिमण्डलो
जगामास्तं पांसुपुञ्जावगूढः।
निशा व्यगाहत् सुखशीतमास्ता
ततो युद्धं प्रत्यवहारयावः॥२९॥

Then did the sun, covered by dust and its effulgence clouded, slowly set and night came on with its cool breezes and then we desisted from war.

एवं राजन्नवहारो बभूव ततः
पुनर्विमलेऽभूत् सुघोरम्।
कल्यं कल्यं विंशतिं वै दिनानि
तथैव चान्यानि दिनानि त्रीणि॥३०॥

In this way, O king, was there an end to the fight and again was there a fierce encounter at the dawn of day and so on day after day for three twenty days.

CHAPTER 185

(AMBOPAKHYANA PARVA)-Continued

The fight between Rama and Bhishma

भीष्म उवाच

ततोऽहं निशि राजेन्द्र प्रणम्य शिरसा तदा।
ब्राह्मणानां पितॄणां च देवतानां च सर्वशः॥३१॥

Bhishma said

Then during the night, O great king, having bowed to all the Brahmanas, my fore fathers, all the gods,

नक्तं चराणां भूतानां राजन्यानां विशाम्पते।
शयनं प्राप्य रहिते मनसा समचिन्तयम्॥३२॥

To all those beings that walk about in the night, to all elements, earth, water, fir, air and the sky, and to all kings, O lord of earth, I lay down on my bed, and being all alone, I began to reflect (thus).

जामदग्न्येन मे युद्धमिदं परमदारुणम्।
अहानि च बहून्यद्य वर्तते सुमहात्ययम्॥३३॥

This terrible battle, between myself and Jamadgnya, being as it is of high and mighty consequence, lasted for many a day.

न च रामं महावीर्यं शक्नोमि रणमूर्धनि।
विजेतुं समरे विप्रं जामदग्न्यं महाबलम्॥४॥

And yet I have not been able to vanquish, in fight on the field of battle, this twice-born Rama, known as Jamadagnya who is of great might and energy.

यदि शक्यो मया जेतुं जामदग्न्यः प्रतापवान्।
दैवतानि प्रसन्नानि दर्शयन्तु निशां मम॥५॥

I indeed, it lies in my power to vanquish this powerful son of Jamadagni, let the gods, well-pleased, show themselves to me during the night.

ततो निशि च राजेन्द्र प्रसुप्तः शरविक्षतः।
दक्षिणेनेह पार्श्वेन प्रभातसमये तदा॥६॥

Then, O great king, mangled with arrows, as I lay asleep that night on my right, at about dawn came,

ततोऽहं विप्रमुख्यैस्तैर्यैरस्मि पतितो रथात्।
उत्थापितो धृतश्चैव मा भैरिति च सान्वितः॥७॥

Those foremost of Brahmanas by whom I had been raised up when I had fallen down from chariot, and who had held me and comforted me, saying, "Fear not."

त एव मां महाराज स्वप्नदर्शनमेत्य वै।
परिवार्याबुवन् वाक्यं तन्निबोध कुरुद्वह॥८॥

Even they, O great king, showing themselves to me (during my sleep) in a dream, stood around me, and spoke these words; Hear them, O perpetuator of Kuru's race,

उत्तिष्ठ मा भैर्गाङ्गेय न भयं तेऽस्ति किञ्चना।
रक्षामहे त्वां कौरव्य स्वशरीरं हि नो भवान्॥९॥

Rise up and do not fear, O son of Ganga, you have not the least fear, for we will protect you, O son, who are own body.

न त्वां रामो रणे जेता जामदग्न्यः कथञ्चना।
त्वमेव समरे रामं विजेता भरतर्षभ॥१०॥

Rama, the son of Jamadagni, by no means will vanquish you in battle. (Rather), you will vanquish Rama in battle, O best of Bharata's race.

इदमस्त्रं सुदयितं प्रत्यभिज्ञास्यते भवान्।
विदितं हि तवाप्येतत् पूर्वस्मिन् देहधारणे॥११॥

This well-beloved weapon you will recognize for it was known to you in your previous birth.

प्राजापत्यं विश्वकृतं प्रस्वापं नाम भारता।

न हीदं वेद रामोऽपि पृथिव्यां वा पुमान् क्वचित्॥१२॥

It appertains to the lord of all creatures (Brahma) and was manufactured by the divine architect; it is named Prasvapa, O Bharata. It is not known even to Rama nor to any body else on the earth.

तत् स्मरस्व महाबाहो भृशं संयोजयस्व च।

उपस्थास्यति राजेन्द्र स्वयमेव तवानघ॥१३॥

Recollect it therefore, O you of mighty arms, and apply it steadily and with all your strength. It will come to you of itself, O you great king and sinless one.

येन सर्वान् महावीर्यान् प्रशान्तिष्यसि कौरवा।

न च रामः क्षयं गन्ता तेनास्त्रेण नराधिप॥१४॥

By this weapon, by which O son of Kuru, you will hold in check all persons of mighty energy, Rama will not be killed outright, O king of men.

एनसा न तु संयोगं प्राप्स्यसे जातु मानदा।

स्वप्स्यते जामदग्न्योऽसौ त्वद्वाणबलपीडितः॥१५॥

No crime will therefore attach to you O giver of honors. And this son of Jamadagni will fall asleep, afflicted by the might of this weapon of yours.

ततो जित्वा त्वमेवैनं पुनरुत्थापयिष्यसि।

अस्त्रेण दयितेनाजो भीष्म सम्बोधनेन वै॥१६॥

Having thus vanquished him, you yourself will raise him up again to the battle-field by that dear weapon, O Bhishma, known as Samabodhana.

एवं कुरुष्व कौरव्य प्रभाते रथमास्थितः।

प्रसुप्तं वा मृतं वेति तुल्यं मन्यामहे वयम्॥१७॥

Do as we tell you, O son of Kuru, seated on your chariot at day-break. Asleep or dead, we consider it to be the same.

न च रामेण मर्तव्यं कदाचिदपि पार्थिव।

ततः समुत्पन्नमिदं प्रस्वापं युज्यतामिति॥१८॥

O king, Rama will not die by any means. Apply therefore, this (weapon) Prasvapa, happily brought for you.

इत्युक्त्वाऽतर्हिता राजन् सर्व एव द्विजोत्तमाः।
अष्टौ सदृशरूपास्ते सर्वे भासुरमूर्तयः॥१९॥

Having said this all those best of Brahmanas vanished, O king. They were eight in number, resembling one another in appearance, and shone brightly, having no material bodies.

CHAPTER 186

(AMBOPAKHYANA PARVA)-Continued

Story of the fight between Rama and Bhishma

भीष्म उवाच

ततो रात्रौ व्यतीताय प्रतिबुद्धोऽस्मि भारता
ततः संचिन्त्य वै स्वप्नमवापं हर्षमुत्तमम्॥१॥

Bhishma said

When they had passed away, I awoke. O Bharata; I was filled with great joy as I thought of the dream.

ततः समभवद् युद्धं मम तस्य च भारता
तुमुलं सर्वभूतानां लोमहर्षणमद्भुतम्॥२॥

Then begin that mighty battle between him and me, O Bharata, which was wonderful and which made the hairs of all creatures stand on end.

ततो बाणमयं वर्षं ववर्ष मयि भार्गवः।
न्यवारयमहं तच्च शरजालेन भारता॥३॥

Then Bhargava rained on me a shower of arrows, which I baffled by a (like) shower of arrows, O Bharata.

ततः परमसंकुद्धः पुनरेव महातपाः।
ह्यस्तनेन च कोपेन शक्तिं वै प्राहिणोन्मयि॥४॥

Thereupon he, of great asceticism, was greatly incensed and remembering what had happened the day before, he hurled, with anger, a dart at me,

इन्द्राशनिसमस्पर्शां यमदण्डसमप्रभाम्।
ज्वलन्तीमन्निवत् संख्ये लेलिहानां समन्ततः॥५॥

Which was as hard as Indra's thunderbolt, was equal in effulgence, to the mace of Yama, (god of death) blazing like a flaming fire and licking as it were with its tongue, all quarters of the battle-field.

ततो भरतशार्दूल घिष्ण्यमाकाशगं यथा।
स मामभ्यवधीत् तूर्णं जत्रुदेशे कुरूद्वह॥६॥

Then, O best among Kurus, it struck me on my shoulder, even then, O perpetuator of Kuru's race, like a lightning ranging in the sky.

अथास्रमस्रवद् घोरं गिरेर्गैरिकयातुवत्।
रामेण सुमहाबाहो क्षतस्य क्षतजेक्षणा॥७॥

Thus wondered by Rama, O red-eyed one of mighty arms, blood flowed freely like streams of red earth from a mountain.

ततोऽहं जामदग्न्याय भृशं क्रोधसमन्वितः।
चिक्षेप मृत्युसंकाशं बाणं सर्पविषोपमम्॥८॥

Greatly incensed, I darted, at the son of Jamadagni, a deadly shaft, comparable to the poison of a serpent only.

स तेनाभिहतो वीरो ललाटे द्विजसत्तमः।
अशोभत महाराज समृङ्ग इव पर्वतः॥९॥

That hero, the best of the twice-born, struck by it on the forehead, shone beautiful as a mountain with its peak.

स संरब्धः समावृत्य शरं कालान्तकोपमम्।
संदधे बलवत् कृष्य घोरं शत्रुनिबर्हणम्॥१०॥

Filled with great wrath he turned round, and drawing his bow with great strength aimed at me a terrible shaft, resembling death himself and capable of grinding all enemies.

स वक्षसि पपातोऽग्रः शरो व्याल इव श्वसन।
महीं राजंस्ततश्चाहमगमं रुधिराविलः॥११॥

That fierce shaft struck me on the breast hissing (through the air) like a serpent, and I fell down to the earth, O king, covered with blood.

सम्प्राप्य तु पुनः संज्ञां जामदग्न्याय धीमते।
प्राहिण्वं विमलां शक्तिं ज्वलन्तीमशनीमिव॥१२॥

Regaining my consciousness, I hurled at that intelligent son of Jamadagni a dart, bright and blazing as the lighting flesh.

सा तस्य द्विजमुख्यस्य निपपात भुजान्तरे।
विह्वलश्चाभवद् राजन् वेपथुश्चैनमाविशत्॥१३॥

That dart fell on the chest of that best of Brahmanas. And, O king, having fainted (from pain) he began to tremble all over.

तत एनं परिष्वज्य सखा विप्रो महातपाः।

अकृतद्रवणः शुभैर्वाक्चैराश्वसयदनेकधा॥१४॥

Then his friend, that twice-born and great ascetic named Akritavrana, embraced him again and again and soothed him with words of auspicious import.

समाश्वस्तस्ततो रामः क्रोधामर्षसमन्वितः।

प्रादुश्चक्रे तदा ब्राह्मं परमास्त्रं महाव्रतः॥१५॥

Thus comforted, Rama was filled with anger and vindictiveness, and that keeper of all observances brought forth a mighty weapon of Brahma.

ततस्तत्प्रतिधातार्थं ब्राह्ममेवास्त्रमुत्तमम्।

मया प्रयुक्तं जज्वाल युगान्तमिव दर्शयत्॥१६॥

Then, for the purpose of baffling also, I aimed the same excellent weapon of Brahma, which blazed forth, appearing like what happens at the end of the Yuga (at the final destruction).

तयोर्ब्रह्मास्त्रयोरासीदन्तरा वै समागमः।

असंप्राप्यैव रामं च मां च भारतसत्तमा॥१७॥

Then those two Brahmic weapons met each other in mid-air, without being able to reach either Rama or myself, O best of Bharata's race.

ततो व्योम्नि प्रादुरभूत् तेज एव हि केवलम्।

भूतानि चैव सर्वाणि जग्मुरार्तिं विशाम्यते॥१८॥

Thereupon, in mid-welkin, only a flame blazed forth, and O lord of earth, all creatures becomes greatly afflicted.

ऋषयश्च सगन्धर्वा देवतश्चैव भारता।

संतापं परमं जग्मुरस्त्रतेजोऽभिपीडिताः॥१९॥

The Rishis, and the gods together with the Gandharvas, O Bharata, became greatly afflicted, struck by the blazing effulgence.

ततश्चाल पृथिवी सपर्वतवनदुमा।

संतप्तानि च भूतानि विषादं जग्मुरुत्तमम्॥२०॥

Then the earth, with the mountains, forests and trees, began to tremble, and all creatures, becoming heated, became highly afflicted.

प्रज्ज्वाल नमो राजन् भूमायन्ते दिशो दश।

न स्थातुमन्तरिक्षे च शेकुराकाशगास्तदा॥२१॥

The firmament, O king, began to burn the ten points of the compass were filled with smoke. At that moment, those creatures that range the sky could not stay there.

ततो हाहाकृते लोके सदेवासुरराक्षसे।

इदमन्तरमित्येवं मोक्तुकामोऽस्मि भारता॥२२॥

While during this time all creatures, with the gods, the Asuras and Rakshasas began uttering exclamations of woe, O Bharata, "This is the time," thought I and become desirous of shooting,

प्रस्वापमस्त्रं त्वरितो वचनाद् ब्रह्मवादिनाम्।

विचित्रं च तदस्त्रं मे मनसि प्रत्यभात् तदा॥२३॥

That weapon Prasvapa speedily, according to the words of command of the speakers of Brahma. And the Mantras also for using that weapon suddenly came to my mind.

CHAPTER 187

(AMBOPAKHYANA PARVA)-Continued

Story of the fight between Rama and Bhishma

भीष्म उवाच

ततो हलहलाशब्दो दिवि राजन् महानभूत्।

प्रस्वापं भीष्म मा स्राक्षीरिति कौरवन्दन॥१॥

Bhishma said

Then when I had thus made up my mind there arose a mighty din of tumultuous voices in the sky, O king, saying, "O Bhishma, O son of Kuru's race do not let go that weapon Prasvapa."

अयुञ्जमेव चैवाहं तदस्त्रं भृगुनन्दने।

प्रस्वापं मां प्रयुञ्जानं नारदो वाक्यमब्रवीत्॥२॥

But for all that I still aimed that weapon at the descendant of Bhṛigu. As I was aiming it, Narada addressed me, saying

एते वियति कौरव्य दिवि देवगणाः स्थिताः।

ते त्वां निवारयन्त्यद्य प्रस्वापं मा प्रयोजयः॥३॥

These gods are stationed yonder in the sky, O son of Kuru's race. They are forbidding you today, do not aim the weapon Prasvapa.

रामस्तपस्वी ब्रह्मण्यो ब्राह्मणश्च गुस्त्रं ते।

तस्यावमानं कौरव्य मा स्म कार्षीः कथंचन॥४॥

Rama is an ascetic, possessed of the attributes of Brahma; he is a Brahmana, and moreover your preceptor. Do not O son of Kuru, inflict humiliation on him, by any means,

ततोऽपश्यं दिविष्ठान् वै तानष्टौ ब्रह्मवादिनः।

ते मां स्मयन्तो राजेन्द्र शनकैरिदमब्रुवन्॥५॥

Then I saw those eight speakers of the Brahma, stationed in the sky. O great king, smilingly they spoke these words to me slowly.

यथाऽऽह भरतश्रेष्ठ नारदस्तत् तथा कुरु।

एतद्धि परमं श्रेयो लोकानां भरतर्षभा॥६॥

O best among Bharata's race, do as Narada has spoken to you, for this, O best among the Bharatas, is highly beneficial to all creatures.

तत्तश्च प्रतिसंहत्य तदस्त्रं स्वापनं महत्।

ब्रह्मास्त्रं दीपयाचक्रे तस्मिन् युधि यथाविधि॥७॥

Thereupon, withdrawing that mighty weapon Prasvapa, I made the Brahma weapon to blaze forth according to the ordinance.

ततो रामो हृषितो राजर्षिह

दृष्ट्वा तदस्त्रं विनिवर्तितं वै।

जितोऽस्मि भीष्मेण सुमन्दबुद्धि-

रित्येव वाक्यं सहसा व्यमुञ्चत्॥८॥

ततोऽपश्यत् पितरं जामदग्न्यः

पितुस्तथा पितरं चास्य मान्यम्।

ते तत्र चैनं परिवार्य तस्थु-

रूचुश्चैनं सान्त्वपूर्वं तदानीम्॥९॥

Thereupon Rama, beholding that the Prasvapa weapon was withdrawn, was greatly excited and suddenly gave out these words, Fool that I am, I am vanquished, O Bhishma. Then the son of Jamadagni saw his father, and the venerable father of his father, who stood there surrounding him, and consoling him, spoke at the time:-

पितर ऊचुः

मा स्मैवं साहसं तात पुनः कार्षीः कथंचन।

भीष्मेण संयुगं गन्तुं क्षत्रियेण विशेषतः॥१०॥

The father said

Do not display such rashness again O son, by any means, especially of going to battle with Bhishma, who is a Kshatriya.

क्षत्रियस्य तु धर्मोऽयं यद् युद्धं भृगुनन्दन।

स्वाध्यायो व्रतचर्याऽथ ब्राह्मणानां परं धनम्॥११॥

This is the duty of a Kshatriya, viz., to fight; O descendant of Bhṛigu, study and the observance of religious austerities are the best wealth of the Brahmanas.

इदं निमित्ते कस्मिंश्चिदस्माभिः प्रागुदाहृतम्।

शस्त्रधारणमत्युगं तच्चाकार्यं कृतं त्वया॥१२॥

This (taking up of arms) was ordered by us to you for some special reasons before this. Then you had taken up your arms most fiercely and performed that unenviable deed (the extermination of the whole Kshatriya race).

वत्स पर्याप्तमेतावद् भीष्मेण सह संयुगे।

विमर्दस्ते महाबाहो व्यपयाहि रणादितः॥१३॥

What time you have fought with Bhishma has been enough, O son. O you of mighty arms, desist from this combat, leave the battle-field.

पर्याप्तमेतद् भद्रं ते तव कार्मुकधारणम्।

विसर्जयेतद् दुर्धर्षं तपस्तप्यस्व भार्गव॥१४॥

Blessing be to you, let this be enough of taking up the bow. But desist from this now, O invincible one. Practice austerities, O Bhargava.

एष भीष्मः शान्तनवो देवैः सर्वैर्निवारितः।

निवर्तस्व रणादस्मादिति चैव प्रसादितः॥१५॥

Here is Bhishma, the son of Shantanu, who has been made to desist from battle by all the gods, who are endeavoring to pacify him by saying "Desist from this battle."

रामेण सह मा योत्सीर्गुरुणेति पुनः पुनः।

न हि रामो रणे जेतुं त्वया न्याय्यः कुरुद्वह॥१६॥

"Do not fight with Rama, your preceptor", again and again (saying this). It is not becoming for you, O perpetuator of the race of Kuru, to vanquish Rama in battle.

मानं कुरुष्व गाङ्गेय ब्राह्मणस्य रणाजिरे।

वयं तु गुरवस्तुभ्यं तस्मात् त्वां वारयामहे॥१७॥

O son of Ganga, do honour to this Brahmana on the field of battle. We are your superiors and therefore forbid you.

भीष्मो वसूनामन्यतमो दिष्ट्या जीवसि पुत्रका।

गाङ्गेयः शान्तनोः पुत्रो वसुरेष महायशाः॥१८॥

Bhishma is one of the foremost of the Vasus. It is only by good luck that you are still living. This Shantanu's son by Ganga is a celebrated Vasu.

कथं शक्यस्त्वया जेतुं निवर्तस्वेह भार्गव।

अर्जुनः पाण्डवश्रेष्ठः पुरंदरसुतो बली॥१९॥

How can he be vanquished by you? Desist at this point, O descendant of Bhrigu. That best among Pandavas, Arjuna, who is the powerful son of Indra,

नरः प्रजापतिर्वीरः पूर्वदेवः सनातनः।

सव्यसाचीति विख्यातस्त्रिषु लोकेषु वीर्यवान्।

भीष्ममृत्युर्यथाकालं विहितो वै स्वयम्भुवा॥२०॥

Who is Nara, who is the lord of all creatures, a hero, who was before this a god, who is without beginning and end, and who, mighty as he is, is known throughout the three worlds as Savyasachin, is ordained by the self-create (Brahma) to be the death of Bhishma in the ripeness of time.

भीष्म उवाच

एवमुक्तः स पितृभिः पितृन् रामोऽब्रवीदिदम्।

नाहं युधि निवर्तयमिति मे व्रतमाहितम्॥२१॥

Bhishma said

Being thus spoken by his ancestors, Rama thus spoken to them, "I will not desist from the combat, this is the vow I have taken upon myself.

न निवर्तितपूर्वञ्च कदाचिद् रणमूर्धनि।

निवर्त्यतामापगेयः कामं युद्धात् पितामहाः॥२२॥

Before this, I had never been made to turn beak (from combat) on the field of battle. O grandsires, make the Ganga's son of desist from the battle, if it so pleases you.

न त्वहं विनिवर्तिष्ये युद्धादस्मात् कथंचन।

ततस्ते मुनयो राजवृचीकप्रमुखास्तदा॥२३॥

"But as for me, I will never hold back from this combat." Then those ascetics, O king, with Richeeka at their head,

नारदेनैव सहिताः समागम्येदमब्रुवन्।

निवर्तस्व रणात् तात मानयस्व द्विजोत्तमम्॥२४॥

And accompanied by Narada, came up (to me) and thus spoke "Desist from the battle, O son. Honour that foremost of Brahmanas.

इत्यबोचमहं तांश्च क्षत्रधर्मव्यपेक्षया।

मम व्रतमिदं लोके नाहं युद्धात् कदाचन॥२५॥

विमुखो विनिवर्तयं पृष्ठतोऽभ्याहतः शरैः।

नाहं लोभान्न कार्पण्यान्न भयान्नार्थकारणात्॥२६॥

"No" I said to them "according to the duty of a Kshatriya, this is my vow, that never from battle, I will turn back or suffer my back to be wondered by arrows. Not from covering any objects of desire, nor from fear, nor for the sake of wealth,

त्यजेयं शाश्वतं धर्ममिति मे निश्चिता मतिः।

ततस्ते मुनयः सर्वे नारदप्रमुखा नृपाः॥२७॥

Shall I abandon my eternal duty, this is my fixed resolution." Then all those ascetics, O king, with Narada at their head,

भागीरथी च मे माता रणमध्यं प्रपेदिरे।

तथैवात्तशरो धन्वी तथैव दृढनिश्चयः।

स्थिरोऽहमाहवे योद्धु ततस्ते राममब्रुवन्॥२८॥

And Bhagirathi, my mother, occupied the field of battle (between myself and Rama). I however, stood with my bow and arrows as before, and with fixed resolution as before, on the battle-field, to go on fighting. Then they said to Rama.

समेत्य सहिता भूयः समरे भृगुनन्दनम्।

नावनीतं हि हृदयं विप्राणां शाम्य भार्गव॥२९॥

Once more, all them together, going up to the descendant of Bhrigu, on the battle-field said, "The hearts of the Brahmanas are as soft as butter, O son of Bhrigu; be pacified.

राम राम निवर्तस्व युद्धादस्माद् द्विजोत्तम।

अवध्यो वै त्वया भीष्मस्त्वं च भीष्मस्य भार्गव॥३०॥

O Rama, O Rama, O best of Brahmanas, desist from this battle. Bhishma is incapable of being killed by you, as you by Bhishma, O son of Bhrigu's race."

एवं ब्रुवन्तस्ते सर्वे प्रतिरुध्य रणाजिरम्।

न्यासयांचक्रिरे शस्त्रं पितरो भृगुनन्दनम्॥३१॥

Addressing him with these words, and obstructing the battle-field, his forefathers made the descendant of Bhrigu lay aside his weapons.

ततोऽहं पुनरेवायथ तानष्टौ ब्रह्मवादिनः।

अद्राक्षं दीप्यमानान् वै ग्रहानष्टाविवोदितान्॥३२॥

And then I again saw those eight revealers of Brahmana, blazing like eight constellations risen (in the sky).

ते मां सप्रणयं वाक्यमब्रुवन् समरे स्थितम्।

ग्रैहि रामं महाबाहो गुरुं लोकहितं कुरु॥३३॥

They then spoke these words with affection to me, who stood on the field of combat, "O you of mighty arms, go up to Rama, your preceptor. Do what is good to all the world."

दृष्ट्वा निवर्तितं रामं सुहृद्वाक्येन तेन वै।

लोकानां च हितं कुर्वन्नहमप्याददे वचः॥३४॥

Beholding that Rama desisted (from battle) at the words of his well-wishers, I also, for the good of the worlds, accepted (their) words.

ततोऽहं राममासाद्य ववन्दे भृशविक्षतः।

रामश्चाभ्युत्सम्यन् प्रेम्णा मामुवाच महातपाः॥३५॥

Thereupon severely wondered as I was, I went up to Rama, and bowed down to him. Rama also that great ascetic, smiling with love, spoke to me.

त्वत्समो नास्ति लोकेऽस्मिन् क्षत्रियः पृथिवीचरः।

गम्यतां भीष्म युद्धेऽस्मिन्तोषितोऽहं भृशं त्वया॥३६॥

"There is no Kshatriya among all men equal to you on the face of the earth. Go you, O Bhishma, for in this combat I have been highly pleased with you.

मम चैव समक्षं तां कन्यामाहूय भार्गवः।

उक्तवान् दीनया वाचा मध्य तेषां महात्मनाम्॥३७॥

Then in my presence, summoning that maiden (the daughter of Kashi), the descendant of Bhrigu, spoke (to her) in these modest words, before all the high-souled ones.

CHAPTER 188

(AMBOPAKHYANA PARVA)-Continued

Rama's fight with Bhishma

राम उवाच

प्रत्यक्षमेतल्लोकानां सर्वेषामेव भाविनि।

यथाशक्त्या मया युद्धं कृतं वै पौरुषं परम्॥१॥

Bhishma said

In the very sight of all these persons O maiden, I have done better, according to the best of my power, and displayed my highest prowess.

न चैवमपि शक्नोमि भीष्मं शस्त्रभृतां वरम्।

विशेषयितुमत्यर्थमुत्तमास्त्राणि दर्शयन्॥२॥

And yet I have been unable to gain any superiority over Bhishma, that foremost of all wielders of weapons, though I have exerted to the very of my power.

एषा मे परमा शक्तिरेतन्मे परमं बलम्।

यथेष्टं गम्यतां भद्रे किमन्यद् वा करोमि ते॥३॥

This (which you have seen) is my highest might, this is greatest strength. Go whiter you like, O blessed lady. What else can I do for you?

भीष्ममेव प्रपद्यस्व न तेऽन्या विद्यते गतिः।

निर्जितो ह्यस्मि भीष्मेण महास्त्राणि प्रमुञ्चता॥४॥

Take refuge even with Bhishma himself; there exists no other for you. I am vanquished by Bhishma on account of his using such mighty weapons."

एवमुक्त्वा ततो रामो विनिःश्वस्य महामनाः।

तूष्णीमांसीत् ततः कन्या प्रोवाच भृगुनन्दनम्॥५॥

Then the high-souled Rama, having thus spoken, fetched a deep sign and remained silent. Then that maiden spoke to the descendant of Bhrigu.

भगवन्नेवमेवैतद् यथाऽऽहं भगवांस्तथा।

अजेयो युधि भीष्मोऽयमपि देवैरुदारधीः॥६॥

"O holy one, it is even as your holy self has said. This Bhishma, of varied intelligence, is invincible in battle even by the very gods.

यथाशक्ति यथोत्साहं मम कार्यं कृतं त्वया।

अनिवार्यं रणे वीर्यमस्त्राणि विविधानि च॥७॥

To the best of your power and to the best of your energy you have accomplished my work, and in this battle you have shown irresistible might and diverse kinds of weapons.

न चैव शक्यते युद्धे विशेषयितुमन्ततः।
न चाहमेनं यास्यामि पुनर्भीष्मं कथंचन॥८॥
गमिष्यामि तु तत्राहं यत्र भीष्मं तपोधन।
समरे पातयिष्यामि स्वयमेव भृगूद्वह॥९॥

You have yet been unable to show any superiority (over Bhishma). As for me I shall not go again to this Bhishma. Thither, however, shall I repair, where, O you whose wealth is asceticism, I shall be able myself to (obtain the means to fell down in battle this Bhishma, O you the perpetuator of the race of Bhṛigu."

एवमुक्त्वा ययौ कन्या रोषव्याकुललोचना।
तापस्ये धृतसंकल्पा सा मे चिन्तयती वधम्॥१०॥

Having spoken thus, that maid went away with eyes agitated with wrath; and intending to bring about my death she firmly resolved to practice asceticism.

ततो महेन्द्रं सह तैर्मुनिभिर्भृगुसत्तमः।
यथाऽऽगतं तथा सोऽगान्मामुपामन्य भारता॥११॥

Then that foremost one among Bhṛigu's defendants, accompanied by those ascetics, departed, after bidding me farewell for the mountain of Mahendra, O Bharata, whence he had come.

ततो रथं समारुह्य स्तूयमानो द्विजातिभिः।
प्रविश्य नगरं मात्रे सत्यवत्यै न्यवेदयम्॥१२॥

Thereupon, sending my chariot, and praised by the twice-born, I entered the city and immediately informed Satyawati, my mother,

यथावृत्तं महाराज सा च मां प्रत्यनन्दत।
पुरुषांश्चादिशं प्राज्ञान् कन्यावृत्तान्तकर्मणि॥१३॥

Every thing as it had happened, O great king, and she (in her turn) uttered words and congratulations to me. I then appointed intelligent and wise men to watch the proceedings of that maiden.

दिवसे दिवसे ह्यस्या गतिजल्पितचेष्टितम्।
प्रत्याहरंश्च मे युक्ताः स्थिताः प्रियहिते सदा॥१४॥

Day after day, they went and learnt whatever she did, being devoted and always stationed at their duty, and brought them to me, always their well-wisher.

यदैव हि वनं प्रायात् सा कन्या तपसे धृता।
तदैव व्यतितो दीनो गतचेता इवाभवम्॥१५॥

Even at the time when that maiden went to the woods best on practicing asceticism, I became melancholy and poorly with pain.

न हि मां क्षत्रियः कश्चिद् वीर्येण व्यजयद् युधि।
ऋते ब्रह्मविदस्तात तपसा संशितव्रतात्॥१६॥

No Kshatriya has ever by mere prowess vanquished me in battle, except one acquainted with Brahma, O my son and observant of vows and austerities.

अपि चैतन्मया राजन् नारदेऽपि निवेदितम्।
व्यासे चैव तथा कार्यं तौ चोभौ मामवोचताम्॥१७॥

I then informed even Narada, O king, and also Vyasa of the doings (of that daughter of the king of Kashi), and both of them said to me.

न विषादस्त्वया कार्यो भीष्म काशिसुतां प्रति।
दैवं पुरुषकारेण को निवर्तितुमुत्सहेत्॥१८॥

"O Bhishma, you need not be depressed on account of the daughter of Kashi. Who can have the power to alter the course of destiny by individual resolution?

सा कन्या तु महाराज प्रविश्याश्रममण्डलम्।
यमुनातीरमाश्रित्य तपस्तेपेऽतिमानुषम्॥१९॥

That maiden, O great king, having entered the pale of a secluded pot, began practicing austerities of superhuman endurance, on the banks of the Yamuna,

निराहारा कृशा रूक्षा जटिला मलपङ्क्तिनी।
षण्मासान् वायुभक्षा च स्थाणुभूता तपोधना॥२०॥

यमुनाजलमाश्रित्य संवत्सरमथापरम्।
उदवासं निराहारा पारयामास भाविनी॥२१॥

And she remained in the water of the Yamuna for one year, and another year, that lady remained fasting without food.

Without food and emaciated, rough skinned, and bronzed, with matted locks, and begrimed with the mud (of the river), that lady, whose wealth consisted in asceticism, remained fixed and motionless for six months, her only food being the air.

शीर्णपर्णेन चैकेन पारयामास सा परम्।

संवत्सरं तीव्रकोपा पादाङ्गुष्ठाग्रधिष्ठिता॥२०॥

And after this she broke her fast by eating a single dry leaf, and then she the great river on one foot fire with indignation as she was.

एवं द्वादश वर्षाणि तापयामास रोदसी।

निवर्त्यमानापि च सा ज्ञातिभिर्नैव शक्यते॥२३॥

And thus she continued for twelve years (her austerities) and made the heaven not. Nor could she be made to desist from the course by her relatives.

ततोऽगमद् वत्सभूमिं सिद्धचारणसेविताम्।

आश्रमं पुण्यशीलानां तापसानां महात्मनाम्॥२४॥

Then she went to Vatsabhumī, resorted to by Siddhas and Charanas, and the retreat of high-souled ascetics of pious deeds.

तत्र पुण्येषु तीर्थेषु साऽऽप्लुताङ्गी दिवानिशम्।

व्यचरत् काशिकन्या सा यथाकामविचारिणी॥२५॥

And there, in the sacred waters of pilgrimages, she bathed herself night and day, and that daughter of the lord of Kashi roamed about, fierce as she was, according to her desire.

नन्दाश्रमे महाराज तथोलूकाश्रमे शुभे।

च्यवनस्याश्रमे चैव ब्रह्मणः स्थान एव च॥२६॥

Proceeding next to the hermitage of Narada, and then to the auspicious hermitage of Uluka, and to that of Chyavana, and even to the sacred spot of Brahma,

प्रयागे देवजयने देवारण्येषु चैव ह।

भोगवत्यां महाराज कौशिकस्याश्रमे तथा॥२७॥

And to Prayaga, the sacrificial spot of the gods, and to the forest sacred to the gods and to Bhogavati, O monarch, as also to the hermitage of Kaushika,

माण्डव्यस्याश्रमे राजन् दिलीपस्याश्रमे तथा।

रामहृदे च कौरव्य पैलगर्गस्य चाश्रमे॥२८॥

And to the hermitage of Mandvya O king, as also to the hermitage of Dilipa to the (sacred) water of Rama's lake, O Kauravya, and to the hermitage of Pailagarga,

एतेषु तीर्थेषु तदा काशिकन्या विशाम्पते।

आप्लावयत गात्राणि व्रतमास्थाय दुष्करम्॥२९॥

In these sacred places of pilgrimages that maiden of Kashi, O lord of earth, bathed her body, and all this while practicing the austerities difficult of performance.

तामव्रीच्च कौरव्य मम माता जले स्थिता।

किमर्थं क्लिश्यसे भद्रे तथ्यमेव वदस्व मे॥३०॥

(One day) my mother, (Ganga) while in the waters, spoke these words, O Kaurava why do you take so much pains, O blessed one! Tell me the truth.

सैनामथाब्रवीद् राजन् कृताञ्जलिरनिन्दिता।

भीष्मेण समरे रामो निर्जितश्चारूलोचने॥३१॥

She then spoke, of whom no one can speak evil, with hands folded to my mother "O fair-eyed one, Rama has been vanquished in battle by Bhishma.

कोऽन्यस्तमुत्सहेज्जेतुमुद्यतेषु महीपतिः।

साहं भीष्मविनाशाय तपस्तप्ये सुदारुणम्॥३२॥

Who else, though a lord of earth, can attempt to vanquish him when he stands forward with his arrows? And I am practicing these sever austerities for the destruction of Bhishma.

विचरामि महीं देवि यथा हन्यामहं नृपम्।

एतद् व्रतफलं देवि परमस्मिन् यथा हि मे॥३३॥

I wander about in the earth, O goddess, with the one purpose of obtaining the means of death of that king, and this is the vow I have taken, O goddess, in everything else that I do."

ततोऽब्रवीत् सागरगा जिह्वां चरसि भाविनि।

नैव कामोऽनवद्याङ्गि शक्यः प्राप्तुं त्वयाऽबले॥३४॥

Thereupon the ocean, going (Ganga my mother) spoke: "O lady, you are acting crookedly. O faultless one, this object of yours you shall not be able to attain, O weak one.

यदि भीष्मविनाशाय काश्ये चरसि वै व्रतम्।

व्रतस्था च शरीरं त्वं यदि नाम विमोक्ष्यसि॥३५॥

O daughter of Kashi, if you hold to this vow for the destruction of Bhishma, and even if you take leave of your body while performing these austerities.

नदी भविष्यसि शुभे कुटिला वार्षिकोदका।
दुस्तीर्था न तु विज्ञेया वार्षिकी नाष्टमासिकी॥३६॥

You shall be turned to a tortuous river, O fair one, with water (only in the rains. Your water shall be inaccessible and unknown, and (as you shall be) with water only during the rainy season, you shall be dry for eight months (in the year);

भीमग्राहवती घोरा सर्वभूतभयङ्करी।
एवमुक्त्वा ततो राजन् काशिकन्यां न्यवर्तत॥३७॥
माता मम महाभागा स्मयमानेव भाविनी।
कदाचिदष्टमे मासि कदाचिद् दशमे तथा।
न प्राश्नीतोदकमपि पुनः सा वरवर्णिनी॥३८॥

Filled with dreadful alligators and yourself dreadful, and inspiring terror in all creatures." Having thus spoken, O king, my mother, that lady of great fortune pretending to smile, dismissed the daughter of Kashi. Thereupon that highly fair one did not even drink water, sometimes for eight months and sometimes for ten months.

सा वत्सभूमिं कौरव्य तीर्थलोभात् ततस्ततः।
पतिता परिधावन्ती पुनः काशिपतेः सुता॥३९॥

And the daughter of the king of Kashi, O Kauravya, on account of her love of pilgrimage came to Vatsabhumi, and there she fell down and began to run down (as a river.)

सा नदी वत्सभूम्यां तु प्रथिताम्बेति भारता।
वार्षिकी चाहबहुला दुस्तीर्था कुटिला तथा॥४०॥

And O Bharata, it is recorded that the river in Vatsabhumi, was filled with water only during the rains, and abounded in alligators, was difficult to ford and tortuous (in her course).

सा कन्या तपसा तेन देहार्धेन व्यजायता।
नदी च राजन् वत्सेषु कन्या चैवाभवत् तदा॥४१॥

O king, by merit of her austerities that maiden became a river by only half her body, while by the other half she remained a maiden in Vatsabhumi, as before.

CHAPTER 189

(AMBOPAKHYANA PARVA)-Continued

Amba ascends the funeral pyre

भीष्म उवाच

ततस्ते तापसाः सर्वे तपसे धृतनिश्चयाम्।
दृष्ट्वा न्यवर्तयंस्तात् किं कार्यमिति चाब्रुवन्॥१॥

Bhishma said

Then all the ascetics (living in Vatsabhumi), perceiving her firmly resolved on practicing austerities, dissuaded her, and they said "O child, what do you mean to do?"

तानुवाच ततः कन्या तपोवृद्धानृषींस्तदा।
निराकृतास्मि भीष्मेण भ्रंशिता पतिधर्मतः॥२॥

Then to those Rishis hoary with asceticism, spoke the maiden : "I have been undone by Bhishma, and despoiled of those virtues that would have been mine by living with my husband.

वधार्थं तस्य दीक्षा मे न लोकार्थं तपोधनाः।
निहत्य भीष्मं गच्छेयं शान्तिमित्येव निश्चयः॥३॥

My observance of vows is for his destruction, and not for the sake of the worlds of happiness, O you that have asceticism for your wealth. Having slain Bhishma I shall attain peace (of mind); this is my resolve.

यत्कृते दुःखवसतिमिमं प्राप्तास्मि शाश्वतीम्।
पतिलोकाद् विहीना च नैव स्त्री न पुमानिह॥४॥

Him by whom this existence has become one of continuous misery, by whom I have been deprived of the region where my husband is, for whom I am neither a woman nor a man in this life,

नाहत्वा युधि गाङ्गेयं निवर्तिष्ये तपोधनाः।
एष मे हृदि संकल्पो यदिदं कथितं मया॥५॥

Without slaying in battle that son of Ganga, I will not desist, O you whose wealth is asceticism. That which I have here spoken in words, even that is the resolve in my heart within.

स्त्रीभावे परिनिर्विण्णा पुंस्त्वार्थं कृतनिश्चया।

भीष्मे प्रतिचिकीर्षामि नास्मि वार्येति वै पुनः॥६॥

I am disgusted with remaining in this state of mine as a woman, and I am firmly resolved upon attaining the state of a man. I will be revenged upon Bhishma. I should not be dissuaded any more.

तां देवो दर्शयामास शूलपाणिरुमापतिः।

मध्ये तेषां महर्षीणां स्वेन रूपेणा तापसीम्॥७॥

To that ascetic lady, the god who holds the trident in his hand, and who is the husband of Uma, showed himself in his own form in the midst of those Maharshis.

छन्दमाना वरेणाय सा वन्दे मत्पराजयम्।

हनिष्यसीति तां देवः प्रत्युवाच मनस्विनीम्॥८॥

Being asked to solicit her wished for boon, she prayed of the god my defeat. "You will slay him", thus that god answered that lady of firm resolution.

ततः सा पुनरेवाथ कन्या रुद्रमुवाच ह।

उपपद्येत कथं देव स्त्रिया युधि जयो मम॥९॥

"Thereupon again she said to Rudra, How can it happen, that mine shall be the victory in battle, O god, as I am, a woman?

स्त्रीभावेन च मे गाढं मनः शान्तमुमापते।

प्रतिश्रुतश्च भूतेश त्वया भीष्मपराजयः॥१०॥

O lord of Uma, my mind is perfectly calm, so far as regards a woman. And you have also promised, O lord of all creatures, the defeat of Bhishma.

यथा स सत्यो भवति तथा कुरु वृषध्वज।

यथा हन्यां समागम्य भीष्मं शान्तनवं युधि॥११॥

Act in such a way that this (promise) may be true, O god who has the bull for the mark, and so that on encountering Bhishma, the son of Shantanu in battle, I may slay him."

तामुवाच महादेवः कन्यां किल वृषध्वजः।

न मे वागनृतं प्राह सत्य भद्रे भविष्यति॥१२॥

To that maiden Mahadeva (the great god) having the bull for his carrier thus spoke truly, "My words can not be false. They shall turn out true, O blessed one.

हनिष्यासि रणे भीष्मं पुरुषत्वं च लप्स्यसे।

स्मरिष्यसि च तत् सर्वं देहमन्यं गता सती॥१३॥

You will slay Bhishma in battle, for you will attain the state of a man. And you will recollect all this, when you go to another body.

द्रुपदस्य कुले जाता भविष्यसि महारथः।

शीघ्रास्त्रस्त्रियोधी च भविष्यसि सुसम्मतः॥१४॥

Borne in the race of Drupada, you shall be a Maharatha, quick in the use of weapons, skilled in fighting in various ways, and a fierce warrior.

यथोक्तमेव कल्याणि सर्वमेतद् भविष्यति।

भविष्यसि पुमान् पश्चात् कस्माच्चित्कालपर्ययात्॥१५॥

As I have spoken, O blessed one, so shall it all be. You will be a man after some time has elapsed."

एवमुक्त्वा महादेवः कपर्दीं वृषभध्वजः।

पश्यतामेव विप्राणां तत्रैवान्तरधीयत॥१६॥

So saying, Mahadeva, otherwise, known as Kapardin, and having the bull for his carrier, vanished even then and there while the Brahmanas were looking on.

ततः सा पश्यतां तेषां महर्षीणामनिन्दिता।

समाहृत्य वनात् तस्मात् काष्ठानि वरवर्णिनी॥१७॥

Thereupon that faultless damsel of fairest complexion, in the very sight of those great Rishis, having gathered fuel from that wood,

चितां कृत्वा सुमहतीं प्रदाय च हुताशनम्।

प्रदीप्तेऽग्नौ महाराज रोषदीप्तेन चेतसा॥१८॥

And making a large funeral pyre and having set fire (to it), O monarch, with a mind burning with wrath, even in that flaming fire,

उक्त्वा भीष्मवधायेति प्रविवेश हुताशनम्।

ज्येष्ठा काशिसुता राजन् यमुनामभितो नदीम्॥१९॥

That eldest daughter of the king of Kashi, O king, entered the fire on the banks of the river Yamuna, saying (as she did so) "For the destruction of Bhimasena.

CHAPTER 190

(AMBOPAKHYANA PARVA)-Continued

Origin of Shikhandin

दुर्योधन उवाच

कथं शिखण्डी गाङ्गेय कन्या भूत्वा पुरा तदा।

पुरुषोऽभूद् युधिष्ठिरं तन्मे ब्रूहि पितामह॥१॥

Duryodhana said

Tell me, O grandsire, how Shikhandin, who had been before a daughter, O son of Ganga, became a man. O foremost of warriors.

भीष्म उवाच

भार्या तु तस्य राजेन्द्र द्रुपदस्य महीपतेः।

महिषी दयिता ह्यासीदपुत्रा च विशाम्पते॥२॥

Bhishma said

The chosen and beloved queen of king Drupada, O great king, was childless at first, O monarch.

एतस्मिन्नेव काले तु द्रुपदो वै महीपतिः।

अपत्यार्थं महाराज तोषयामास शङ्करम्॥३॥

And during this time the highly intelligent king Drupada, pleased by worship, O mighty king, the God Shankara for the sake of offspring.

अस्मद्व्यर्थं निश्चित्य तपो घोरं समास्थितः।

ऋते कन्यां महादेव पुत्रो मे स्यादिति ब्रुवन्॥४॥

Resolving to bring about my destruction, he took to the severest penances, and said "Let mine be a son, and not a daughter, O Mahadeva;

भगवन् पुत्रमिच्छामि भीष्मं प्रतिचिकीर्षया।

इत्युक्तो देवदेवेन स्त्रीपुमांस्ते भविष्यति॥५॥

O God, I desire a son, to revenge myself on Bhishma." Then this was said (to him) by Mahadeva, "Your son shall be both male and female.

निवर्तस्व महीपाल नैतज्जात्वन्यथा भवेत्।

स तु गत्वा न नगरं भार्यामिदमुवाच ह॥६॥

Desist therefore, O protector of the earth, it shall never be otherwise." He (king Drupada) entering his city said to his wife.

कृतो यत्नो महादेवस्तपसाऽऽराधितो मया।

कन्या भूत्वा पुमान् भावी इति चोक्तोऽस्मि शम्भुना॥७॥

"I have made a great exertion; O goddess, I have worshipped Shambhu by penances, and I have been told by him. "Your offspring) will first be a female and will then become a man."

पुनः पुनर्याच्यमानो दिष्टमित्यब्रवीच्छिवः।

न तदन्यच्च भविता भवितव्यं हि तत् तथा॥८॥

Though repeatedly solicited, Shiva only said "It is decreed by destiny. It shall not be otherwise, but when as I have told you".

ततः सा नियता भूत्वा ऋतुकाले मनस्विनी।

पत्नी द्रुपदराजस्य द्रुपदं प्रविवेश ह॥९॥

Thereupon that lady of great force of mind kept her mind rigidly pure and the wife of king Drupada, at the proper time went to king Drupada.

लेभे गर्भं यथाकालं विधिदृष्टेन कर्मणा।

पार्षत्स्य महीपाल यथा मां नारदोऽब्रवीत्॥१०॥

Agreeably to the decrees of destiny the wife of Prishata, in due time, conceived, as Narada informed me, O ruler of the Earth.

ततो दधार सा देवी गर्भं राजीवलोचना।

तां स राजा प्रियां भार्या द्रुपदः कुरुनन्दन॥११॥

And that goddess, whose eyes resembled the petals on the lotus, continued to hold her fetus. And to that dear wife, O son of Kuru, king Drupada,

पुत्रस्नेहान्महाबाहुः सुखं पर्यचरत् तदा।

सर्वानभिप्रायकृतान् भार्याऽलभत कौरवा॥१२॥

The mighty-armed one, on account of his affection for his son, ordered all that was agreeable. And O Kaurava, his wife obtained everything that she desired.

अपुत्रस्य सतो राज्ञो द्रुपदस्य महीपतेः।

यथाकालं तु सा देवी महिषी द्रुपदस्य ह॥१३॥

And in due time that goddess, the queen of the childless lord of earth, king Drupada,

कन्यां प्रवररूपां तु प्राजायत नराधिप।

अपुत्रस्य तु राज्ञः सा द्रुपदस्य मनस्विनी॥१४॥

Even that lady of great force of mind, O lord of men, gave birth to a daughter of great beauty.

ख्यापयामास राजेन्द्रं पुत्रो ह्येष ममेति वै।

ततः स राजा द्रुपदः प्रच्छन्नाया नराधिप॥१५॥

O great king, thereupon the king Drupada gave out to all, this is my son, and for this daughter, who was concealed.

पुत्रवत् पुत्रकार्याणि सर्वाणि समकारयत्।

रक्षणं चैव मन्त्रस्य महिषी द्रुपदस्य सा॥१६॥

चकार सर्वयत्नेन द्रुवाणा पुत्र इत्युत।

न च तां वेद नगरे कश्चिदन्यत्र पार्षतात्॥१७॥

O lord of men, (he) caused all the necessary rites to be performed just as if it were a son. And the imperial wife of Drupada protected the secret with all due care, saying, "This is a son indeed." And neither did any one else other than the son of Prishata know (the child to be a) daughter, in all that city.

श्रद्धानो हि तद्वाक्यं देवस्याच्युततेजसः।

छादयामास तां कन्यां पुमानिति च सोऽब्रवीत्॥१८॥

Reverencing the words of that god of immeasurable glory, he kept to himself that she was a daughter, and said, "This is a male child."

जातकर्माणि सर्वाणि कारयामास पार्थिवः।

पुंवद्विधानयुक्तानि शिखण्डीति च तां विदुः॥१९॥

And that king caused all the rites prescribed for a son during infancy to be performed according to all due ordinances, and named her Shikhandin.

अहमेकस्तु चारेण वचनान्नारदस्य च।

ज्ञातवान् देववाक्येन अम्बायास्तपसा तथा॥२०॥

I alone, by means of spies, and through the words of Narada, and through the words of the god (Shiva) and also from the austerities of Amba, was informed (of the child being a son).

CHAPTER 191

(AMBOPAKHYANA PARVA)-Continued

Story of Shikhandin's birth, Arival of messenger of Hiranyavarman

भीष्म उवाच

चकार यत्नं द्रुपदः सुतायाः सर्वकर्मसु।

ततो लेख्यादिषु तथा शिल्पेषु च परंतप॥१॥

Bhishma said

Drupada bestowed all possible care on all the (necessary) accomplishments of his daughter, O vanquisher of foes, teaching her writing, painting and all the arts.

इष्वस्रे चैव राजेन्द्र द्रोणशिष्यो बभूव ह।

तस्य माता महाराज राजानं वरवर्णिनी॥२॥

चोदयामास भार्यार्थं कन्यायाः पुत्रवत् तदा।

ततस्तां पार्षतो दृष्ट्वा कन्यां सम्प्राप्तयौवनाम्।

स्त्रियं मत्वा ततश्चिन्तां प्रपेदे सह भार्यया॥३॥

And in (the practice of) arrows and (other) weapons O great king, she became a disciple of Drona. And O great king, the mother of that child, a lady of the fairest complexion, urged the king for a wife for that daughter, as if she were a son. Thereupon the son of Prishata, perceiving her to have attained youth, became thoughtful along with his wife, considering her to be a female.

द्रुपद उवाच

कन्या ममेयं सम्प्राप्ता यौवनं शोकवर्धिनी।

मया प्रच्छादिता चेयं वचनाच्छूलपाणिनः॥४॥

Drupada said

This daughter of mine, who now adds to my woe, has attained her youth. And she has been concealed by me on the (strength of the) words of the holders of the trident.

भार्योवाच

न तन्मिथ्या महाराज भविष्यति कथंचन।

त्रैलोक्यकर्ता कस्माद्धि वृथा वक्तुमिहार्हति॥५॥

His wife said

O great king, that (word) will never prove false. How can it be proper for the Creator of the three worlds to speak anything false on this earth?

यदि ते रोचते राजन् वक्ष्यामि शृणु मे वचः।

श्रुत्वेदानीं प्रपद्येथाः स्वां मतिं पृषतात्मज॥६॥

If it pleases you, O king, hear what I say. And then having listened to it, the descendant of Prishata may take to his own wisdom.

क्रियतामस्य यत्नेन विधिवद् दारसंग्रहः।

भविता तद्वचः सत्यमिति मे निश्चिता मतिः॥७॥

According to due rites, cause him to take a wife, with all care. Those words of him (Shiva) will turn out true, even this is my firm belief.

ततस्तौ निश्चयं कृत्वा तस्मिन् कार्येऽथ दम्पती।

वरयांचक्रतुः कन्यां दशार्णाधिपतेः सुताम्॥८॥

Then that royal couple, making a firm resolution as regards that work, chose as a bride the maiden daughter of the king Dasharnakas.

ततो राजा द्रुपदो राजसिंहः

सर्वान् राज्ञः कुलतः संनिशाम्य।

दशार्णकस्य नृपतेस्तनूजां

शिखण्डिने वरयामास दारान्॥९॥

Thereupon the king Drupada, the lion among kings, having heard of the (respective) purity if descent of the lineage of all kings, chose the daughter of the king of the Dasharnaka territory as the wife of Shikhandin.

हिरण्यवर्मेति नृपो योऽसौ दशार्णकः स्मृतः।

स च प्रादान्महीपालः कन्यां तस्मै शिखण्डिने॥१०॥

That king Dasharnaka, known as Hiranyavarman (or the golden-armoured) even that ruler of earth gave away his daughter to that Shikhandin.

स च राजा दशार्णेषु महानासीत् सुदुर्जयः।

हिरण्यवर्मा दुर्धर्षो महासेनो महामनाः॥११॥

And throughout all the Dasharnaka territories that king was a mighty one, and incapable of being conquered. He was protected by a golden Armour, was irresistible, had a large army and was high-souled.

कृते विवाहे तु तदा सा कन्या राजसत्तमा

यौवनं समनुप्राप्ता सा च कन्या शिखण्डिनी॥१२॥

And some time after the wedding had been performed, that daughter, O best of kings, attained her youth; and that daughter, Shikhandin, had also attained her youth.

कृतदारः शिखण्डी च कामिल्यं पुनरागमत्।

ततः सा वेद तां कन्या कञ्चित् कालं स्त्रियं किल॥१३॥

हिरण्यवर्मणः कन्या ज्ञात्वा तां तु शिखण्डिनीम्।

And Shikhandin, being wedded, returned to Kampilya. And then after a certain time she (daughter of Hiranyavarman) came to know her to be a woman. And the daughter of Hiranyavarman, knowing Shikhandin to be a woman,

धात्रीणां च सखीनां च व्रीडमाना न्यवेदयत्।

कन्यां पञ्चालराजस्य सुतां तां वै शिखण्डिनीम्॥१४॥

Represented to her nurses and lady companions with shame (this fact) about the maiden daughter of the king of the Panchalas, viz. Shikhandin.

ततस्ता राजशार्दूल धात्र्यो दाशार्णिकास्तदा।

जम्पुरार्तिं परां प्रेष्याः प्रेषयामासुरेव च॥१५॥

Then those nurses from the Dasharnaka territories, O best among kings, became greatly afflicted, and dispatched emissaries (to their king).

ततो दशार्णाधिपतेः प्रेष्याः सर्वा न्यवेदयन्।

विप्रलम्भं यथावृत्तं स च चुक्रोध पार्थिवः॥१६॥

Thereupon all the emissaries to the king of the Dasharnaka territories informed him of the deception that had been practice, as it had happened. And that king became filled with anger.

शिखण्ड्यपि महाराज पुंवद् राजकुले तदा।

विजहार मुदा युक्तः स्त्रीत्वं नैवातिरोचयन्॥१७॥

And, O great king, Shikhandin also at that time conducted himself like a male at the royal court with great joy, setting aside as it were his feminine nature.

ततः कतिपयाहस्य तच्छ्रुत्वा भरतर्षभा

हिरण्यवर्मा राजेन्द्र रोषादार्तिं जगाम ह॥१८॥

After the lapse of a few days, O best of the race of Bharata, on hearing of this fact (Shikhandin bearing himself like a male), Hiranyavarman, O great king, was afflicted with anger.

ततो दाशार्णको राजा तीव्रकोपसमन्वितः।

दूतं प्रस्थापयामास द्रुपदस्य निवेशनम्॥१९॥

Thereupon the king of Dasharna country, being filled with terrible anger, sent an ambassador to the court of king Drupada.

ततो दुपमासाद्य दूतः काञ्चनवर्मणः।

एक एकान्तमुत्सार्य रहो वचनमब्रवीत्॥२०॥

Then the ambassador of the golden-armoured king having alone approached the king Drupada, took him aside and spoken these words to him in private.

दाशार्णराजो राजंस्त्वामिदं वचनमब्रवीत्।

अभिषङ्गात् प्रकुपितो विप्रलब्धस्त्वयाऽद्य॥२१॥

The king of the Dasharna country, O king, has spoken these words to you, being deceived by you and enraged with you at the deception, O sinless one.

अवमन्यसे मां नृपते नूनं दुर्मन्त्रितं तव।

यन्मे कन्यां स्वकन्यार्थं मोहाद् याचितवानसि॥२२॥

"You have insulted me. Surely it was not considerately done that you wanted my daughter for your daughter from folly.

तस्याद्य विप्रलम्भस्य फलं प्राप्नुहि दुर्मते।

एष त्वा सजनामात्यमुद्धरामि स्थिरो भव॥२३॥

Take now the fruit of that act of deception, O wicked one, for I will now slay you with all your relatives and ministers. Wait a bit."

CHAPTER 192

(AMBOPAKHYANA PARVA)-Continued

Story of Shikhandin's birth

भीष्म उवाच

एवमुक्तस्य दूतेन दुपदस्य तदा नृप।

चोरस्येव गृहीतस्य न प्रावर्तत भारती॥१॥

Bhishma said

Thus addressed by that messenger, O king, the king Drupada, like a thief caught (red handed), could not utter a word.

स यत्नमकरोत् तीव्रं सम्बन्धिन्यनुमानने।

दूतैर्मधुरसम्भाषैर्न तदस्तीति संदिशन्॥२॥

He made great efforts, for the purpose of pacifying his son's (daughter) father-in-law, by means of messengers, instructing them to say sweetly and persuasively, 'It is not so.'

स राजा भूय एवाथ ज्ञात्वा तत्त्वमथागमत्।

कन्येति पाञ्चालसुतां त्वरमाणो विनिर्ययौ॥३॥

That king (Hiranyavarman), thereupon once more ascertained the real fact, that the offspring of the king of the Panchalas was a daughter, and went forth (out of his city) without delay.

ततः सम्प्रेषयामास मित्राणाममितौजसाम्।

दुहितुर्विप्रलम्भं तं धात्रीणां वचनात् तदा॥४॥

He then sent information to all his friends (who were) of immeasurable strength, regarding the deception that had been practiced upon his daughter, according to the message of the nurses.

ततः समुदयं कृत्वा बलानां राजसत्तमः।

अभियाने मर्ति चक्रे दुपदं प्रति भारता॥५॥

Then that best of kings, having mustered a large army, formed the resolution of marching against the king Drupada, O Bharata.

ततः सम्मन्त्रयामास मन्त्रिभिः स महीपतिः।

हिरण्यवर्मा राजेन्द्र पाञ्चाल्यं पार्थिवं प्रति॥६॥

Then that ruler of the earth, Hiranyavarman held a consultation with his ministers, O great king (as to the course to be taken) against the king of the Panchalas.

तत्र वै निश्चितं तेषामभूद् राज्ञां महात्मनाम्।

तथ्यं भवति चेदेत् कन्या राजन् शिखण्डिनी॥७॥

बद्ध्वा पञ्चालराजानमानयिष्यामहे गृहम्।

अन्यं राजानमाधाय पञ्चालेषु नरेश्वरम्॥८॥

It was then and there resolved with certainly among those high-souled kings "If this be really true that Shikhandin is a daughter, O king, then having bound the king of the Panchalas, we shall drag him (here) and having installed another king who will rule over the people,

घातयिष्याम नृपतिं पाञ्चालं सशिखण्डिनम्॥९॥

तत् तदाऽनृतमाज्ञाय पुनर्दूतान्नाराधिपः।

प्रास्थापयत् पार्थताय निहन्मीति स्थिरो भव॥१०॥

We will slay this king of the Panchalas along with Shikhandin. Knowing this to be the fixed resolve the king (Hiranyavarman) once more sent messengers to the son of Prishata, (with the message). "I shall slay you, wait a little."

भीष्म उवाच

स हि प्रकृत्या वै भीतः किल्बिषी च नराधिपः।
भयं तीव्रमनुप्राप्तो द्रुपदः पृथिवीपतिः॥११॥

Bhishma said

That king was by nature not courageous, and was quiet. King Drupada, through a ruler of the earth, was dreadfully alarmed.

विसृज्य दूतान् दाशार्णे द्रुपदः शोकमूर्छितः।

समेत्य भार्यां रहिते वाक्यमाह नराधिपः॥१२॥

Having despatched messengers of the Dasharna king, king Drupada, fainting with grief, approached his wife in secret and spoke these words.

भयेन महताऽऽविष्टो हृदि शोकेन चाहतः।

पाञ्चालराजो दयितां मातरं वै शिखण्डिनः॥१३॥

Being filled, as the Panchala king was, with great fear and struck with grief at his heart, he said to the beloved mother of Shikhandin.

अभियास्यति मां कोपात् सम्बन्धी सुमहाबलः।

हिरण्यवर्मा नृपतिः कर्षमाणो वरूथिनीम्॥१४॥

"My son's father-in-law, king Hiranyavarman, having mustered a large army, is advancing against me with anger, powerful as he is.

किमिदानीं करिष्यावो मूढौ कन्यामिमां प्रति।

शिखण्डी किल पुत्रस्ते कन्येति परिशङ्कितः॥१५॥

Fools that we both (of us) are, what are we to do now, as regards this daughter of ours? Your son Shikhandin is very much suspected to be a daughter.

इति संचिन्त्य यत्नेन समित्रः सबलानुगः।

वञ्चितोऽस्मीति भन्वानो मां किलोद्धर्तुमिच्छति॥१६॥

Under this suspicion, (king Hiranyavarman), thinking, I have been deceived, wants to slay me with his friends and army carefully mustered.

किमत्र त्वयं सुश्रोणि मिथ्या किं ब्रूहि शोभने।

श्रुत्वा त्वत्तः शुभं वाक्यं संविधास्याम्यहं तथा॥१७॥

O you of beautiful hips, tell me what is truth is (this case) and O beautiful lady, what is false. O auspicious one, having heard from you, I will make arrangements (how to act).

अहं हि संशयं प्राप्तो बाला चेयं शिखण्डिनी।

त्वं च राज्ञि महत् कृच्छ्रं सम्प्राप्ता वरवर्णिनि॥१८॥

I have been thrown in danger, as well this daughter Shikhandin. You also, O imperial lady of the finest complexion, are in great danger.

सा त्वं सर्वविमोक्षाय तत्त्वमाख्याहि पृच्छतः।

तथा विदध्यां सुश्रोणि कृत्यमाशु शुचिस्मिते॥१९॥

As I ask you, tell me that the truth is, for the relief of all (of us). O lady with beautiful hips and fair smiles, it depends on your words as to what ought to be speedily done.

शिखण्डिनि च मा भैस्त्वं विधास्ये तत्र तत्त्वतः।

कृपयाऽहं वरारोहे वञ्चितः पुत्रधर्मतः॥२०॥

Do you not fear, neither (let) Shikhandin (fear), for I will make suitable arrangements through kindness through I have been deprived from the duties to a son.

मया दाशार्णको राजा वञ्चितः स महीपतिः।

तदाचक्ष्व महाभागे विधास्ये तत्र यद्वित्तम्॥२१॥

That ruler of the earth, the king of the Dasharna country has been deceived by me. Speak, therefore O highly blessed lady, so that I may do what should be for the benefit (of all)."

जानता हि नरेन्द्रेण ख्यापनार्थं परस्य वै।

प्रकाशं चोदिता देवी प्रत्युवाच महीपतिम्॥२२॥

That goddess-like lady, being thus addressed before all the ministers by the king, for the proclamation of his innocence to others, though he knew everything, replied to the lord of the earth.

CHAPTER 193

(AMBOPAKHYANA PARVA)-Continued

Story of Shikhandini, she meets a Yaksha named Sthulakarna

भीष्म उवाच

ततः शिखण्डिनो माता यथातत्त्वं नराधिप।

आचक्षे महाबाहो भर्त्रे कन्यां शिखण्डिनीम्॥१॥

Bhishma said

The mother of Shikhandin, O mighty-armed ruler of men, related to her husband all

about her daughter Shikhandin in accordance with the real facts.

अपुत्रया मया राजन् सपत्नीनां भयादिदम्।

कन्या शिखण्डिनी जाता पुरुषो वै निवेदिता॥२॥

Childless as I was, O great king, and from fear of my companion, wives, my daughter Shikhandin, when born, was represented to you as a son,

त्वया चैव नश्चेष्ट तन्मे प्रीत्यानुमोदितम्।

पुत्रकर्म कृतं चैव कन्यायाः पार्थिवर्षभा॥३॥

O best of men, you had, also, from love of me, corroborated it and O best among kings, the rites belonging to a son were performed for this daughter.

भार्या चोढा त्वया राजन् दशार्णाधिपतेः सुता।

मया च प्रत्यभिहितं देववाक्यार्थदर्शनात्।

कन्या भूत्वा पुमान् भावीत्येवं चैतदुपेक्षितम्॥४॥

And a wife was given to her, O king viz., the daughter of the king of the Dasharna territories and it was approved of by me; seeing as I did the meaning of the words of that dirty, "Born as a maiden, she will become a male" we ignored this fact of her being a daughter.

एतच्छ्रुत्वा द्रुपदो यज्ञसेनः

सर्वं तत्त्वं मन्त्रविद्भ्यो निवेद्य।

मन्त्रं राजा मन्त्रयामास राजन्

यथायुक्तं रक्षणे वै प्रजानाम्॥५॥

Hearing this, king Drupada known as Yagasena, having conformed all his councillors of all these facts, held a consultation, O king, as to the best means of protecting his subjects.

सम्बन्धकं चैव समर्थं तस्मिन्

दाशार्णके वै नृपतौ नरेन्द्र।

स्वयं कृत्वा विप्रलम्भं यथावन्मन्त्रै-

काग्रे निश्चयं वै जगाम॥६॥

Although he had himself deceived the king of the Dasharna country, yet sanctioning the alliance as quite proper, he began to settle his plans with concentrated attention.

स्वभावगुप्तं नगरमापत्काले तु भारत।

गोपयामास राजेन्द्र सर्वतः समलंकृतम्॥७॥

Naturally well-defended, O Bharata, (he) began to fortify his city, at the time of danger, in all possible ways, and adorned it (with works of defense).

आर्तिं च परमां जगाम सह भार्यया।

दशार्णपतिना सार्धं विरोधे भरतर्षभा॥८॥

But the king was nevertheless afflicted with great grief, together with his queen, O best among Bharata's race, at this enmity with the king of Dasharna territories.

कथं सम्बन्धिना सार्धं न मे स्याद् विग्रहो महान्।

इति संचिन्त्य मनसा देवतामर्चयत् तदा॥९॥

Considering in his mind as to how there might not be this great enmity with his son's father-in-law, he began to worship the gods.

तं तु दृष्ट्वा तदा राजन् देवी देवपरं तदा।

अर्चां प्रयुञ्जानमथो भार्या वचनमब्रवीत्॥१०॥

Thereupon, perceiving him to be devoted to the gods, O king, and paying his worship, his wife, that goddess like lady spoke these words.

देवानां प्रतिपत्तिश्च सत्या साधुमता सताम्।

किमु दुःखार्णवं प्राप्य तस्मादर्चयतां गुरुन्॥११॥

Though in prosperity, the worship of gods is truly prescribed by all righteous men, what then (ought to be said) about those who are in distress? Therefore, worship your superiors.

दैवतानि च सर्वाणि पूज्यन्तां भूरिदक्षिणम्।

अग्नयश्चापि हूयन्तां दाशार्णप्रतिषेधने॥१२॥

Pay worship also to all the gods with large presents (to the Brahmanas) and let the sacred fires be ablaze, to pacify the Dasharna king.

अयुद्धेन निवृत्तिं च मनसा चिन्तय प्रभो।

देवतानां प्रसादेन सर्वमेतद् भविष्यति॥१३॥

O my lord, think in your mind (about a way) for pacification without involving a war. Through the grace of the gods, all this will happen.

मन्त्रिभिर्मन्त्रितं सार्धं त्वया पृथुललोचना।

पुरस्यास्याविनाशाय यच्च राजंस्तथा कुरु॥१४॥

Do as you had been counseled when you consulted with your ministers, O you with

large eyes, for the preservation of this city, O king.

दैवं हि मानुषोपेतं भृशं सिद्धयति पार्थिव।

परस्परविरोधाद्धि सिद्धिरस्ति न चैतयोः॥१५॥

When earthy power is joined to godly power, it will surely succeed, O king. But there is no success when these are against each other,

तस्माद् विधाय नगरे विधानं सचिवैः सह।

अर्चयस्व यथाकामं दैवतानि विशाम्पते॥१६॥

Therefore, having taken the necessary steps as regard this city with your ministers, pay adoration, O lord of earth, to the gods according to your desire.

एवं संभाषमाणौ तु दृष्ट्वा शोकपरायणौ।

शिखण्डिनी तदा कन्या व्रीडितेव तपस्विनी॥१७॥

Perceiving those two, overwhelmed with grief, talking to each other, that daughter Shikhandin, ascetic as she was, filled with shame.

ततः सा चिन्तयामास मत्कृते दुःखितावुभौ।

इमाविति ततश्चक्रे मतिं प्राणविनाशने॥१८॥

Thereupon she thought (within herself), "these two (my father and mother) are afflicted with grief on my account." Then she made up her mind for destroying her own life.

एवं सा निश्चयं कृत्वा भृशं शोकपरायणा।

निर्जगाम गृहं त्यक्त्वा गहनं निर्जनं वनम्॥१९॥

Having firmly taken this resolution and been deeply afflicted with grief, she went out to a deep and lonely forest, abandoning her house.

यक्षेणर्द्धिमता राजन् स्थूणाकर्णेन पालितम्।

तद्भयादेव च जनो विसर्जयति तद् वनम्॥२०॥

That forest, O king, was inhabited by a very rich and powerful Yaksha named Sthunakarna and it was through his fear that men forsook that forest.

तत्र च स्थूणभवनं सुधामृत्तिकलेपनम्।

लाजोल्लापिकधूम्राढ्यमुच्चप्राकारतोरणम्॥२१॥

And there was the abode of Sthuna, washed with lime, from which issued smoke bearing the smell of fried paddy, and (surrounded) with high walls with a gate way.

तत् प्रविश्य शिखण्डी सा द्रुपदस्यात्मजा नृपा।

अनश्नाना बहुतिथं शरीरमुदशोषयत्॥२२॥

Entering it, the daughter of king Drupada Shikhandin, O king, began to reduce her body by remaining without food for many a day.

दर्शयामास तां यज्ञः स्थूणो मार्दवसंयुतः।

किमर्थोऽयं तवारम्भः करिष्ये ब्रूहि मा चिरम्॥२३॥

That Yaksha Sthuna, who was endued with kindness, showed himself to her (and said), "for what purpose have you begun this proceeding? Tell me and do not make delay, for I will do it."

अशक्यमिति सा यक्षं पुनः पुनरुवाच ह।

करिष्यामीति वै क्षिप्रं प्रत्युवाचाथ गुह्यकः॥२४॥

"It cannot be performed", she replied to the Yaksha again and again. But that Guhyaka returned her answer immediately (by saying) "I shall surely do it."

धनेश्वरस्यानुचरो वरदोऽस्मि नृपात्मजे।

अदेयमपि दास्यामि ब्रूहि यत् ते विवक्षितम्॥२५॥

"O daughter of the king, I am an attendant of the god of wealth, and I can grant boons. I will bestow even what is unbestowable. So tell me what you desire."

ततः शिखण्डी तत् सर्वमखिलेन न्यवेदयत्।

तस्मै यक्षप्रधानाय स्थूणाकर्णाय भारता॥२६॥

Thereupon Shikhandin related to that chief of the Yakshas, named Sthunakarna, O Bharata, everything in detail.

शिखण्डिन्युवाच

अपुत्रो मे पिता यक्ष न चिरान्नाशमेव्यति।

अभियास्यति सक्रोधो दशार्णधिपतिर्हि तम्॥२७॥

Shikhandin said

"O Yaksha, my father, bereft of a son, will very soon meet with destruction, for the lord of the Dasharna territories is marching against him with anger.

महाबलो महोत्साहः सहेमकवचो नृपः।

तस्माद् रक्षस्व मां यक्षं मातरं पितरं च मे॥२८॥

That golden-armoured king is very powerful, and of great energy. Therefore

protect me, O Yaksha, and my father and mother.

प्रतिज्ञातो हि भवता दुःखप्रतिशमो मम।

भवेयं पुरुषो यक्ष त्वत्प्रसादादनिन्दितः॥२९॥

The pacification of my grief has been promised by you. Let me become a man, O Yaksha, through your grace, O faultless one.

यावदेव स राजा वै नोपयाति पुरं मम।

तावदेव महायक्ष प्रसादं कुरु गुह्यकः॥३०॥

So long as that king does not depart from my city, bestowed your grace, O great Yaksha and Guhyaka.

CHAPTER 194

(AMBOPAKHYANA PARVA)-Continued

The exchanges of sexes and Shikhandin's return to his city

भीष्म उवाच

शिखण्डिवाक्यं श्रुत्वाऽथ स यक्षो भरतर्षभा

प्रोवाच मनसा चिन्त्य दैवेनोपनिषिद्धितः॥३१॥

Bhishma said

At length the Yaksha, hearing the words of Shikhandin, said, afflicted by destiny, after considering in his mind,

भवितव्यं तथा तद्धि मम दुःखाय कौरवा

भद्रे कामं करिष्यामि समयं तु निबोध मे॥३२॥

Truly, it was decreed to be so for my (Bhishma's) grief, O Kaurava. "O fair one I will accomplish your wish, but listen to a condition.

किंचित् कालान्तरे दास्ये पुल्लिङ्गं स्वमिदं तवा

आगन्तव्यं त्वया काले सत्यं चैव वदस्व मे॥३३॥

I will bestow upon you my own manhood, for a certain period. But, (after its lapse) you will have to come in (due) time. Now, speak the truth to me.

प्रभुः संकल्पसिद्धोऽस्मि कामचारी विहङ्गमः।

मत्प्रसादात् पुरं चैव त्राहि बन्धूंश्च केवलम्॥३४॥

Master as I am, I have the power to do whatever I wish; I can range in the sky for I can roam about freely according to my will.

Through my grace, save your city and your friends completely.

स्त्रीलिङ्गं धारयिष्यामि तदेवं पार्थिवात्मजे।

सत्यं मे प्रतिजानीहि करिष्यामि प्रियं तव॥५॥

I will take on myself this your maidenhood, O daughter of a king. Pledge yourself to me (as to the condition) and I will do what is dear to you.

शिखण्डिन्युवाच

प्रतिदास्यामि भगवन् पुल्लिङ्गं तव सुव्रत।

किञ्चित्कालान्तरं स्त्रीत्वं धारयस्व निशाचर॥६॥

Shikhandin said

O you of good vows, I will return to you your manhood, O God. Only for a certain period bear by womanhood, O night ranger.

प्रतियाते दशार्णे तु पार्थिवे हेमवर्मणि।

कन्यैव हि भविष्यामि पुरुषस्त्वं भविष्यसि॥७॥

On the departure of the Dasharna king, who is known as the golden-armoured heroes, I will become a woman, and you will become a man.

भीष्म उवाच

इत्युक्त्वा समयं तत्र चक्राते तावुभो नृपा

अन्योऽन्यस्याभिसंदेहे तौ संक्रामयतां ततः॥८॥

Bhishma said

Having spoken thus, they two made an agreement O king, and they transferred to each other their (respective) sexes.

स्त्रीलिङ्गं धारयामास स्थूणायक्षोऽथ भारता

यक्षरूपं च तद् दीप्ते शिखण्डी प्रत्यपद्यत॥९॥

The Yaksha Sthuna took upon himself (her) maidenhood, O Bharata; and Shikhandin obtained the blazing form of the Yaksha.

ततः शिखण्डी पाञ्चाल्यः पुंस्त्वमासाद्य पार्थिव।

विवेश नगरं हृष्टः पितरं च समासदत्॥१०॥

Thereupon Shikhandin, the Panchalya, having obtained manhood, O king, entered the city and went to his father with great joy.

यथावृत्तं तु तत् सर्वमाचख्यौ द्रुपदस्य तत्।

द्रुपदस्तस्य तच्छ्रुत्वा हर्षमाहारयत् परम्॥११॥

And he related everything as it had fallen out to the king Drupada. Hearing this he became filled with exceeding joy.

सभार्यास्तच्च सस्मार महेश्वरवचस्तदा।

ततः सम्प्रेषयामास दशार्णाधिपतेर्नृपः॥१२॥

And together with his wife, he recollected the words of Mahēshvara. Then he sent words to the king of the Dasharna land, O king.

पुरुषोऽयं मम सुतः श्रद्धतां मे भवानिति।

अथ दाशार्णको राजा सहसाऽयागमत् तदा॥१३॥

"This offspring is a male. May you believe this." At length the Dasharnaka king suddenly approached,

पञ्चालराजं द्रुपदं दुःखशोकसमन्वितः।

ततः काम्पिल्यमासाद्य दशार्णाधिपतिस्ततः॥१४॥

Drupada the king of the Panchalas, being filled with grief and sorrow. Thereupon having reaching Kampilya, the lord of Dasharna,

प्रेषयामास सत्कृत्य दूतं ब्रह्मविदां वरम्।

ब्रूहि मद्बचनाद् दूत पाञ्चाल्यं तं नृपायमम्॥१५॥

Sent a messenger, one of the best of those who know the Vedas, after having paid him (due) honors. Tell that most wretched king of the Panchalas according to my words,

यन्मे कन्यां स्वकन्यार्थं वृतवानसि दुर्मते।

फलं तस्यावलेपस्य द्रक्ष्यस्यद्य न संशयः॥१६॥

That as you selected my daughter for your daughter, O wicked one, so you will see the fruit of that insult very soon, no doubt,

एवमुक्तश्च तेनासौ ब्राह्मणौ राजसत्तमां

दूतः प्रयातो नगरं दाशार्णनृपचोदितः॥१७॥

Thus addressed, that Brahmana messenger, dispatched by that Dasharna king, traveled towards the city, O best of kings.

तत आसादयामास पुरोधा द्रुपदं पुरे।

तस्मै पाञ्चालको राजा गामर्घ्यं च सुसत्कृतम्॥१८॥

That priest then arrived at the city of Drupada. And to him, the Panchala king paid all homage by offering a cow and the Arghya (a mixture of honey, milk &c paid as a homage on one's arrival at a house).

प्रापयामास राजेन्द्रं सह तेन शिखण्डिना।

तां पूजां नाभ्यनन्दतं स वाक्यं चेदमुवाच ह॥१९॥

And (the Panchala king) went up to him along with Shikhandin, O great king. But he (the messenger) did not accept that homage, but said these words,

यदुक्तं तेन वीरेण राज्ञा काञ्चनवर्मणा।

यत् तेऽहमथमाचार दुहित्राऽस्म्यभिवञ्चितः॥२०॥

Which had been communicated by that warrior king, the golden-armored one. As I have been deceived, O you of vile conduct, by you daughter,

तस्य पापस्य करणात् फलं प्राप्नुहि दुर्मते।

देहि युद्धं नरपते ममाद्य रणमूर्धनि॥२१॥

Receive, therefore, O wicked one, the (fruit) an account of the criminal act (of yours); give battle, O king, to me, on the field of battle, without delay.

उद्धरिष्यामि ते सद्यः सामात्यसुतबाणवम्।

तदुपालम्भसंयुक्तं श्रावितः किल पार्थिवः॥२२॥

I will forthwith slay your ministers, offspring and friends. The king having heard this, the result of that insult,

दशार्णपतिना चोक्तो मन्त्रिमध्ये पुरोधसा।

अभवद् भरतश्रेष्ठ द्रुपदः प्रणयानतः॥२३॥

And being thus addressed by the king of Dasharna through his priest, in the presence of his ministers, Drupada assumed a tone of friendship, O best of Bharata's race.

यदाह मां भवान् ब्रह्मन् सम्बन्धिवचनाद् वचः।

अस्योत्तरप्रतिवचो दूतो राज्ञे वदिष्यति॥२४॥

What you have spoken, O Brahmana, according to the words of my kinsman (son's father-in-law) receive its reply, my messenger will give the answer to the king.

ततः सम्प्रेषयामास द्रुपदोऽपि महात्मने।

हिरण्यवर्मणे दूतं ब्राह्मणं वेदपारगम्॥२५॥

King Drupada then despatched a Brahmana messenger, versed in all the Vedas to the high-souled golden armored one.

तमागम्य तु राजानं दशार्णाधिपतिं तदा।

तद् वाक्यमाददे राजन् यदुक्तं द्रुपदेन ह॥२६॥

Approaching the king, viz., the lord of the Dasharna land he gave the reply, O king, as it had been spoken, O king, by Drupada.

आगमः क्रियतां व्यक्तः कुमारोऽयं सुतो मम।

मिथ्यैतदुक्तं केनापि तदश्रद्धेयमित्युत॥२७॥

Make an enquiry and let this be made clear that this prince, is my son. You have been misinformation by some body; but this is surely unworthy of belief

ततः स राजा द्रुपदस्य श्रुत्वा

विमर्षयुक्तो युवतीर्वरिष्ठाः।

सम्प्रेषयामास सुचारुरूपाः

शिखण्डिनं स्त्री पुमान् वेति वेत्तुम्॥२८॥

Thereupon that king, hearing (the words) of the Drupada, became dejected, and sent some choice, youthful ladies of great beauty to Shikhandin to ascertain whether he was a man or a woman.

ताः प्रेषितास्तत्त्वभावं विदित्वा

प्रीत्या राज्ञे तच्छशंसुर्हि सर्वम्।

शिखण्डिनं पुरुषं कौरवेन्द्र

दाशार्णराजाय महानुभावम्॥२९॥

Those ladies, who had been despatched, having learnt the truth, praised all about Shikhandin who was a man of great strength, O best of Kuru's race, to the king of the Dasharna country.

ततः कृत्वा तु राजा स आगमं प्रीतिमानथ।

सम्बन्धिना समागम्य हृष्टो वासमुवास ह॥३०॥

Having made this test, the king gladdened at heart, going up to his kinsman (his daughter's father-in-law) lived with him (some time) with gladness.

शिखण्डिने च मुदितः प्रादाद् वित्तं जनेश्वरः।

हस्तिनोऽश्वंश्चगच्छैव दास्योऽथ बहुलास्तथा॥३१॥

And that lord of men gave away with joy to Shikhandin great wealth, and elephants, horses and cattle and slaves also in large numbers.

पूजितश्च प्रतिययौ निर्भर्त्स्य तनयां किला।

विनीतकिल्बिषे प्रीते हेमवर्षणि पार्थिवे।

And he departed, being worshipped after having rebuked his daughter. After the gladdened king with the golden Armour, on being pacified,

प्रतियाते दशार्णे तु हृष्टरूपा शिखण्डिनी॥३२॥

कस्याचित् त्वथ कालस्य कुबेरो नरवाहनः।

लोकयात्रां प्रकुर्वाणाः स्थूणस्यागान्निवेशनम्॥३३॥

Had made his departure, Shikhandin was filled with joy for some time. After the lapse of a certain period, Kubera, who had been for his bearers, making a journey through the earth, came to the abode of Sthuna.

स तद्गृहस्योपरि वर्तमान

आलोकयामास धनाधिगोप्ता।

स्थूणस्य यक्षस्य विवेश वेश्म

स्वलंकृतं माल्यगुणैर्विचित्रैः॥३४॥

Moving to and fro over his abode, the protector of all wealth observed that the mansion of the Yaksha Sthuna was beautifully adorned with diverse sorts of garlands;

लाज्यैश्च गन्धैश्च तथा

वितानैरभ्यर्चितं धूपनधूपितं च।

ध्वजैः पताकाभिरलंकृतं च

भक्ष्यान्नपेयामिषदन्तहोमम्॥३५॥

And with fragrant roots (of plants) and scented with the smoke of sweet incense, and ornamented with banners and well supplied with food and drink.

तत् स्थानं तस्य दृष्ट्वा तु सर्वतः समलंकृतम्।

मणिरत्नसुवर्णानां मालाभिः परिपूरितम्॥३६॥

Seeing that spot of his, ornamented in every way, and (everywhere filled with garlands of gems and precious stones and gold,

नानाकुसुमगन्धाढ्यं सिक्तसम्पृष्टशोभितम्।

अथाब्रवीद् यक्षपतिस्तान् यक्षाननुगांस्तदा॥३७॥

And breathing with the fragrance of various sorts of flowers, and looking beautiful being well-swept and watered, the lord of all Yakshas at length spoke to his attendant Yakshas.

स्वलंकृतमिदं वेश्म स्थूणस्यामितविक्रमाः।

नोपसर्पति मां चैव कस्मादद्य स मन्दधीः॥३८॥

This mansion of Sthuna is well-adorned, O you (followers) of immeasurable powers. Why does not this fool, however, approach me?

यस्माज्जानन् स मन्दात्मा मामसौ नोपसर्पति।
तस्मात् तस्मै महादण्डो धार्यः स्यादिति मे मतिः॥३९॥

As this fool does not approach me, though knowing (that I am here), therefore he should be inflicted on a severe punishment. This is what I think.

यक्षा ऊचुः

द्रुपदस्य सुता राजन् राज्ञो जाता शिखण्डिनी।
तस्या निमित्ते कस्मिंश्चित् प्रादात् पुरुषलक्षणम्॥४०॥

The Yakshas said

O king, a daughter was born to king Drupada, by name Shikhandin. For her sake, on some account, he has given away his manhood.

अग्रहील्लक्षणं स्त्रीणां स्त्रीभूतो तिष्ठते गृहे।
नोपसर्पति तेनासौ सत्रीडः स्त्रीसरूपवान्॥४१॥

Having taken her womanhood (on himself) he remains in this abode, being a woman. He does not approach (you), bashful on account of her holding the form of a woman.

एतस्मात् कारणाद् राजन् स्थूणो न त्वाद्य सर्पति।
श्रुत्वा कुरु यथान्यायं विमानमिह तिष्ठताम्॥४२॥

It is for this reason, O king, that Sthuna does not approach you today. Having (now) heard (this) do as it seems proper. "Let the car be stopped here."

आनीयतां स्थूण इति ततो यक्षाधिपोऽब्रवीत्।
कर्तास्मि निग्रहं तस्य प्रत्युवाच पुनः पुनः॥४३॥

"Let Sthuna be brought, I shall inflict punishment on him." Said thus the lord of the Yakshas again and again.

सोऽभ्यगच्छत यक्षेन्द्रमाहूतः पृथिवीपते।
स्त्रीसरूपो महाराज तस्थौ व्रीडासमन्वितः॥४४॥

Being summoned, O lord of the earth, he came before the king of the Yakshas; and O great king, having the form of a female, he stood bashfully.

तं शशापाथ संकुब्धो धनदः कुरुनन्दन।
एवमेव भवत्वद्य स्त्रीत्वं पापस्य गुह्यकाः॥४५॥

Then the giver of wealth crushed him in his anger, O descendant of Kuru's race, "even

thus let the womanhood of this sinful one remain, O Guhyakas!"

ततोऽब्रवीद् यक्षपतिर्महात्मा
यस्माददास्त्ववमन्येह यक्षान्।
शिखण्डिने लक्षणं पापबुद्धे
स्त्रीलक्षणं चाग्रहीः पापकर्मन्॥४६॥

And then that high-souled lord of Yakshas (again) said, "As you have humiliated all Yakshas by giving away your own sex of Shikhandin, O you of sinful understanding and by taking her female sex, O you of sinful deeds,"

अप्रवृत्तं सुदुर्वुद्धे यस्मादेतत् त्वया कृतम्।
तस्मादद्य प्रभृत्येव स्त्री त्वं सा पुरुषस्तथा॥४७॥

As you have perpetrated this, O you of evil understanding, which had never been attempted by any one (before this), so from this day forth you shall remain a woman, and she a man.

ततः प्रसादयामासुर्यक्षा वैश्रवणं किला
स्थूणस्यार्थं कुरुष्वान्तं शापस्येति पुनः पुनः॥४८॥

The Yakshas then began to appease (the anger of) Vaishravana, for the sake of Sthuna Karna, (saying) "set a limit to your course" again and again.

ततो महात्मा यक्षेन्द्रः प्रत्युवाचानुगामिनः।
सर्वान् यक्षगणांस्तात शापस्यान्तचिकीर्षया॥४९॥

Then that high-souled lord of the Yakshas, O son, answered his followers, all those Yakshas, with the desire of setting a limit to (his) curse.

शिखण्डिनि हते यक्षाः स्वं रूपं प्रतिपत्स्यते।
स्थूणो यक्षो निरुद्धेगो भवत्विति महामनाः॥५०॥

On the death of Shikhandin O you Yakshas of high minds, he shall regain his own form. Therefore let the Yaksha Sthuna be free from anxiety.

इत्युक्त्वा भगवान् देवो यक्षराजः सुपूजितः।
प्रययौ सहितः सर्वैर्निमेषान्तरचारिभिः॥५१॥

Having thus spoken, that mighty god, king of the Yakshas, departed well honored, with all those followers, who traveled (a great distance) in a moment.

स्थूणस्तु शापं सम्प्राप्य तत्रैव न्यवसत् तदा।
समये चागमत् तूर्णं शिखण्डी तं क्षपाचरम्॥५२॥

Sthuna, having received this curse, he stayed there. In due time Shikhandin came to that Rakshasa.

सोऽभिगम्याब्रवीद् वाक्यं प्राप्तोऽस्मि भगवन्निति।
तमब्रवीत् ततः स्थूणः प्रीतोऽस्मीति पुनः पुनः॥५३॥

Approaching him, he said these words" I am come (to you) O god. "Thereupon Sthuna said to him again and again, I am pleased (with you)."

आर्जवेनागतं दृष्ट्वा राजपुत्रं शिखण्डिनम्।
सर्वमेव यथावृत्ताचक्षे शिखण्डिने॥५४॥

Seeing that prince Shikhandin come to him without guile, he related to Shikhandin everything as it had happened.

यक्षा उवाच ऊचुः

शप्तो वैश्रवणेनाहं त्वत्कृते पार्थिवात्मज।
गच्छेदानीं यथाकामं चर लोकान् यथासुखम्॥५५॥

The Yaksha said

It is not your fault, O princess, that I have (thus) been crushed by Vaishravana (but of my own destiny). Depart now according to your pleasure, and live with all happiness on this earth.

दिष्टमेतत् पुरा मन्ये न शक्यमतिवर्तितुम्।
गमनं तव चेतो हि पौलस्त्यस्य च दर्शनम्॥५६॥

It is my belief that it was ordained before hand, and is incapable of being altered, viz., his coming here and my seeing Paulastya (the god of wealth).

भीष्म उवाच

एवमुक्तः शिखण्डी तु स्थूणयक्षेण भारता।
प्रत्याजगाम नगरं हर्षेण महता वृतः॥५७॥

Bhishma said

Thus addressed by the Yaksha Sthuna O Bharata, Shikhandin went back to the city filled with great joy.

पूजयामास विविधैर्गन्धमाल्यैर्महाधनैः।
द्विजातीन् देवतश्चैव चैत्यानथ चतुष्पथान्॥५८॥

And he worshipped with great sumptuousness and with scents and garlands of all sorts, all those of the twice-born, and the gods and the (sacred) trees and cross-ways.

द्रुपदः सह पुत्रेण सिद्धार्थेन शिखण्डिना।
मुदं च परमां लेभे पाञ्चाल्यः सह बान्धवैः॥५९॥

And Drupada, the king of Panchalas, became exceedingly joyful, with his son Shikhandin who had obtained his desire and as well as with his friends.

शिष्यार्थं प्रददौ चाथ द्रोणाय कुरुपुङ्गव।
शिखण्डिनं महाराज पुत्रं स्त्रीपूर्विणं तथा॥६०॥

And then he gave away to Drona as a disciple, O best of the race, his son Shikhandin, who had been before (this) a daughter, O king.

प्रतिपेदे चतुष्पादं धनुर्वेदं नृपात्मजः।
शिखण्डी सह युष्माभिर्धृष्टद्युम्नश्च पार्षतः॥६१॥

And the king's son, Shikhandin, obtained (the knowledge) of the science of arms with its four divisions (receiving, holding, using, and baffling weapons), as also yourselves and Dhrishtadyumna of Prishata's race.

मम त्वेतच्चरास्तात यथावत् प्रत्यवेदयन्।
जडान्यबधिराकारा ये मुक्ता द्रुपदे मया॥६२॥

To me however, my spies who had been set on Drupada by me, (in the guise of) being idiots, who were blind and deaf, related all things as they happened, O son.

एवमेष महाराज स्त्रीपुमान् द्रुपदात्मजः।
स सम्भूतः कुरुश्रेष्ठ शिखण्डी रथसत्तमः॥६३॥

In this way it is, O great king, that the son of Drupada is both a man and woman, and he was born as Shikhandin, O best of Kurus, and as the best of car-warriors.

ज्येष्ठा काशियतेः कन्या अम्बानामेति विश्रुता।
द्रुपदस्य कुले जाता शिखण्डी भरतर्वभः॥६४॥

(Thus it happened), O best among Bharata's race, that the eldest daughter of the king of Kashi, known by the name of Amba, is born in the family of Drupada as Shikhandin.

नाहमेनं धनुष्पाणिं युयुत्सुं समुपस्थितम्।
मुहूर्तमपि पश्येयं प्रहरेयं न चाप्युता॥६५॥

I will not look for a single moment nor even strike, though appearing before me with his bow in his hand with the desire of

व्रतमेतन्मम सदा पृथिव्यामपि विश्रुतम्।

स्त्रियां स्त्रीपूर्वके चैव स्त्रीनाम्नि स्त्रीसरूपिणि॥६६॥

This is the vow which I have taken for all time, and it is known to all the earth, that on women, or on those who had been women before, on those whose names were those of women, or even those whose appearance resembles that of a woman,

न मुञ्चेयमहं बाणमिति कौरवनन्दन।

न हन्यामहमेतेन कारणेन शिखण्डिनम्॥६७॥

I will not let go my weapons, O son of Kuru's race, I will not, for this reason, slay this Shikhandin.

एतत् तत्त्वमहं वेद जन्म तात शिखण्डिनः।

ततो नैनं हनिष्यामि समरेष्वाततायिनम्॥६८॥

I know this truth about the birth of Shikhandin, O son, and therefore I will not slay him in any battle, through with weapon in his hand.

यदि भीष्मः स्त्रियं हन्यात् सन्तः कुर्युर्विगर्हणम्।

नैनं तस्मान्ननिष्यामि दृष्ट्वापि समरे स्थितम्॥६९॥

If Bhishma slays a woman, all right-minded men will censure him and therefore I will not slay him, even if I see him standing on the battle field.

वैशम्पयान उवाच

एतच्छ्रुत्वा तु कौरव्यो राजा दुर्योधनस्तदा।

मुहूर्तमिव स ध्यात्वा भीष्मे युक्तममन्यत॥७०॥

Vaishampayana said

On hearing this, king Duryodhana, a descendant of Kuru's race, having reflected for a moment, considered this to be fitting in Bhishma.

CHAPTER 195

(AMBOPAKHYANA PARVA)-Continued

Description of the streinght of Pandavas

संजय उवाच

प्रभातायां तु शर्वर्यां पुनरेव सुतस्तवा।

मध्ये सर्वस्य सैन्यस्य पितामहमपृच्छत॥१॥

Sanjaya said

When the night had dawned, your son again, in the midst of all the army, asked his Grandsire.

पाण्डवेयस्य गाङ्गेय यदेतत् सैन्यमुद्यतम्।

प्रभूतनरनागाश्वं महारथसमाकुलम्॥२॥

This army of the son of Pandu, O son of Ganga, ready for fight, abounding in men and elephants, and crowded with mighty chariot-warriors,

भीमार्जुनप्रभृतिभिर्महेष्वासैर्महाबलैः।

लोकपालसमैर्गुप्तं धृष्टद्युम्नपुरोगमैः॥३॥

Protected by such great archers of mighty strength as Bhima and Arjuna, equal to the legends (of the worlds) and Dhrishtadyumna is its leader,

अप्रवृष्यमनावार्यमुद्धूतमिव सागरम्।

सेनासागरमक्षोभ्यमपि देवैर्महाबलैः॥४॥

Which is incapable of being vanquished and irresistible and appearing like a raging ocean, this ocean of soldiers, incapable of being rifled even by the very gods in a mighty battle.

केन कालेन गाङ्गेय क्षपयेथा महाद्युते।

आचार्यो वा महेष्वासः कृपो वा सुमहाबलः॥५॥

By what time, O son of Ganga, of great effulgence, can you annihilate and (in what time) the mighty archer (our preceptor) Drona or Kripa, of great strength.

कर्णो वा समरश्लाघी द्रौणिर्वा द्विजसत्तमः।

दिव्यास्त्रविदुषः सर्वे भवन्तो हि बले मम॥६॥

Or Karna, who globes in battle, or that best of the twice-born, the son of Drona, (can destiny it)? You that are well versed in celestial weapons, are in my army.

एतदिच्छाम्यहं ज्ञातुं परं कौतूहलं हि मे।

हृदि नित्यं महाबाहो वक्तुमर्हसि मन्मम॥७॥

I very much desire to know this have a mighty curiosity in my heart always (to know this). (O mighty-armed one,) it is met for you to tell me this.

भीष्म उवाच

अनुरूपं कुरुश्रेष्ठ त्वय्येतत् पृथिवीपते।
बलाबलममित्राणां तेषां यदिह पृच्छसि॥८॥

Bhishma said

This is, indeed, becoming just like yourself O best of Kurus, and O lord of the earth that you desire to know the strength and weakness of your enemies.

शृणु राजन् मम रणे या शक्तिः परमा भवेत्।
शस्त्रवीर्यं रणे यच्च भुजयोश्च महाभुज॥९॥

Hear therefore, O king, of my utmost power which I can exert in battle, both with reference to the power of my weapons in battle, and also that of my arms, O you of mighty arms.

आर्जवेनैव युद्धेन योद्धव्य इतरो जनः।
मायायुद्धेन मायावी इत्येतद् धर्मनिश्चयः॥१०॥

Ordinary men ought to be fought without artifice, and with deceptive artifices one versed in them; this is the rule that has been settled.

हन्यामहं महाभाग पाण्डवानामनीकिनीम्।
दिवसे दिवसे कृत्वा भागं प्रागह्निकं मम॥११॥

O highly blessed one, I can slay the army of the Pandavas, by making a division of the day, and taking the morning each day for my share,

योधानां दशसाहस्रं कृत्वा भागं महाद्युते।
सहस्रं रथिनामेकमेव भागो मतो मम॥१२॥

Ten thousand soldiers, by this division, O you of great effulgence, and of car-warriors, one thousand, this I think (I can take as) my share.

अनेनाहं विधानेन संनद्धः सततोत्थितः।
क्षपयेयं महत् सैन्यं कालेनानेन भारत॥१३॥

According to this way, being always with my Armour, and always (spending my time) in action, I can annihilate this huge army in a certain period, O Bharata.

मुञ्चेयं यदि वास्त्राणि महान्ति समरे स्थितः।
शतसाहस्रघातीनि हन्यां मासेन भारत॥१४॥

But if I shoot my mighty weapons I can slay (at once) hundreds and thousands; being

stationed in battle, I can slay (the army) in a month, O Bharata.

संजय उवाच

श्रुत्वा भीष्मस्य तद् वाक्यं राजा दुर्योधनस्ततः।
पर्यपृच्छत राजेन्द्र द्रोणमङ्गिरसां वरम्॥१५॥

Sanjaya said

Hearing these words of Bhishma king Duryodhana then asked Drona, the foremost of Angira's race, O great king,

आचार्य केन कालेन पाण्डुपुत्रस्य सैनिकान्।
निहन्या इति तं द्रोणः प्रत्युवाच हसन्निवा॥१६॥

"O preceptor, in what time can you annihilate the soldiers of the son of Pandu?" Drona replied to him, as if smilingly.

स्थविरोऽस्मि महाबाहो मन्दप्राणविचेष्टितः।
शस्त्रग्निना निर्देहिषं पाण्डवानामनीकिनीम्॥१७॥

I am old and my energy and prowess of exertion have become weak, O mighty-armed one. I can consume this army of the Pandavas by the fire of my weapons,

यथा भीष्मः शान्तनवो मासेनेति मतिर्ममा
एषा मे परमा शक्तिरेतन्मे परमं बलम्॥१८॥

Just like Bhishma, the son of Shantanu, by a month's time; so I think. This is my utmost power, this is my greatest strength.

द्वाध्यामेव तु मासाभ्यां कृपः शारद्वतोऽब्रवीत्।
द्रौणिस्तु दशरात्रेण प्रतिजज्ञे बलक्षयम्॥१९॥

Then Sharadvata's son, Kripa replied "In two month's time." And the son of Drona promised the destruction of the army in ten nights.

कर्णस्तु पञ्चरात्रेण प्रतिजज्ञे महास्त्रवित्।
तच्छ्रुत्वा सूतपुत्रस्य वाक्यं सागरगासुतः॥२०॥

Karna, knowing as he did (the use of) mighty weapons, promised it in five nights. Hearing those words of the son of Suta, the son of the ocean, going (Ganga),

जहास सस्वनं हासं वाक्यं चेदमुवाच ह।
न हि यावद् रणे पार्थ बाणशङ्खधनुर्धरम्॥२१॥

वासुदेवसमायुक्तं रथेनायान्तमाहवे।
समागच्छसि राधेय तेनैवमभिमन्यसे।

शक्यमेवं च भूयश्च त्वया वक्तुं यथेष्टतः॥२२॥

Laughed an audible laugh, and spoke these words. "As long as the son of Pritha, holding his weapons and conch and bows in battle, You do not encounter, O son of Radha, coming as he does in battle, on his chariot guided by Vasudeva, so long can you think so. You indeed capable of saying anything again, even what you please.

CHAPTER 196

(AMBOPAKHYANA PARVA)-Continued

Word of Yudhishtira

वैशम्पायन उवाच

एतच्छ्रुत्वा तु कौन्तेयः सर्वान् भ्रातृनुपह्वरे।
आहूष भरतश्रेष्ठ इदं वचनमब्रवीत्॥१॥

Vaishampayana said

Hearing this, the son of Kunti (Yudhishtira) summoned all his brothers. Having summoned (them), O best of the Bharata race, he spoke these words.

युधिष्ठिर उवाच

धार्तराष्ट्रस्य सैन्येषु ये चारपुस्वा मम।
ते प्रवृत्तिं प्रयच्छन्ति ममेमां व्युषितां निशाम्॥२॥

Yudhishtira said

The spies, whom I have in the army of the son of Dhritarashtra, brought me this news when the night has passed away.

दुर्योधनः किलापृच्छदापगेयं महाव्रतम्।
केन कालेन पाण्डूनां हन्याः सैन्यमिति प्रभो॥३॥

'Duryodhana asked the son of Ganga of high vows, "O lord! in what time can you annihilate the army of the sons of Pandu?"

मासेनेति च तेनोक्तो धार्तराष्ट्रः सुदुर्मतिः।
तावता चापि कालेन द्रोणोऽपि प्रतिजज्ञिवान्॥४॥

And the wicked son of Dhritarashtra was answered, "In a month." And in that same time Drona also has promised.

गौतमो द्विगुणं कालमुक्तवानिति नः श्रुतम्।
द्रोणिस्तु दशरात्रेण प्रतिजज्ञे महास्त्रवित्॥५॥

And we have heard that the son of Gautama has promised the same in double that time, and the son of Drona has promised (the same) in ten nights, acquainted as he is with mighty weapons.

तथा दिव्यास्त्रवितं कर्णः सम्पृष्टः कुरुसंसदि।
पञ्चमिर्दिवसैर्हन्तुं ससैन्यं प्रतिजज्ञिवान्॥६॥

Then Karna, who knows (the use of) celestial weapons, being asked in the army of the Kurus, has pledged himself to slay us with our armies in five days.

तस्मादहमपीच्छामि श्रोतुमर्जुन ते वचः।
कालेन कियता शत्रून् क्षपयेरिति फाल्गुनः॥७॥

On this account, I also desire, to hear your words, O Arjuna, in what time you are able to destroy our enemies, O Falguna.'

एवमुक्तो गुडाकेशः पार्थिवेन धनंजयः।
वासुदेवं समीक्ष्येदं वचनं प्रत्यभाषत॥८॥

Thus addressed Dhananjaya, with thick hair, looking towards Vasudeva, spoke these words.

सर्व एते महात्मानः कृतास्त्राश्चित्रयोधिनः।
असंशयं महाराज हन्युरेव न संशयः॥९॥

All these are high-minded heroes accomplished in arms, and capable of fighting in desire ways, and they can, no doubt O great king, slay us.

अपैतु ते मनस्तापो यथा सत्यं ब्रवीम्यहम्।
हन्यामेकस्थेनैव वासुदेवसहायवान्॥१०॥

But let your mind be free from anxiety; I say truly that I can with the aid of Vasudeva, root out, on a single car,

सामरानपि लोकांस्त्रीन् सर्वान् स्थावरजङ्गमान्।
भूतं भव्यं भविष्यं च निमेषादिति मे मतिः॥११॥

The three words with all their celestial and all things movable, and all beings that were, or are to be, in the twinkling of an eye; such is what I think.

यत् तद् घोरं पशुपतिः प्रादादस्त्रं महम्मम।
कैराते द्वन्द्वयुद्धे तु तदिदं मयि वर्तते॥१२॥

That terrible and mighty weapon which the lord of all gods bestowed on me in the combat

hand-to-hand, with (Mahadeva in the guise of) a hunter, even that (weapon) is with me.

यद् युगान्ते पशुपतिः सर्वभूतानि संहरन्।
प्रयुङ्क्ते पुरुषव्याघ्र तदिदं मयि वर्तते॥१३॥

That (weapon) which the lord of all gods uses when he annihilates all forms of existence, even that O best among men, is with me.

तन्न जानाति गाङ्गेयो न द्रोणो न च गौतमः।
न च द्रोणसुतो राजन् कुत एव तु सूतजः॥१४॥

The son of Ganga does not know the (weapon), nor Drona, nor the son of Gautama, neither also the son of Drona; O king, whence, then, can the son of Suta (know)?

न तु युक्तं रणे हन्तुं दिव्यैरस्त्रैः पृथग्जनम्।
आर्जवेनैव युद्धेन विजेष्यामो वयं परान्॥१५॥

It is not, however, proper to annihilate in a battle, by means of celestial weapons ordinary men. We will by artless fighting vanquish our foes.

तथेमे पुरुषव्याघ्राः सहायास्तत्र पार्थिव।
सर्वे दिव्यास्त्रविद्वांसः सर्वे युद्धाभिकाङ्क्षिणः॥१६॥

Again, these foremost among men are your allies, O king. They are all acquainted with celestial weapons, and all of them, are desirous of battle.

वेदान्तावभृथस्नाताः सर्व एतेऽपराजिताः।
निहन्युः समरे सेनां देवानामपि पाण्डवः॥१७॥

All of them have performed sacrificial rites in company with their wives, after they had become versed respectively in Vedas, and have never been conquered. They can destroy the army of even the gods in battle, O son of Pandu.

शिखण्डी युयुधानश्च वृष्टद्युम्नश्च पार्वतः।
भीमसेनो यमौ चोभौ युधामन्युत्तमौजसौ॥१८॥

And Shikhandin, Yuyudhana, and Dhrishtadyumna, of Prishata's race, and Bhimasena, and these twins, Yudhamanyu and Uttamaujas,

विराट्द्रुपदौ चोभौ भीष्मद्रोणसमौ युधि।
शङ्खश्चैव महाबाहुर्हृदिभ्यश्च महाबलः॥१९॥

And both of them viz., Virata and Drupada, who are equal to Bhishma and Drona

(respective) in battle, and the powerful Shankha and the son of Hidimba of great strength,

पुत्रोऽस्याञ्जनपर्वा तु महाबलपराक्रमः।
शैनेयश्च महाबाहुः सहायो रणकोविदः॥२०॥

And his son Anjanaparva, of great strength and prowess, and the descendant of Shini's race, well versed in fighting, and who is your ally,

अभिमन्युश्च बलवान् द्रौपद्याः पञ्च चात्मजाः।
स्वयं चापि समर्थोऽसि त्रैलोक्योत्सादनेऽपि च॥२१॥

And the powerful Abhimanyu, and the five sons of Draupadi are also at your service. And you to are alone capable of annihilating even the three words.

क्रोधाद् यं पुरुषं पश्येस्तथा शकसमद्युते।
स क्षिप्रं न भवेद् व्यक्तमिति त्वां वेदि कौरव॥२२॥

O you of effulgence equal to Shakra (Indra), that person on whom you cast a look of anger, surely meets with death for it has been seen and so I know, O Kaurava.

CHAPTER 197

(AMBOPAKHYANA PARVA)-Continued

Marching out of the armies

वैशम्पायन उवाच

ततः प्रभाते विमले धार्तराष्ट्रेण चोदिताः।
दुर्योधनेन राजानः प्रययुः पाण्डवान् प्रति॥१॥

Vaishampayana said

Then, the next morning, when all was cloudy, all the kings, advanced against the son of Pandu, being excited by Duryodhana the son of Dhritarashtra.

आप्लाव्य शुचयः सर्वे स्रविणः शुक्लवाससः।
गृहीतशास्त्रा ध्वजिनः स्वस्ति वाच्य हुताग्नयः॥२॥

And they were all purified by having bathed and (decked) with garlands, and clothed in white raiment's, And having taken their weapons, and raised banners they received the blessings, after the sacred fires had been lighted.

सर्वे ब्रह्मविदः शूराः सर्वे सुचरितव्रताः।

सर्वे कामकृतश्चैव सर्वे चाहवलक्षणाः॥३॥

All of them were versed in the Vedas, and were powerful warriors, and all of them had always ably observed their vows, and all could do as they pleased, and all showed signs of having (previously) fought.

आहवेषु पराँल्लोकान् जिगीषन्तो महाबलाः।

एकाचमनसः सर्वे श्रद्धाढाः परस्परम्॥४॥

Desirous of earning for themselves regions of bliss in the next world, and in battle, might and strenght, they had their attention fixed and had faith in each other.

विन्दानुविन्दावावन्त्यौ केकया बाह्लिकैः सह।

प्रययुः सर्व एवैते भारद्वाजपुरोगमाः॥५॥

(First of all) Vinda and Anuvinda, both of Avanti, and the Kaikeyas with the Balhika's went out with Bharadvaja at their head.

अश्वत्थामा शान्तनवः सैन्यवोऽथ जयद्रथः।

दक्षिणात्याः प्रतीच्यश्च पार्वतीयाश्च ये नृपाः॥६॥

Then (came) Ashvathama and the son of Shantanu, and Jayadratha of the Sindhu country, and those kings who came from the south and west and other mountainous territories.

गान्धारराजः शकुनिः प्राच्योदीच्यश्च सर्वशः।

शकाः किराता यवनाः शिवयोऽथ वसातयः॥७॥

And then the Gandharva king named Shakuni and all those who came from the east and north from all parts, and the Shakas, Kiratas, Yavanas, Shibis and the Vasatis,

स्वैः स्वैरनीकैः सहिताः परिवार्य महारथम्।

एते महारथाः सर्वे द्वितीये निर्ययुर्बले॥८॥

All these with their respective forces, surrounded their Maharathas, and all the Maharathas went out in the second division of the army.

कृतवर्मा सहानीकस्त्रिगर्तश्च महारथः।

दुर्योधनश्च नृपतिर्घातृभिः परिवारितः॥९॥

Then (came) Kritavarman with his forces, and the great car-warrior Trigarta, and king Duryodhana, surrounded by his brothers.

शलोभूरिश्रिवाः शल्यः कौसल्योऽथ बृहद्रथः।

एते पश्चादनुगता धार्तराष्ट्रपुरोगमाः॥१०॥

And Shalya and Brihadratha the monarch of the Kausalya, marched in the rear, led by the sons of Dhritarashtra.

ते समेत्य यथान्यायं धार्तराष्ट्रा महाबलाः।

कुरुक्षेत्रस्य पश्चार्धे व्यवातिष्ठन्त दंशिताः॥११॥

And these followers of the great and mighty son of Dhritarashtra, uniting together according to the proper mode took up their station, all clad in Armour, on the back part of the plains of Kurukshetra.

दुर्योधनस्तु शिबिरं कारयामास भारत।

यथैव हास्तिनपुरं द्वितीयं समलंकृतम्॥१२॥

And Duryodhana caused his camp to be so made, O Bharata, as to look like a second Hastinapur, well-ornamented.

न विशेषं विजानन्ति पुरस्य शिविरस्य वा।

कुशला अपि राजेन्द्र नरा नगरवासिनः॥१३॥

And, O great king, even the clever men who lived in the city could not detect any distinguishing feature if their encampment from the city.

तादृशान्येव दुर्गाणि राज्ञामपि महीपतिः।

कारयामास कौरव्यः शतशोऽथ सहस्रशः॥१४॥

And the descendant of Kuru, a lord of the earth, caused camps similar to this, inaccessible (to others). to be made, by hundreds and thousands, for the kings.

पञ्चयोजनमुत्पुज्य मण्डलं तद्रणजिरम्।

सेनानिवेशास्ते राजन्नाविशृङ्खतसंघशः॥१५॥

That encampment of war stood on a circular area of five Yojanas. And into them, O king, he made soldiers with their horses &c., enter in groups of hundreds.

तत्र ते पृथिवीपाला यथोत्साहं यथाबलम्।

विविशुः शिबिराण्यत्र द्रव्यवन्ति सहस्रशः॥१६॥

Therein those rulers of earth entered, according to their respective strength and prowess, in camps which abounded in things by thousands.

तेषां दुर्योधनो राजा ससैन्यानां महात्मनाम्।
व्यादिदेश सवाहानां भक्ष्यभोज्यमनुत्तमम्॥१७॥

And king Duryodhana ordered provisions of the best kind for high-souled (warriors) with their forces, consisting of infantry.

सनागश्चमनुष्याणां ये च शिल्पोपजीविनः।
ये चान्येऽनुगतास्तत्र सूतमागधबन्दिनः॥१८॥

And elephants, horses and other men. Those who lived by mechanical arts and those who followed them there as bards, singers and panegyrists.

वणिजो गणिकाश्चारा ये चैव प्रेक्षका जनाः।
सर्वास्तान् कौरवो राजा विधिवत् प्रत्यवैक्षत॥१९॥

And merchants and prostitutes and spies, and those who came as sight-seers, the Kuru king looked into (the needs of) all of them, with all proper care.

CHAPTER 198

(AMBOPAKHYANA PARVA)-Continued

Marching of soldiers

वैशम्पायन उवाच

तथैव राजा कौन्तेयो धर्मपुत्रो युधिष्ठिरः।
धृष्टद्युम्नमुखान् वीरान्छोदयामास भारत॥१॥

Vaishampayana said

In the same way the virtuous king Yudhishtira, son of Kunti, urged the warriors headed by Dhrishtadyumna, O Bharata.

चेदिकाशिकरूपाणां नेतारं दृढविक्रमम्।
सेनापतिमित्रघ्नं धृष्टकेतुमथादिशत्॥२॥

He ordered the leaders and commander of the Chedis, Kashis, and Karushas, Dhrishtaketu, of steady prowess, and the slayer of foes,

विराटं द्रुपदं चैव युयुधान् शिखण्डिनम्।
पाञ्चात्यौ च महेष्वासौ युधामन्यूत्तमौजसौ॥३॥

And Virata, and Drupada and Yuyudhana and Shikhandin, and the mighty archers, rulers of Panchalas, the two Yudhamanyu and Uttamaujas (to advance).

ते शूराश्चित्रवर्माणस्तप्तकुण्डलधारिणः।
आज्यावसिक्ताज्वलिताधिष्ण्येष्विव हुताशनाः॥४॥

Those warriors, clad in variegated armours, and bearing golden ear-rings shone like clarified butter is poured (or them).

अशोभन्त महेष्वासा ग्रहाः प्रज्वलिता इव।
अथ सैन्यं यथायोगं पूजयित्वा नरर्षभः॥५॥

Those mighty archers shone beautiful like burning constellations. At length having paid due homage to the army, that best among men,

दिदेश तान्यनीकानि प्रयाणाय महीपतिः।
तेषां युधिष्ठिरो राजा ससैन्यानां महात्मनाम्॥६॥

The ruler of the earth, ordered those forces to advance. And king Yudhishtira ordered for those high-souled (warriors) with forces, consisting of infantry.

व्यादिदेश सवाहानां भक्ष्यभोज्यमनुत्तमम्।
सगजश्चमनुष्याणां ये च शिल्पोपजीविनः॥७॥

Together with elephants and steeds and other followers, provisions of the best kind, as well as for those who lived by means of mechanical arts.

अभिमन्युं बृहन्तं च द्रौपदेयांश्च सर्वशः।
धृष्टद्युम्नमुखानेतान् प्राहिणोत् पाण्डुनन्दनः॥८॥

And the son of Pandu ordered Abhimanyu and Brihanta and all Draupadeyas, (the five sons of Draupadi), headed by Dhrishtadyumna, to advance.

भीमं च युयुधानं च पाण्डवः च धनंजयम्।
द्वितीयं प्रेषयामास बलस्कन्धं युधिष्ठिरः॥९॥

And then he sent forth the second division of the army with Bhima, Yuyudhana and Dhananjaya, the son of Pandu.

भाण्डं समारोपयतां चरतां सम्प्रधावताम्।
हृष्टानां तत्र योधानां शब्दो दिवमिवास्पृशत्॥१०॥

And the noise of the warriors as they put on the equipment's of war, and moved and ran about, cheered as they were, reached the very heavens.

स्वयमेव ततः पश्चाद् विराटद्रुपदान्वितः।
अथापरैर्महीपालैः सह प्रायान्महीपतिः॥११॥

Last of all, that ruler of the earth himself went forth in the rear, with other rulers of the earth, accompanied by Virata and Drupada.

भीमधन्वायनी सेना धृष्टद्युम्नेन पालिता।

गङ्गेव पूर्णा स्तिमिता स्यन्दमाना व्यदृश्यत॥१२॥

Then that army, of terrible archers commanded by Dhrishtadyumna, as it moved to and fro, looked like the full Ganga, silently rushing on.

ततः पुरननीकानि न्ययोजयत बुद्धिमान्।

मोहयन् धृतराष्ट्रस्य पुत्राणां बुद्धिनिश्चयम्॥१३॥

Then the intelligent (Yudhishtira) again arranged his troops (in a different order), confounding the knowledge of the sons of Dhritarashtra.

द्रौपदेयान् महेष्वासानभिमन्युं च पाण्डवः।

नकुलं सहदेवं च सर्वाश्चैव प्रभद्रकान्॥१४॥

दश चाम्ब्रसहस्राणि द्विसहस्राणि दन्तिनाम्।

अयुतं च पदातीनां रथाः पञ्चशतं तथा॥१५॥

भीमसेनस्य दुर्धर्षं प्रथमं प्रादिशद् बलम्।

मध्यमे च विराटं च जयत्सेनं च पाण्डवः॥१६॥

And the son of Pandu ordered the five sons of Draupadi who were mighty bowmen, and Abhimanyu Nakula and Sahadeva, and all the Prabhadraka, and ten thousand horses and elephants; and ten thousand foot-soldiers, and five hundred chariots, to be the first division of the army, under the irresistible Bhimasena. And the son of Pandu (ordered) in the middle (division of his army) Virata and Jayatsena,

महारथौ च पाञ्चाल्यौ युधामन्युत्तमौजसौ।

वीर्यवन्तौ महात्मानौ न गदाकार्मुकधारिणौ॥१७॥

And the two Maharathas, the ruler of Panchala, Yudhamanyu and Uttamaujas, who were high-souled (warriors) of great prowess holding clubs and bows.

अन्वयातां तदा मध्ये वासुदेवधनंजयौ।

बभूवुरतिसंरब्धाः कृतप्रहरणा नराः॥१८॥

And in this middle division followed Vasudeva and Dhananjaya. And these were men well-accomplished in arms, burning with anger.

तेषां विंशतिसहस्रा हयाः शूरैरधिष्ठिताः।

पञ्च नागसहस्राणि रथवंशाश्च सर्वशः॥१९॥

Amongst them were twenty thousand horses ridden by brave warriors, and five thousand elephants and cars on all sides round.

पदातयश्च ये शूराः कार्मुकासिगदाधराः।

सहस्रशोऽन्वयुः पञ्चादशतश्च सहस्रशः॥२०॥

Those warriors who composed the infantry, armed with bows, swords, and maces, followed by thousands in the vanguard, and thousands in the rear.

युधिष्ठिरो यत्र सैन्ये स्वयमेव बलार्णवे।

तत्र ते पृथिवीपाला भूयिष्ठं पर्यवस्थिताः॥२१॥

And in that part of that ocean of forces, where Yudhishtira himself (was), stationed a large number of rulers of the earth.

तत्र नागसहस्राणि हयानामयुतानि च।

तथा रथसहस्राणि पदातीनां च भारता॥२२॥

And in that part (were) thousands of elephants, and ten thousands of steeds, as well as thousands of cars and foot-soldiers O Bharata.

चेकितानः स्वसैन्येन महता पार्थिवर्षभा।

धृष्टकेतुश्च चेदीनां प्रणेता पार्थिवो ययौ॥२३॥

And Chekitana, with his own mighty force, O best among kings, and king Dhrishtaketu, the leader of the Chedis, marched forth.

सात्यकिश्च महेष्वासो वृष्णीनां प्रवरो रथः।

वृत्तः शतसहस्रेण रथानां प्रणुदन् बली॥२४॥

And there (was) also Satyaki, that archer and the best of the car-warriors among the Vrishnis, surrounded by hundreds and thousands of chariots, and leading (them) forward, powerful as he was.

क्षत्रदेवब्रह्मदेवो रथस्थौ पुरुषर्षभौ।

जघनं पालयन्तौ च पृष्ठतोऽनुप्रजग्मतुः॥२५॥

And those foremost among men, seated on their chariots, Kshatradeva and Brahmadeva, followed behind, protecting the rear.

शकटापणवेशाश्च यानं युग्यं च सर्वशः।

तत्र नागसहस्राणि हयानामयुतानि च।

फल्गु सर्वं कलत्रं च यत्किञ्चित् कृशदुर्बलम्॥२६॥

And there were (in the rear) carts shops, vehicles, and beast of burden of all kinds and thousands of elephants and ten thousands of steeds. And all the children and women, and those who were emaciated and weak.

कोशसंचयवाहंश्च कोष्ठागारं तथैव च।

गजानीकेन संगृह्य शनैः प्रायाद् युधिष्ठिरः॥२७॥

And with the animals carrying his treasures, and his granaries and uniting all these by means of an army of elephants, king Yudhishtira slowly marched forward.

तमन्वयात् सत्यवृतिः सौचित्तिर्युद्धुर्मदः।

श्रेणिमान् वसुदानश्च पुत्रः काश्यस्य वा विभुः॥२८॥

Him (Yudhishtira) followed Suchitta, an unswerving adherent of truth, and who was invincible in battle, and Shrenimat and Vasudeva, and Vibhu, the son of the Kashis.

रथा विंशतिसाहस्रा ये तेषामनुयायिनः।

हयानां दश कोट्यश्च महतां किंकिणीकिनाम्॥२९॥

And they followed him, with twenty thousand chariots, and a hundred million steeds (of that mighty army) with great bells,

गजा विंशतिसाहस्रा ईषादन्ताः प्रहारिणः।

कुलीना भिन्नकरटा मेघा इव विसर्पिणः॥३०॥

And twenty thousand elephants who smote with their tusks resembling plowshares all of good breed, and with spit temples and moving about like masses of clouds.

षष्टिर्नागसहस्राणि दशान्यानि च भारता।

युधिष्ठिरस्य यान्यासन् युधि सेना महात्मनः॥३१॥

And besides these, O Bharata, thousand elephants which were in the seven divisions of the army of Yudhishtira in that battle,

क्षरन्त इव जीमूताः प्रभिन्नकरटामुखाः।

राजानमन्वयुः पश्चाच्चलन्त इव पर्वताः॥३२॥

With temporal juice flowing down and with the temples rent, followed the king like so many moving mountains.

एवं तस्य बलं भीमं कुन्तीपुत्रस्य धीमतः।

यदाश्रित्याथ युयुधे धार्तराष्ट्रं सुयोधनम्॥३३॥

Such was the terrible array of forces of that wise son of Kunti, relying on the help of which he fought with Suyodhana, the son of Dhritarashtra.

ततोऽन्ये शतशः पश्चात् सहस्रायुतशो नराः।

नर्दन्तः प्रययुस्तेषामनीकानि सहस्रशः॥३४॥

And above these, other men, by hundreds and thousands and tens of thousands of groups o thousands, followed their (sons of Pandu) forces, roaring loudly.

तत्र भेरीसहस्राणि शङ्खनामयुतानि च।

न्यवादयन्त संहृष्टाः सहस्रायुतशो नराः॥३५॥

And those men by thousands and tens of thousand, filled with joy, beat their drums by thousands, and blew their conches by tens of thousands.

END OF UDYOGA PARVA





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